VERY IMPORTANT BASIC MASAIL

SIKANDER NAQSHBANDI

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BASIC MASAIL

SYED SIBTE SIKANDER NAQVI HANAFI
NAQSHBANDI MUJADDIDI

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Compiler Sikander Naqshbandi
(Tel) (001) 647 890 1317
sikander.naqshbandi@gmail.com
Link: https//archive.org/details/@sikander.naqshbandi

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Contacts to acquire the book

Mukhtar Ahmad (Karachi, Pakistan)	0300-2380285
Sibte Sarwar (Karachi, Pakistan)	0342-2533995
Abdul Rasheed Khan (Virginia, USA)	1- 703-785-4737
Munawar Naqvi (Sydney, Australia)	0614-2490-4151
Qaiser Naqvi (Toronto, Canada)	647-898-4640
Ebad Naqvi (Calgary, Canada)	403-926-5171

I dedicate this work firstly to

ALLAH (ﷻ) and then to my

beloved Mantor and Shaikh

Prof. Dr. Ghulam Mustafa Khan (db)

May ALLAH forgive all his sins and

Admit him to the most

dignified place in

Jannat ul Firdous. Ameen!

Dedicated by

Sikander Naqshbandi

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ O

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وَلَا تَهِنُوا۟ وَلَا تَحْزَنُوا۟ ...
Do not lose hope,
nor be sad

Let your silence be filled
with thoughts of Allah
and your heart will find peace

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

Author's Words

اَلۡحَمۡدُ لِلّٰہِ نَحۡمَدُہٗ وَ نَسۡتَعِیۡنُہٗ وَ نَسۡتَغۡفِرُہٗ وَ نؤمِنُ بِہٖ وَ نَتَوَکَّلُ عَلَیۡہِ وَ

نَعُوۡذُ بِاللّٰہِ مِنۡ شُرُوۡرِ اَنۡفُسِنَا وَمِنۡ سَیِّاٰتِ اَعۡمَالِنَا مِنۡ یَّھۡدِہِ اللّٰہُ فَلَا مُضِلَّ لَہٗ وَ مِنۡ یُّضۡلِلۡہُ

فَلَا ھَادِیَ لَہٗ وَ نَشۡھَدُ اَنۡ لَّا اِلٰہَ اِلَّا اللّٰہُ وَحۡدَہٗ لَا شَرِیۡکَ لَہٗ وَنَشۡھَدُ اَنَّ سَیِّدَنَا وَسَنَدَنَا

وَ نَبِیَّنَا وَ مَوۡلَانَا مُحَمَّدًا عَبۡدُہٗ وَ رَسُوۡلُہٗ صَلَّی اللّٰہُ تَعَالٰی عَلَیۡہِ وَعَلٰی آلِہٖ وَاَصۡحَابِہٖ

وَ بَارَکَ وَسَلَّمَ تَسۡلِیۡمًا کَثِیۡرًا کَثِیۡرًا*

اَمَّا بَعۡدُ

فَاَعُوۡذُ بِاللّٰہِ مِنَ الشَّیۡطٰنِ الرَّجِیۡمِ

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

وَمَا خَلَقۡتُ الۡجِنَّ وَالۡاِنۡسَ اِلَّا لِیَعۡبُدُوۡنِ ﴿۵۶﴾

(Surah Al Zariyat – 56)

And I (Allah) created not the jinn and mankind except that they should worship Me (Alone). (56)

ھُوَ الَّذِیۡ بَعَثَ فِی الۡاُمِّیّٖنَ رَسُوۡلًا مِّنۡھُمۡ یَتۡلُوۡا عَلَیۡھِمۡ اٰیٰتِہٖ وَیُزَکِّیۡھِمۡ وَیُعَلِّمُھُمُ الۡکِتٰبَ وَالۡحِکۡمَۃَ ۚ

وَاِنۡ کَانُوۡا مِنۡ قَبۡلُ لَفِیۡ ضَلٰلٍ مُّبِیۡنٍ ﴿۲﴾

(Surah Juma – 2)

He it is Who sent among the unlettered ones a Messenger (Muhammad ﷺ) from among themselves, reciting to them His Verses, purifying them (from the filth of disbelief and polytheism), and teaching them the Book (this Qur'an, Islamic laws and Islamic jurisprudence) and Al-Hikmah (As-Sunnah: legal ways, orders, acts of worship, of Prophet Muhammad ﷺ). And verily, they had been before in manifest error; (2)

اللّٰھُمَّ صَلِّ عَلٰی سَیِّدِ نَا مُحَمَّدٍ وَ عَلٰی اٰلِ سَیِّدِ نَا مُحَمَّدٍ کَمَا صَلَّیْتَ عَلٰی اِبْرَاھِیْمَ
وَعَلٰی اٰلِ اِبْرَاھِیْمَ اِنَّکَ حَمِیْدٌ مَجِیْدٌ۔
اللّٰھُمَّ بَارِکْ عَلٰی سَیِّدِ نَا مُحَمَّدٍ وَّ عَلٰی اٰلِ سَیِّدِ نَا مُحَمَّدٍ کَمَا بَارَکْتَ عَلٰی اِبْرَاھِیْمَ
وَ عَلٰی اٰلِ اِبْرَاھِیْمَ اِنَّکَ حَمِیْدٌ مَجِیْدٌ

All praise is for Allah, the One, the Exalted, the All-Mighty, the All-Forgiving, the One who merges the night into the day and the day into the night. This rotation of night and day is the work of Allah, and it is a reminder for those who have insight and hearts, as well as a lesson for those who know. He has made those whom He has chosen for His religion from among His creation aware of the realities of the world and has elevated them to asceticism and piety. They are busy remembering Allah and seeking advice from the signs of nature. Allah Almighty grants them the ability to obey Him, and they prepare for the Hereafter and avoid those things with which Allah is angry. They do not trade Hell for worldly pleasures and comforts.

Every sane and mature Muslim should follow the path of the righteous. For this, it is necessary to know the basics of religion and to be fully aware of the commandments of right and the prohibition of wrong. We show great enthusiasm for worldly knowledge but are negligent in acquiring religious knowledge. Our spiritual community, committed to prayer and fasting, is also unaware of the depths of the basics of religion and considers the knowledge it acquires sufficient, whereas learning religious knowledge is obligatory from Mahd (birth) to Lahad (death).

An attempt has been made in this book to present the basics of religion, which are very important for every Muslim to know, in the light of the Holy Quran, the Hadiths and Sunnah of the Prophet ﷺ, and the sayings of the Companions. This is not a book of Fiqh (jurisprudence); it draws attention and encourages attention to those essential things without which we could not understand the true spirit of religion. We pray to Allah Almighty to guide our efforts and grant us the ability to hold firm to our beliefs and speak the truth in accordance with the correct Islamic teachings. We pray to Allah Almighty to grant us the thought of reforming ourselves without waiting for the coming trials and the emergence of the

Antichrist, to correct the corruption in our hearts, and to protect us from external and internal trials. (Amen)

We request that the readers not read it briefly if they want to benefit from this book in the true sense. In some places, readers may feel the subject is repeated; that is, it is not by mistake but kept intentionally so the matter is well remembered. I hope this book will guide the readers towards good deeds and prevent them from the disasters of various evils and sins. I request the readers of this book to pray for me, my parents, and my teachers. May Allah strengthen my belief and faith that Allah is sufficient for me and that He is the best protector; grant me the ability to avoid sins and do good; Allah is capable of all things.

Whatever virtues there are in this book are the result of the gift of Allah, the love of His beloved, the Highest Prophet (ﷺ), and the compassion of my Sheikh Tariqat, Professor Dr. Hafiz Munir Ahmed Khan (db) and whatever shortcomings there are due to my shortcomings. I pray to Allah to bestow His mercy and blessings, to give me an understanding of the religion in its true sense, and to grant me the ability to follow the Companions (may Allah be pleased with them) and to make it a treasure for me in the Hereafter. Amen

إِنْ أُرِيْدُ إِلَّا الْإِصْلَاحَ مَا اسْتَطَعْتُ ۚ وَمَا تَوْفِيْقِيْٓ إِلَّا بِاللّٰهِ ۚ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيْبُ ﴿٨٨﴾

(Surah Hud: 88)

I only desire reform to the best of my power. And my guidance cannot come except from Allah, in Him I trust, and unto Him, I repent. (88)

Seeking Duaa

Sikander Naqshbandi *(may Allah forgive him)*

Date: 01st Shaban Al-Moazzam 1446, Friday,
January 31st 2025
Calgary, Canada
Tel: (001) 647 890 1317
Email: sikander.naqshbandi@gmail.com
Link: https//archive.org/details/@sikander.naqshbandi

Chapter One

Imaniyat

(*Beliefs*)

Right Intention

Hazrat Umar Farooq (RA) narrated that the Messenger of Allah (ﷺ) said: The measure of deeds is by intentions. Every person will be rewarded for his good or bad intentions. (Sahih Bukhari)

Umm al-Mominin Hazrat Aisha Siddiqa (RA) narrated that the Messenger of Allah (ﷺ) said: An army will set out to attack the Kaaba. When it reaches Bayda (a place), the earth will swallow the first and the last of them. Hazrat Aisha Siddiqah (RA) said: I asked: O Messenger of Allah (ﷺ)! How will the first and the last of them be swallowed up when among them will be the people of the market (i.e., the ordinary people other than the rulers who will not be warriors) and those who will not be among them? He (ﷺ) said that the first and the last of them will be drowned, and then they will be raised according to their intentions (i.e., they will be dealt with according to their intentions on the Day of Judgment).
(Bukhari and Muslim)

On the Day of Judgment, a person will be dealt with according to their good or bad intentions. This shows that the company and association of those who commit injustice, wickedness, and immorality are hazardous.

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said: Allah does not look at your bodies and your appearances, but He looks at your deeds and hearts. (Muslim)

The correct intention is also essential in every good deed. The heart should be kept clean of everything that can ruin that deed, such as the passion for showing off, the greed of this world, and similar petty interests. Only Allah knows the state of hearts. Therefore, the actual reality of deeds will be apparent only on the Day of Judgment, while good or bad rewards will be given in the presence of Allah. The outward deeds will be dealt with, and the inner state will be left to Allah. So, whoever migrates for the sake of Allah and His Messenger (ﷺ), his migration will be considered for them. Whoever migrates for worldly gain or to marry a woman, his migration will be for these purposes.

Hazrat Aisha Siddiqah (RA) narrated that the Messenger of Allah (ﷺ) said: There is no migration after the conquest (of Makkah), but jihad and intention remain. When you are called to go out for jihad, then go out (without hesitation).

(Sahih Bukhari and Muslim)

Hazrat Anas bin Malik (RA) said: We returned with the Holy Prophet (ﷺ) from the Battle of Tabuk, and he (ﷺ) said: Some people stayed behind us in Medina, and they were with us in the valleys and gorges we passed through (for reward and reward) because they were kept there by an excuse. (i.e. they intended to go with us). (Bukhari)

Hazrat Abu Musa Al-Ashari (RA) narrated that the Messenger of Allah (ﷺ) was asked: One man fights to show off his bravery, another for family and tribal pride, and a third for show. Who among them is the one who fights in the way of Allah? The Messenger of Allah (ﷺ) said: He who fights only so that the word of Allah (religion) may be exalted is the one who fights in the way of Allah.
(Bukhari and Muslim)

Hazrat Abdullah bin Abbas (RA) narrated that the Messenger of Allah (ﷺ) said: Allah has written down the good deeds and the evil deeds. Then he explained this so whoever intends to do a good deed but does not do it, Allah writes it down with Him as a complete good deed, and if he does it according to his intention, Allah writes down for him the reward of ten good deeds up to seven hundred times that, or even more. And if someone intends to do something terrible but does not, Allah Almighty writes it down as a complete good deed for him. Allah Almighty writes down only one evil deed if he does something terrible according to his intention. (Sahih Bukhari and Muslim)

Many people do good deeds but forget to make the intention, and sometimes their entire deed becomes invalid. There are some actions that a person does in their daily life as a matter of routine. If he only makes the intention following the commands of Allah and His Messenger ﷺ, then he becomes worthy of the worldly benefit of that deed as well as the reward in the Hereafter.

Hazrat Abu Mas'ud (RA) narrated that the Messenger of Allah (ﷺ) said: When a Muslim spends money to reward his wife and children, it becomes charity for him. (Sahih Bukhari. Kitab al-Iman)

Sometimes, a person plays with his friend or brother. This can be a reward for him if he intends to make his Muslim brother happy in this game. Similarly, when spending quality time with his wife and children, he will receive a reward if he intends to please them and fulfill their rights. If a person hopes for reward and reward from Allah Almighty when buying necessary things for the house, he can receive many rewards. Similarly, when he incurs obligatory or non-obligatory

expenses for his family, he becomes worthy of reward by having a good intention behind them.

Imam Nawawi (may Allah have mercy on him) says! This is evidence that permissible deeds become a means of closeness to Allah Almighty and obedience due to true intentions. Having sex with his wife also becomes an act of worship when he intends to fulfill his wife's rights. In such a situation, treating her in a reasonable manner as Allah Almighty has commanded, or desiring righteous children, or desiring the chastity of his soul or intending the chastity of his wife, both of them refraining from looking at forbidden things or trying to prevent such thoughts and such thoughts are all included in the good intentions.
(Sharh Nawawi: 7/29)

Undoubtedly, the average person does many things in a day. He works. He goes to work, eats, drinks, sleeps, laughs, talks to people, buys and sells, pays people, etc. If he has good intentions before doing all these things, then all these actions can be considered worship. The actions for which intention has been made necessary are called intended actions. That is, doing actions required and intended by the Sharia, such as prayer, fasting, zakat, Hajj, etc. If these acts of worship are done without intention, Allah will not accept them. Actions without intention have no value. It is not necessary to make the intention with the tongue; it is enough to intend it in the heart.

There are several conditions for intention:

1. **Islam**. This person must be a Muslim. The worship of an infidel will not be accepted even if he makes the intention.
2. **Discernment**. He must have enough intelligence to understand the difference between worship and non-worship. The worship of a madman is not valid.
3. **Knowledge**. He knows the reality and importance of the work he is doing.
4. Do not do anything that contradicts the **intention**. For example, if you have started prayer and fasting, complete it.

Faith

Faith means to believe, confirm and accept. In the terminology of Sharia, faith means accepting that Allah is One, that there is no god or Lord other than Him (ALLAH), and that all His attributes and perfections are true. Hazrat Muhammad (ﷺ) is the last Messenger and Prophet of Allah Almighty, and no prophet will be born after him. His essence is truthful and trustworthy. The truthfulness and authenticity of the religion and law that he (ﷺ) brought to the world in the form of the Quran and Sunnah are beyond doubt.

There are three components of faith:

1) Confirmation with the heart. Having a heartfelt belief in the Oneness of Allah and the Messenger of Allah (ﷺ)'s mission and the truthfulness of the religion
2) Satisfied with this belief and trust in the heart and mind.
3) Confession with the tongue. Expressing, acknowledging and confessing this heartfelt belief and belief with the tongue.
4) Actions with the limbs. To demonstrate one's faith and belief through physical fulfillment of the commands and instructions of religion and Sharia.

Hazrat Ibn Umar (RA) narrated that the Messenger of Allah (ﷺ) said! Islam is based on five things:

1. Testifying that there is no god but Allah and that Muhammad (ﷺ) is the Messenger of Allah.
2. Establishing prayer.
3. Paying zakat.
4. Performing Hajj to the House of Allah.
5. Fasting Ramadan.

(Bukhari and Muslim)

Faith and Islam:

Faith and Islam mean the same thing and are used similarly. Some jurists distinguish between the two because faith is generally based on heartfelt affirmation and inner states. Meanwhile, Islam is more often taken to mean outward obedience and submission. It can also be said that the inner connection of believing in and accepting the Oneness of Allah, the Messenger of Allah (ﷺ) and the Shariah, which is in the heart and mind, is called faith, and the expression of this inner connection through outward actions is called Islam.

Hadith of Gabriel (Suluk and Ahsan):

The Companions (may Allah be pleased with them) say that one day, the Messenger of Allah (ﷺ) was sitting in the assembly when a man came who none of us recognized; his clothes were very white, clean and transparent. He came and sat down near the Messenger of Allah (ﷺ), knee to knee. We were amazed that if someone came in from outside, his clothes would be dusty and his hair dishevelled. His hair was immaculate and black, and his clothes were clean and white. We were all surprised.

He asked the Messenger of Allah (ﷺ), what is faith?

The Messenger of Allah (ﷺ) said!

اَنْ تُؤْمِنَ بِاللّٰهِ وَمَلٰٓئِكَتِهٖ وَكُتُبِهٖ وَرُسُلِهٖ وَالْيَوْمِ الْاٰخِرِ وَتُؤْمِنُ بِالْقَدْرِ خَيْرِهٖ وَشَرِّهٖ

۔۔۔ او کما قال علیه الصلوة و السلام

And as the Prophet (ﷺ) said, "Faith is to believe in Allah, His messengers, His angels, His books, the Last Day, and predestination."

Then he asked the Messenger of Allah (ﷺ), "What is the Islam?"

اَنْ تَشْهَدَ اَنْ لَآ اِلٰهَ اِلَّا اللّٰهُ وَاَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ۔ (ﷺ) وَتُقِيْمَ الصَّلٰوةَ

وَتُؤْتِيَ الزَّكٰوةَ وَتَصُوْمُ رَمَضَانَ وَتَحُجَّ الْبَيْتَ اِنِ اسْتَطَعْتَ اِلَيْهِ سَبِيْلًا

He (ﷺ) said!

Islam is the name that bears witness to Allah being One and Muhammad being His Messenger. It establishes prayer. Pay Zakat, observe the fast of Ramadan, and perform Hajj to the House of Allah if you can reach it.

Then he said, O Messenger of Allah (ﷺ), "What is Ahsan (goodness)?"

اَنْ تَعْبُدُ اللّٰهَ كَاَنَّكَ تَرَاهُ فَاِنْ لَّمْ تَكُنْ تَرَاهُ فَاِنَّهٗ يَرَاكَ

The Messenger of Allah (ﷺ) said, "Worship Allah as if you see Him, and if you do not, then He sees you."

Then the man said, "Tell me about the Hour (Qayamat)."

The Prophet (ﷺ) said, "I do not know more about it than you do."

Then the man said, "Tell me about some of its signs."

The Prophet (ﷺ) The slave girl will give birth to her master, and you will see that those who have no shoes on their feet and no clothes on their bodies, and those who are grazing sheep with empty hands, will start building huge buildings and will try to outdo each other in them.
(Bukhari and Muslim)

After he left, the Messenger of Allah (ﷺ) said, "It was Gabriel (as) who came to teach you the religion." This hadith proves that after explaining the details of faith and Islam, there was a need to demonstrate "Ahsan" separately.

Ahsan is mentioned in many places in the Quran. Allah Almighty says in the Quran!

اِنَّ رَحْمَةَ اللّٰهِ قَرِيْبٌ مِّنَ الْمُحْسِنِيْنَ

Verily, the mercy of Allah is near to the righteous.

اِنَّ اللّٰه مَعَ الَّذِيْنَ اتَّقَوْا وَ الَّذِيْنَ هُمْ مُحْسِنُوْنَ

Indeed, Allah is with those who fear and those who are righteous.

وَيَجْزِىَ الَّذِيْنَ اَحْسَنُوْا بِالْحُسْنٰى

Allah is with those who abstain and those who do good deeds

هَلْ جَزَآءُ الْاِحْسَانِ اِلَّا الْاِحْسَانُ

Is there a reward for good except for good?

وَيَجْزِيَ الَّذِيْنَ اَحْسَنُوْ بِلْحُسنُ

Kindness is rewarded by kindness

In addition, Ahsan is highly praised in many verses, and grand promises are made.

Ahsan: This is the name of the act that you complete the worship of Allah in such a way, do it with such humility and submissiveness that it is as if you are seeing Allah Almighty. When a worker, servant, or slave sees his master or owner, he does not neglect any kind of obedience to him, and if the master is not in front of him, he also becomes inattentive and negligent. In defining Ahsan, the Messenger of Allah (ﷺ) says that you should also worship in the same way that you pay attention to your work in front of your master. This is Ahsan. If you doubt that we cannot see Allah Almighty, then understand that Allah is seeing us in every situation and at all times. Ihsan is of a very high rank. It is said in the Quran!

(لِّلَّذِيْنَ أَحْسَنُواْ الْحُسْنَى وَزِيَادَةٌ) (سورة يونس - ٦٢)

There is a good reward for those who do good deeds, and it will continue to increase. (62)

Allah Almighty will give those who do good deeds a perfect reward, which will continue to increase. Purification of the soul and inner reformation depend on attaining this good deed. The perfection of this good deed is called Wilayat. When divine love prevails over a believer, it is called "Fana-e-Qalb" in the terminology of spirituality: his heart is immersed and absorbed in contemplating the true Beloved, and he does not turn his attention to anyone else. He does not see Allah Almighty in this state because seeing Him in this world is impossible. But then, in such a state, the believer feels as if he sees Allah. He does not know the essence of Allah in the manifestations, but the thought is firm that Allah is seeing him.

The Messenger of Allah (ﷺ) said!

وَاِنَّ فِي الْجَسَدِ مُضْغَةً اِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ وَاِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ أَلَا وَهِيَ الْقَلْبُ

The Messenger of Allah (ﷺ) said, "And indeed, in the body is a lump of flesh. When it is reformed, the whole body is reformed; when it is corrupted, the whole body is corrupted. Is it not that the hearts are immersed in the love and remembrance of Allah? (Sahih Bukhari)

That is why the saints keep their hearts immersed in the love and remembrance of Allah, and their entire bodies become submissive and obedient to the Sharia. Suppose someone says that the reformation of the heart is done through faith and action. In that case, the answer is that in the Hadith Sharif, the reformation of the heart has been considered the cause of the reformation of the body. The reformation of the body refers to good deeds because if the reformation of the heart is supposed to be faith, then faith alone cannot exist without the reformation of the body.

The historical status of the Hadith of Gabriel (as) further increases its importance. The appearance of Hazrat Gabriel (as) in the presence of the Messenger of Allah (ﷺ) in human form and his speech in this regard is an event of the time when the Messenger of Allah (ﷺ) had been ordered to perform Hajj. At that time, the religion had almost been completed, as if the purpose of the Hadith of Gabriel (as) was to present the summary of the entire religion firmly to the Muslims in a single gathering, that religion is a combination of three matters. ٭Faith, Islam and Ahsan ٭ Just as there are three rak'ahs of Maghrib, if someone prays two and leaves out the third, his prayer will not be valid. Similarly, if one leaves out Tasawwuf (Ahsan), one leaves out the third part of the religion, as if the religion were incomplete.

The purpose of what is mentioned in the hadith of Hazrat Gabriel (as) is the same. However, over time, due to nature's inclination towards worldly pleasures, people felt the need to pay more attention to this aspect. Therefore, those great personalities who had more knowledge and experience of religion, like Hazrat Sheikh Abdul Qadir Jilani (RA), Hazrat Khwaja Moinuddin Chishti Ajmeri (RA), Hazrat Junaid Baghdadi (RA), Hazrat Bahauddin Naqshband Bukhari (RA), Hazrat Sheikh Shahabuddin Suhrawardy (RA) and Imam Rabbani Hazrat Mujaddid Alf Thani (RA) etc., in the light of their experience and remembrance, have made a curriculum of austerity and struggle, which by following it, the heart is purified. Some people object to this, saying that these methods were not used during the time of the Messenger of Allah (ﷺ). Such types of remembrance and meditation are not mentioned anywhere in the Hadith; these are all innovations.

Bidet is the name of "احدث في الدين", meaning adding something new to the religion by considering it as the purpose of the religion. Instead of "احدث للدين", meaning trying out a new method or method of treatment based on experience to achieve the goals of the religion. Opening madrasas for the protection and dissemination of religion or religious sciences, writing books, printing them, typing them, forming educational curricula and changing them according to time and opportunity, all these things were not used during the time of the Messenger of Allah (ﷺ), but they are not called innovations.

The personality of the Messenger of Allah (ﷺ) was so influential in spirituality that after a person had faith, if he looked at the Messenger of Allah (ﷺ), he would be filled with spirituality to such an extent that even the greatest saint who came later could not equal him. Changing the means to achieve the goal in response to evolving times is not an innovation. The tools that were used for jihad in the time of the Messenger of Allah (ﷺ) are not used today, so should we say that this is not jihad, it is an innovation. Do it the way the Messenger of Allah (ﷺ) used to do it. It is very easy to understand that when we have to fight the enemy of the time, the weapons used are also of that time, and no one calls them innovations. At this time, when the greatest enemy of man, Satan, attacks, our spiritual strength is not like that of the Companions (ﷺ), so to strengthen ourselves, we have to resort to austerities and struggles, which is impossible without a teacher. This is how kindness is achieved.

Hazrat Abu Hurairah (ﷺ) states that the Messenger of Allah (ﷺ) said! The branches of faith are more than seventy (70), the highest of which is the confession and acknowledgement with the heart and tongue that there is no god but Allah, and the lowest branch is to remove something harmful from the path. Shame and modesty are also branches of faith. (Bukhari and Muslim)

Hazrat Abu Hurairah (RA) narrates that the Messenger of Allah (ﷺ) said: By Him in Whose Hand is my soul, whoever in this world, whether he is a Jew or a Christian, learns of my prophethood and dies without believing in the Shariah I have brought, he will be a resident of Hell. (Muslim)

Islam is a universal religion (madhhab) whose scope of obedience is universal, binding on the world's people. It is an international law sent by Allah Almighty for every era, nation, and region. No one is exempt from it. After that, believing in the Messenger of Allah (ﷺ) and acting on the Shariah he brought is an equal obligation for everyone, regardless of their nation, country, or class.

Hazrat Abu Musa Al-Ashari (RA) narrates that the Messenger of Allah (ﷺ) said! Two types of people will receive a double reward. The People of the Book (Jews and Christians) who first believed in their Prophet, then believed in the Prophethood of Hazrat Muhammad (ﷺ) after hearing about him.
(Bukhari and Muslim)

Hazrat Ibn Umar (RA) narrates that the Messenger of Allah (ﷺ) said! Allah has ordered me to fight the people (the enemies of Islam) until they testify that there is no god but Allah and that Muhammad (ﷺ) is the Messenger of Allah, and to establish prayer and pay zakat. They protected their lives and property from me when they started doing that. The questioning that will be done under the Islamic system remains after their inner affairs are entrusted to Allah (to know whether their Islam was sincere or just a show to protect their lives and property).

(Bukhari and Muslim)

Taqwa

Allah Almighty says:

يَا أَيُّهَا الَّذِيْنَ آمَنُواْ اتَّقُواْ اللّهَ حَقَّ تُقَاتِهِ

(Surah Ale Imran – 102)
O you who believe! Fear Allah as He is rightly feared)

Allah Almighty says:

(فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ)

(Surah At-Taghabun: 16)
Then fear Allah as much as you are able.

يَا أَيُّهَا الَّذِيْنَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلاً سَدِيْداًO

(Surah Al-Ahzab: 70)
O believers! Fear Allah and speak straight and true.

وَمَن يَتَّقِ اللَّهَ يَجْعَل لَّهُ مَخْرَجاً O وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ

(Surat al-Talaq: 2-3)
Whoever fears Allah, Allah makes the way out easy for him
And gives him sustenance from a place he could not even imagine.

يِا أَيُّهَا الَّذِيْنَ آمَنُواْ إِن تَتَّقُواْ اللّهَ يَجْعَل لَّكُمْ فُرْقَاناً وَيُكَفِّرْ عَنكُمْ سَيِّءَاتِكُمْ

وَيَغْفِرْ لَكُمْ وَاللّهُ ذُو الْفَضْلِ الْعَظِيْمِ O

(Surah Anfal: 92)
O you who believe! If you fear Allah, He will grant you a criterion (between right and wrong) and remove from you your evil deeds and forgive you. And Allah is the Owner of Great Bounty.

It was narrated from Ibn Masood (may Allah be pleased with him) that the Messenger of Allah (ﷺ) used to say this supplication!

(اللّٰهُمَّ اِنِّي اَسْأَلُكَ الْهُدَا وَالتُّقَى وَ الْعَفَافَ وَ الْغِنَى) (صحیح مسلم)

O Allah! I ask You for guidance, piety, chastity, and self-sufficiency.

Hazrat Atiya Saadi (RA) narrates that the Messenger of Allah (ﷺ) said: A servant cannot attain the highest status of the pious until he abandons those things in which there is no apparent harm, lest he indulge in those things in which there is harm (sin). (Mishkat: Bab al-Kasab talab al-Halal)

Due to a lack of caution, some halal and permissible deeds become the means of haram deeds. Every halal deed that becomes the means of haram should be avoided.

Hazrat Aisha Siddiqah (RA) said that the Messenger of Allah (ﷺ) said: O Aisha! Avoid minor sins, for Allah Almighty will be questioned about them.
(Mishkat; Bab al-Baqa' wa al-Khouf)

Just as a significant sin endangers a Muslim's salvation, a minor sin is no less dangerous. Minor sins may seem minor, but if committed repeatedly, the heart grows rusty and hatred for major sins fades.

Hafiz Ibn Qayyim (ra) writes, "Do not look at the sin as how small it is, but rather keep in mind the greatness of Allah, Whom you dare to disobey."

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said: A Muslim is the brother of a Muslim, so let him not oppress him, nor leave him helpless, nor despise him. Taqwa is here (three times). He (ﷺ) pointed to his chest. He (ﷺ) further said: "Enough evil for a man to despise his Muslim brother, and the blood, wealth and honour of every Muslim are forbidden to all Muslims."
(Mishkat: Bab al-Shufqa)

The center of Taqwa is the heart. If Taqwa takes root in the heart, its effects become visible throughout the body. His deeds become good, and he begins to hate evil and sin. He starts to worry more about the Hereafter than this world.

Hazrat Hasan bin Ali (RA) narrated that I remembered these words from the blessed tongue of the Messenger of Allah (ﷺ): "Leave that which causes doubt and choose that which is above doubt. Truth is complete peace and security, and falsehood is complete doubt and hesitation." (Mishkat: Bab al-Kasab)
Hazrat Asma bint Yazid (RA) narrated that the Messenger of Allah (ﷺ) said: "Shall I not tell you about the best of you?" The people asked: "Why not?" He (ﷺ) said: "The best of you is those who, when you see them, remember Allah."
(Mishkat: The Book of Love)

Allah Almighty says:

لَنْ يَّنَالَ اللّٰهَ لُحُوْمُهَا وَلَا دِمَآؤُهَا وَلٰكِنْ يَّنَالُهُ التَّقْوٰى مِنْكُمْ ۗ كَذٰلِكَ سَخَّرَهَا لَكُمْ لِتُكَبِّرُوا اللّٰهَ عَلٰى مَا هَدٰىكُمْ ۗ وَبَشِّرِ الْمُحْسِنِيْنَ ﴿٣٧﴾

(Surah Al-Hajj: 37)

It is neither their meat nor their blood that reaches Allah, but it is your piety that reaches Him. Thus, We have made them subject to you so that you may magnify Allah for His guidance. And give glad tidings (O Muhammad ﷺ) to the Muhsineen. (doers of sound). (37)

It is narrated from Abdullah bin Amr (RA) that the Messenger of Allah (ﷺ) said: The perfect Muslim is the one from whose hand and tongue (other Muslims) are safe, and the true emigrant is the one who leaves all that Allah Almighty has forbidden. (Bukhari and Muslim)

The reward of the righteous in the Hereafter:

قُلْ اَؤُنَبِّئُكُمْ بِخَيْرٍ مِّنْ ذٰلِكُمْ ۗ لِلَّذِيْنَ اتَّقَوْا عِنْدَ رَبِّهِمْ جَنّٰتٌ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا وَاَزْوَاجٌ مُّطَهَّرَةٌ وَّرِضْوَانٌ مِّنَ اللّٰهِ ۗ وَاللّٰهُ بَصِيْرٌۢ بِالْعِبَادِ ﴿١٥﴾ اَلَّذِيْنَ يَقُوْلُوْنَ رَبَّنَآ اِنَّنَآ اٰمَنَّا فَاغْفِرْ لَنَا ذُنُوْبَنَا وَقِنَا عَذَابَ النَّارِ ﴿١٦﴾ اَلصّٰبِرِيْنَ وَالصّٰدِقِيْنَ وَالْقٰنِتِيْنَ وَالْمُنْفِقِيْنَ وَالْمُسْتَغْفِرِيْنَ بِالْاَسْحَارِ ﴿١٧﴾

(Surah Al Imran: 15 - 17)

Say: "Shall I inform you of things far better than those? For Al-Muttaqun, there are gardens (paradises) with their Lord, underneath which rivers flow. Therein (is their) eternal (home) and Azwajun Mutahharatun (purified mates or wives), and Allah will be pleased with them. And Allah is All-Seer of the (His) slaves" (15). Those who say: "Our Lord! We have indeed believed, so forgive us our sins and save us from the punishment of the Fire." (16) (They are) those who are patient, those who are true (in Faith, words, and deeds), and obedient with sincere devotion in worship to Allah.

Those who spend [give the Zakat and alms in the Way of Allah] and those who pray and beg Allah's Pardon in the last hours of the night. (17)

Allah Almighty says that the things that will be in the Hereafter are better than those in the world. But they will not be given to everyone. They will be given only to the righteous. The most outstanding piety is to avoid disbelief and polytheism and to accept faith. Without faith, no good deed can benefit. After that, there are degrees of piety. Avoiding major sins is also piety, and preventing similar things is, too. Allah Almighty promises the pious servants that they will find gardens with their Lord under which rivers flow, to abide in them forever, and they will have righteous and chaste wives. Allah will be pleased with them forever and ever. Allah's pleasure is better than any blessing.

The Holy Prophet (ﷺ) said: "Undoubtedly, Allah will say to the people of Paradise. O people of Paradise! They will say: "O our Lord! We are here and ready to obey You. The best of all is in Your hands."

Allah will say: "Are you pleased?"

They will say: "O our Lord! How can we not be pleased? You have given us something not given to any of Your creation before."

Allah will say: "Shall I give you something better than that?"

They will say: "O Lord! What is better than that?"

Allah will say: "I send down My pleasure upon you. Now

I will never be angry with you after that. (Among the blessings that the pious will receive from their Lord is the pleasure of Allah.)

(Bukhari and Muslim)

Who are the righteous: (صالحين)

صالحis derived from ,صلاح He who avoids sins and is adorned with good deeds. He who turns to Allah Almighty is righteous. He has many ranks and degrees. The Prophets (AS) are the highest rank of righteous people because they are

infallible; after them, they are in the ranks of other righteous people. Hazrat Solomon (AS) prayed to Allah and spoke

وَأَدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ

(Surah An-Namal. 19)

And by Your mercy, admit me among Your righteous servants

And after mentioning many Prophets (peace be upon them) in Surah Anbiya, He said!

وَأَدْخَلْنَاهُمْ فِي رَحْمَتِنَا ۖ إِنَّهُمْ مِنَ الصَّالِحِينَ ﴿٨٦﴾

(Surah Al-Anbiya': 86)

And We admitted them to Our Mercy. Verily, they were of the righteous (86)

From this, it is clear that righteousness is great. Indeed, it is the main characteristic of good people. Being righteous is a great thing.

A person who spends the night in such a way that he is engaged in the worship of Allah, sometimes in prostration, sometimes standing, who fears the punishment of the Hereafter, hoping for the mercy of his Lord. Can this person be equal to a person who is an unbeliever and is engaged in sinful deeds? A righteous believer and a wicked person cannot be equal. Those who are knowledgeable, whose knowledge has shown them the light of faith. Because of this, they accepted faith and began to worship. Those who are ignorant and do not know the Oneness of Allah, these two parties cannot be equal. Ignorance is not equal to knowledge, nor is the ignorant equal to the learned. When the Day of Judgment comes, the people of knowledge will be sent to Paradise and the people of disbelief to Hell.

Those who lack intelligence do not receive advice. They listen to the Quran but do not believe in its call and teachings. Countless people are very advanced in worldly affairs, but are disbelievers and polytheists. They do not recognize their Creator. Many people do not even believe in the existence of the Almighty Creator, and those who believe associate others with Him. For this, they also propose that children worship other than Allah. This intelligence is useless. Such people can never be counted among the righteous.

Attributes of Ebad-ur-Rahman and his morals and actions:

وَعِبَادُ الرَّحْمٰنِ الَّذِيْنَ يَمْشُوْنَ عَلَى الْاَرْضِ هَوْنًا وَّاِذَا خَاطَبَهُمُ الْجٰهِلُوْنَ قَالُوْا سَلٰمًا ﴿٦٣﴾ وَالَّذِيْنَ
يَبِيْتُوْنَ لِرَبِّهِمْ سُجَّدًا وَّقِيَامًا ﴿٦٤﴾ وَالَّذِيْنَ يَقُوْلُوْنَ رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ ۖ اِنَّ
عَذَابَهَا كَانَ غَرَامًا ۖ ﴿٦٥﴾ اِنَّهَا سَآءَتْ مُسْتَقَرًّا وَّمُقَامًا ﴿٦٦﴾ وَالَّذِيْنَ اِذَآ اَنْفَقُوْا لَمْ يُسْرِفُوْا
وَلَمْ يَقْتُرُوْا وَكَانَ بَيْنَ ذٰلِكَ قَوَامًا ﴿٦٧﴾ وَالَّذِيْنَ لَا يَدْعُوْنَ مَعَ اللّٰهِ اِلٰهًا اٰخَرَ وَلَا يَقْتُلُوْنَ النَّفْسَ
الَّتِيْ حَرَّمَ اللّٰهُ اِلَّا بِالْحَقِّ وَلَا يَزْنُوْنَ ۚ وَمَنْ يَّفْعَلْ ذٰلِكَ يَلْقَ اَثَامًا ﴿٦٨﴾ يُضٰعَفْ لَهُ الْعَذَابُ يَوْمَ
الْقِيٰمَةِ وَيَخْلُدْ فِيْهٖ مُهَانًا ۖ ﴿٦٩﴾ اِلَّا مَنْ تَابَ وَاٰمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَاُولٰٓئِكَ يُبَدِّلُ اللّٰهُ
سَيِّاٰتِهِمْ حَسَنٰتٍ ۗ وَكَانَ اللّٰهُ غَفُوْرًا رَّحِيْمًا ﴿٧٠﴾ وَمَنْ تَابَ وَعَمِلَ صَالِحًا فَاِنَّهٗ يَتُوْبُ اِلَى اللّٰهِ
مَتَابًا ﴿٧١﴾ وَالَّذِيْنَ لَا يَشْهَدُوْنَ الزُّوْرَ ۙ وَاِذَا مَرُّوْا بِاللَّغْوِ مَرُّوْا كِرَامًا ﴿٧٢﴾ وَالَّذِيْنَ اِذَا ذُكِّرُوْا
بِاٰيٰتِ رَبِّهِمْ لَمْ يَخِرُّوْا عَلَيْهَا صُمًّا وَّعُمْيَانًا ﴿٧٣﴾ وَالَّذِيْنَ يَقُوْلُوْنَ رَبَّنَا هَبْ لَنَا مِنْ اَزْوَاجِنَا
وَذُرِّيّٰتِنَا قُرَّةَ اَعْيُنٍ وَّاجْعَلْنَا لِلْمُتَّقِيْنَ اِمَامًا ﴿٧٤﴾ اُولٰٓئِكَ يُجْزَوْنَ الْغُرْفَةَ بِمَا صَبَرُوْا وَيُلَقَّوْنَ فِيْهَا
تَحِيَّةً وَّسَلٰمًا ﴿٧٥﴾ خٰلِدِيْنَ فِيْهَا ۗ حَسُنَتْ مُسْتَقَرًّا وَّمُقَامًا ﴿٧٦﴾ قُلْ مَا يَعْبَؤُا بِكُمْ رَبِّيْ لَوْلَا
دُعَآؤُكُمْ ۚ فَقَدْ كَذَّبْتُمْ فَسَوْفَ يَكُوْنُ لِزَامًا ﴿٧٧﴾

(Surah Al-Furqan: 63 - 77)

And the (faithful) slaves of the Most Gracious (Allah) are those who walk on the earth in humility and sedateness, and when the foolish address them (with bad words), they reply with mild words of gentleness. (63) And those who spend the night in worship of their Lord, prostrate and standing (64). Those who say: "Our Lord! Avert from us the torment of Hell. Verily! Its torment is ever an inseparable, permanent punishment." (65) Evil indeed it (Hell) is as an abode and as a place to rest in. (66) And those, who, when they spend, are neither extravagant nor niggardly, but hold a medium (way) between those (extremes). (67) And those who invoke not any other ilaha (god) along with Allah, nor kill such person as Allah has forbidden, except for just cause, nor commit illegal sexual intercourse - and whoever does this shall receive the punishment (68) The torment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace; (69) Except those who repent and believe (in Islamic Monotheism), and do righteous deeds, for those, Allah will change their sins into good deeds, and Allah is Oft-Forgiving, Most Merciful (70). Whosoever repents and does righteous good deeds.

Then verily, he repents towards Allah with true repentance. (71) And those who do not witness falsehood, and if they pass by some evil play or talk, they pass it with dignity. (72) And those who, when reminded of the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord, fall not deaf and blind. (73) And those who say: "Our Lord! Bestow on us from our wives and our offspring the comfort of our eyes, and make us leaders for the Muttaqun." (74) Those will be rewarded with the highest place (in Paradise) because of their patience. Therein, they shall be met with greetings and the word of peace and respect. (75) Abiding therein; — excellent it is as an abode, and as a place to dwell. (76) Say (O Muhammad ﷺ to the disbelievers): "My Lord pays attention to you only because of your invocation to Him. But now you have indeed denied (Him). So, the torment will be yours forever (inseparable permanent punishment)." (77)

In these verses, Allah Almighty describes the characteristics of the righteous people and bestows upon them the honourable title of Ebad-ur-Rahman. The factors mentioned about these people are as follows.

The first characteristic:

He has been called the servant of Rahman, a very significant title. Thus, by nature, we are all servants of the Most Gracious. Still, by our belief, choice, and morals, whoever devotes himself to the worship of the Most Gracious with true faith and sincerity, and the Most Gracious says about him that he is Our servant, there is no more incredible honour for a servant than this. This is the most honourable title for a servant. Allah Almighty said while mentioning the Ascension!

سُبْحٰنَ الَّذِیْۤ اَسْرٰی بِعَبْدِهٖ لَیْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ اِلَی الْمَسْجِدِ الْاَقْصَا الَّذِیْ بٰرَكْنَا حَوْلَهٗ
لِنُرِیَهٗ مِنْ اٰیٰتِنَا ؕ اِنَّهٗ هُوَ السَّمِیْعُ الْبَصِیْرُ ﴿۱﴾

(Surah Bani Israil - 1)

Glorified (and Exalted) is He (Allah) [above all that (evil) they associate with Him]. Who took His slave (Muhammad SAW) for a journey by night from Al-Masjid-al-Haram (at Makkah) to Al-Masjid-al-Aqsa (in Jerusalem), the neighbourhood whereof We have blessed so that We might show him (Muhammad SAW) of Our Ayat (proofs, evidence, lessons, signs, etc.). Verily, He is the All-Hearer, the All-Seer (1)

This honour of servitude brings the servant closer to Allah Almighty and means attaining high ranks in the Hereafter.

Second Attribute:

They walk on the earth with humility. That is, they do not walk with arrogance and pride.

In Surah Al-Isra (Children of Israel), Allah Almighty says:

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا ۖ إِنَّكَ لَنْ تَخْرِقَ الْأَرْضَ وَلَنْ تَبْلُغَ الْجِبَالَ طُولًا ﴿٣٧﴾

(Surah Al-Isra: 37)

And walk not on the earth with conceit and arrogance. Verily, you can neither rend nor penetrate the earth, nor can you attain a stature like the mountains in height. (37)

When a person has the virtue of humility and is not afflicted with the disease of arrogance, he adopts humility in his gait.

Third Attribute:

When ignorant people address him, he does not get confused with them. He neither answers them nor argues with them. In another place, he said that when these people pass by doing foolish things, they pass by with dignity. That is, wicked and vile people are always ready to hurt the noble ones. They do not hesitate to hurt them with their tongues, to say bad words in their honour, to taunt them, to do evil to them with gestures and innuendos. These people are engaged in foolish things. When the servants of Allah Almighty pass by them, they do not even look at them; they pass by with their eyes lowered and with dignity. If someone tries to touch them forcefully, they leave, saying they have our greetings. They think that if we respond, our honour will not be preserved among these rude people.

Fourth characteristic:

They spend the night in such a way that they are engaged in the worship of their Lord. Sometimes, they are in prostration, sometimes in standing. The desire for prayer does not allow them to rest much. These people sleep little at night and seek forgiveness at dawn.

Fifth Attribute:

They seek refuge from the punishment of Hell and pray thus: O our Lord! Remove the sentence of Hell from us, for their punishment is destruction. This refers to the punishment of the disbelievers. Indeed, Hell is an evil place to stay and dwell in. May Allah Almighty protect us from this wicked place (Amen). This is the way of the sincere, the believers and the pious; they worship well and simultaneously fear and pray for protection from punishment. It is not the glory of a believer to be carefree after doing good deeds. He is afraid that his good deeds have not been accepted.

Sixth Attribute:

When the servants of the Most Gracious spend, they are neither extravagant nor stingy. Instead, they follow a middle path because they are steadfast in both directions. It is not permissible to spend money on sinful activities. One should also act moderately in lawful activities. The Messenger of Allah (ﷺ) said that moderation in spending is half of the economy. Half of the economy is in earning and working hard, and half is in spending moderately. One should moderate spending on oneself, one's children, one's parents, and one's relatives. Yes, those whose trust is very high in good deeds, if they do not feel discomfort in spending all or half of their wealth at once, then such people can spend their entire wealth in the way of Allah. Hazrat Abu Bakr Siddiq (RA) had offered the whole wealth of his house for the pleasure of the Messenger of Allah (ﷺ) in the Battle of Tabuk. (Mishkat al-Musabeh)

The Seven Attributes:

They do not call upon any other god along with Allah. That is, they do not associate partners with Allah and adopt pure monotheism.

The Eighth Attribute:

They do not kill a soul that Allah has forbidden to be killed. Yes, if the killing is justified and in accordance with the principles of the Sharia. For example, if someone is killed in retaliation, or an adulterer is stoned to death. Killing infidels and polytheists in jihad during a fight.

Ninth characteristic:

They do not commit adultery. Whoever does such a thing will be punished severely.

It was narrated from Abdullah bin Masood (may Allah be pleased with him) that a man asked: O Messenger of Allah (ﷺ), which is the greatest sin in the sight of Allah? He (ﷺ) said: To take someone as equal to Allah, although Allah created you. The questioner asked: Which sin is the greatest after that? He (ﷺ) said: To kill your children for fear that they will eat them with you (killing your children for fear of poverty). The questioner said: Which sin is the greatest after that? He (ﷺ) said: To commit adultery with your neighbour's wife. (Narrated by al-Bukhari)

Tenth characteristic:

These are those who do not lie. That is, those who are against the Holy Sharia. They do not attend the worship of the polytheists, their festivals, and their fairs. Where there is singing, dancing, and drinking, the servants of Allah do not attend all these occasions.

Although they do not participate in sin by their actions, if they attend with their bodies, they have added one person to the gathering of the people of falsehood. At the same time, adding to the gathering of evil is also forbidden. Participating in these gatherings darkens and hardens the heart, and the heart's desire for good deeds decreases. If one attends such gatherings repeatedly, the desire for good deeds disappears, and the soul becomes accustomed to evil deeds. Nowadays, there are great abominations in marriage. One should avoid these abominations and protect one's soul and spirit.

Eleventh Attribute:

When one passes by frivolous deeds, one passes by them with dignity. That is, apart from participating in the gathering of evil, one becomes sidelined if one happens to pass by a meaningless and vulgar gathering. Whoever stands there is as if he has also participated. In addition, it is possible that some evil person among them starts calling out in the gathering or gets confused about something for no reason.

Twelfth attribute:

The glory of these servants is that when they are admonished through the verses of their Lord, that is, the verses are recited, and they are asked to fulfill their requirements, they do not fall deaf and dumb. This means they pay close attention to these verses, use their hearts and minds to understand them and know the command's requirements. They do not behave as if they have not heard or seen them.

From this, it is understood that the meanings and implications of the Quran should be understood well and its requirements fully implemented. This is the glory of the believers.

Thirteenth attribute:

They pray that O our Lord! Give our eyes the coolness of our wives and our children. That is, make them the coolest of our eyes. That is, may the wives and children be comfortable and at ease, may they be obedient and righteous, may they be religious and may their hearts be happy to see them.

Those who are righteous also worry about their wives' and children's religiousness. While they worry about their food and drink, they also make arrangements to teach them religion and train them in religion. If the wife and children are physically healthy, have good food and drink, and are disobedient to Allah Almighty and their parents, they will not become the coolness of the eyes but rather a scourge. When we introduce our children to religion, make them pious, and continue to guide them in religion throughout their lives. They will become the Imam and leader of the righteous in the same way.

A person can become the Imam of the pious in the same way while he is pious. Just because his children are pious does not mean he becomes pious himself. One must also fulfill all the requirements of piety. Desiring to become a religious leader with piety and praying for it are not forbidden by Shariah, nor are they bad, but they should not create arrogance in the soul.

Attributes of believing men and women and the promise of an excellent reward for them:

اِنَّ الْمُسْلِمِيْنَ وَالْمُسْلِمٰتِ وَالْمُؤْمِنِيْنَ وَالْمُؤْمِنٰتِ وَالْقٰنِتِيْنَ وَالْقٰنِتٰتِ وَالصّٰدِقِيْنَ وَالصّٰدِقٰتِ
وَالصّٰبِرِيْنَ وَالصّٰبِرٰتِ وَالْخٰشِعِيْنَ وَالْخٰشِعٰتِ وَالْمُتَصَدِّقِيْنَ وَ الْمُتَصَدِّقٰتِ وَالصَّآئِمِيْنَ
وَالصّٰٓئِمٰتِ وَالْحٰفِظِيْنَ فُرُوْجَهُمْ وَالْحٰفِظٰتِ وَالذّٰكِرِيْنَ اللّٰهَ كَثِيْرًا وَّ الذّٰكِرٰتِ ۙ اَعَدَّ اللّٰهُ
لَهُمْ مَّغْفِرَةً وَّاَجْرًا عَظِيْمًا ﴿۳۵﴾

(Surah Al-Ahzab: 35)

Verily, the Muslims (those who submit to Allah in Islam), men and women, the believers' men and women (who believe in Islamic Monotheism), the men and the women who are obedient (to Allah), the men and women who are truthful (in their speech and deeds), the men and the patient women (in performing all the duties which Allah has ordered and in abstaining from all that Allah has forbidden), the men and the humble women (before their Lord Allah), the men and the women who give Sadaqat (i.e. Zakat, and alms), the men and the women who observe Saum (fast) (the obligatory fasting during the month of Ramadan, and the optional Nawafil fasting), the men and the women who guard their chastity (from illegal sexual acts) and the men and the women who remember Allah much with their hearts and tongues. Allah has prepared forgiveness and a great reward for them (i.e. Paradise). (35)

Trust and certainty (توکل و یقین)

Allah Almighty says!

وَلَمَّا رَاَ الْمُؤْمِنُوْنَ الْاَحْزَابَ ۙ قَالُوْا هٰذَا مَا وَعَدَنَا اللّٰهُ وَرَسُوْلُهٗ وَصَدَقَ اللّٰهُ وَرَسُوْلُهٗ ۫

وَمَا زَادَهُمْ اِلَّاۤ اِيْمَانًا وَّتَسْلِيْمًا ﴿۲۲﴾

(Surah Al-Ahzab: 22)

And when the believers saw Al-Ahzab (the Confederates), they said: "This is what Allah and His Messenger (Muhammad ﷺ) had promised us, and Allah and His Messenger (Muhammad ﷺ) had spoken the truth, and it only added to their faith and their submissiveness (to Allah). (22)

Allah the Almighty says!

اَلَّذِيْنَ قَالَ لَهُمُ النَّاسُ اِنَّ النَّاسَ قَدْ جَمَعُوْا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ اِيْمَانًا ۖ

وَّقَالُوْا حَسْبُنَا اللّٰهُ وَنِعْمَ الْوَكِيْلُ ﴿۱۷۳﴾ فَانْقَلَبُوْا بِنِعْمَةٍ مِّنَ اللّٰهِ وَفَضْلٍ لَّمْ

يَمْسَسْهُمْ سُوْٓءٌ ۙ وَّاتَّبَعُوْا رِضْوَانَ اللّٰهِ ؕ وَاللّٰهُ ذُوْ فَضْلٍ عَظِيْمٍ ﴿۱۷۴﴾

(Surah Ale Imran: 173 – 174)

Those (i.e. believers) unto whom the people (hypocrites) said, "Verily, the people (pagans) have gathered against you (a great army). Therefore, fear them." But it (only) increased them in Faith, and they said: "Allah (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us)." (173) So, they returned with Grace and Bounty from Allah. No harm touched them, and they followed the good) The pleasure of Allah. And Allah is the Owner of Great Bounty. (174)

Allah the Almighty says!

وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِيْ لَا يَمُوْتُ وَسَبِّحْ بِحَمْدِهٖ وَكَفٰى بِهٖ بِذُنُوْبِ عِبَادِهٖ خَبِيْرًا O

(Surah Al Furqan – 85)

And put your trust in the Living One who never dies, and glorify His praise, and He suffices you against the sins of His servants, the Knower.

Allah says!

(وَعلَى اللّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَة)

(Surah Ibrahim: 11)
And upon Allah let the believers put their trust.

Allah says!

(وَمَن يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ)

(Surah At-Talaq - 3)
And whoever relies on Allah, then Allah is sufficient for him

Allah Almighty says!

فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللّهِ إِنَّ اللّهَ يُحِبُّ الْمُتَوَكِّلِيْنَ O

(Surah Al-Imran - 951)
(O Prophet)! When you have decided on a matter, then rely on Allah.
Indeed, Allah loves those who rely.

Allah Almighty says!

إِنَّمَا الْمُؤْمِنُونَ الَّذِيْنَ إِذَا ذُكِرَ اللّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ
زَادَتْهُمْ إِيْمَاناً وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ O

(Surah Anfal - 2)
Indeed, the believers are only those who, when Allah is mentioned, their hearts tremble, and when His verses are recited to them, it increases their faith, and on their Lord, they put their trust.

Allah the Almighty says!

وَعَلَى اللّهِ فَتَوَكَّلُواْ إِن كُنتُم مُّؤْمِنِيْن

(Surah Al-Maidah - 32)
If you are believers, then put your trust in Allah.

The Messenger of Allah (ﷺ) said!

(واز اسلت فا سئل اللّٰه و اذااستعنت فا ستعن باللّٰه) (رواہ ترمذی)

When you ask for something, ask Allah; when you seek help,
seek help from Allah.

Trusting the heart only in the trustworthy Provider is called "Tawakkul."

The reality of Tawakkul is the same as that of appointing a representative. A representative is appointed so that what he cannot do himself is entrusted to others who can do it better. Tawakkul is simply entrusting his work to Allah. Allah is the most excellent protector. According to the principles of Sharia, one should do one's best for every task under the conditions of the means and leave the results to Allah.

Hazrat Ibn Abbas (RA) narrates that the Messenger of Allah (ﷺ) said: O Allah! I have surrendered myself to You, O Allah! I seek refuge in Your power; there is no god but You, from leading me astray from the straight path; You are the Living and the Ever-Living; death will not touch You, and all jinn and humans will go to the embrace of death. (Bukhari and Muslim)

Hazrat Anas bin Malik (RA) narrated that the Messenger of Allah (ﷺ) said: Whoever recites this when leaving his house!

بِسْمِ اللّٰهِ تَوَكَّلْتُ عَلَى اللّٰهِ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰهِ

(In the name of Allah, I put my trust in Allah, and there is no power or strength except in Allah)

This is said to mean that you have been guided, you have been supported, and you have been saved, and Satan is kept away from it.
(Sunan Abu Dawud, Jami' Tirmidhi and Sunan An-Nasa'i)

It was narrated from Anas (may Allah be pleased with him) that during the time of the Prophet (ﷺ), there were two brothers, one of whom used to stay with the Prophet (ﷺ) (and learn religious knowledge from him) and the other used to do business and earn money. The business brother complained to the Prophet (ﷺ) about his brother (that he was always with him instead of doing business). He (ﷺ) said! (What do you know?) Perhaps your sustenance is due to Him.
(Jami' al-Tirmidhi)

There are three components of Tawakkul. Knowledge, Status, Actions

Knowledge:

"**Tawheed al-Haqq**" is Tawheed's confession that there is no god but Allah; He is One and has no partner. To Him belongs all ownership, all praise and glory, and He is capable of all things. In this, there is a confession that Allah Almighty has perfection in power, existence, and wisdom, due to which He deserves praise. Whoever confesses this with a sincere heart, his faith has become firm in his heart. Now, the state of Tawakkul will definitely arise, provided that the confession is made with an honest heart.

The second component is the status of Tawakkul:

This means that one should entrust one's work to Allah Almighty, keep one's heart at ease, and not even look to anyone other than Allah. That is, it should be as if one entrusts one's case to a wise and compassionate lawyer in a worldly matter and becomes satisfied and worry-free because he knows that my advocate is wise and well-wishing. So, my opponent can never prevail over me. Similarly, everyone knows that sustenance, death, life and all the small and big affairs of creation are in the hands of Allah alone. He has no partner, and His wisdom and mercy are endless, so there is no reason for the heart not to be satisfied.

The third pillar is deeds:

The ignorant think that trust is the name of giving up work. Just sit Idle; you do not get treatment if you are sick. Without thinking, you put yourself in danger and die. Just as if you enter the fire or put your hand in the mouth of a lion, then you will be called a truster. However, this idea is entirely wrong because it is forbidden under the Sharia, which emphasizes the virtue of trust. Then how can it be that the work that the Sharia itself has declared forbidden can cause desire and greed? After adopting the lawful methods of planning and means, one should trust in Allah, and only Allah will provide; that is, success in means depends on the grace of Allah Almighty. One should reflect on the blessings and favours of

Allah and on one's past achievements. One should abandon desires. One should be patient with unpleasant things. One should control anger.

Hazrat Ibn Abbas (RA) narrated that the Messenger of Allah (ﷺ) said: Seventy thousand people from my Ummah will enter Paradise without being held accountable. These will be those who do not gossip, do not take bad omens, and trust in their Lord.

Hazrat Anas bin Malik (RA) narrated that a man said to the Messenger of Allah (ﷺ): O Messenger of Allah (ﷺ)! Should I tie my camel and rely on it or leave it? He (ﷺ) said: Tie it first and then rely on Allah. (Jami' Tirmidhi, Chapter on Reliance)

Hazrat Umar (RA) narrated that he said: I heard the Messenger of Allah (ﷺ) say: If you rely on Allah as He is entitled to rely on, He will provide for you as He provides for the birds. They leave early in the morning with empty stomachs and return in the evening with full stomachs. (Mishkat: Chapter on Reliance)

Trust means that a person should use all their resources and leave the results to Allah.

It is narrated from Ibn Abbas that he said!

"حسبنا اللّٰه و نعم الوكيل"

(Sufficient for us is Allah, and He is the Best Disposer of affairs)

This sentence was said by Hazrat Ibrahim (peace be upon him) when he was thrown into the fire, and the same sentence was said by Hazrat Muhammad (ﷺ) when the people said (to the Muslims during the Battle of the Ahzab) that the people have gathered against him (ﷺ), so fear them. This threat increased the faith of the Muslims, and they spoke!

"حسبنا اللّٰه و نعم الوكيل"

The Messenger of Allah (ﷺ) was returning from the Ghazwa of Ghatfan when it rained on the way. The clothes of the Prophet (ﷺ) and his companions got wet. The Prophet (ﷺ) put his wet clothes on a tree to dry and lay down under it. The Bedouins there were watching him. He said to his chief, Dathur, who was young and very brave, that Muhammad (ﷺ) was lying alone under this tree and his companions (ﷺ) were scattered, so go and kill them. Dathur took a very sharp

sword, approached the Prophet (ﷺ), and said, "O Muhammad (ﷺ). Tell me who will save you from my sword today." The Prophet (ﷺ) said, **"Allah."**

The Prophet (ﷺ) was about to say this when the sword fell from his hand. The Messenger of Allah (ﷺ) immediately picked it up and said to Dathur, "Tell me who will save you from my sword now." He said, "No one." He embraced Islam and recited the Kalima al-Shahadah.

اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَاَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ

I bear witness that there is no god but Allah, and I bear witness that Muhammad (ﷺ) is the Messenger of Allah.

He promised not to gather an army against Rasool Allah (ﷺ). He returned Dathur's sword to him. Dathur went back and invited his people to Islam. This verse was revealed about this.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اذْكُرُوْا نِعْمَتَ اللّٰهِ عَلَيْكُمْ اِذْهَمَّ قَوْمٌ اَنْ يَّبْسُطُوْٓا اِلَيْكُمْ اَيْدِيَهُمْ فَكَفَّ اَيْدِيَهُمْ عَنْكُمْ ۚ وَاتَّقُوا اللّٰهَ ؕ وَعَلَى اللّٰهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُوْنَ ۝

(Surah Al-Maidah: 11)

O you who have believed, remember the favour of Allah upon you. When people tried to deceive you, their hands were restrained from you. And fear Allah, and upon Allah let the believers rely.
(Sirat al-Mustafa ﷺ)

Faith in destiny

Belief in destiny means accepting, from the heart, that everything in this universe happens in its own time according to the written destiny. Whatever knowledge appears until today, whether good or evil, has existed in the knowledge and destiny of the Creator of the universe from eternity. But this does not mean that the servant is forced and helpless. The writer of destiny has made man a free agent. That is, he has opened the paths of both good and evil before him and given him the option to follow either. He also clarified that if you follow the path of goodness, you will be rewarded and receive the grace and mercy of Allah Almighty. And if you follow the path of evil, you will be punished and tormented. You will be thrown into Hell, and Allah will not be unjust to you.

A person asked Hazrat Ali (RA) about Qadah and Qadr (predestination), so he (RA) said! This secret of Allah is hidden from you, so do not delve into its investigation.

Hazrat Abdullah bin Amr (RA) narrated that the Messenger of Allah (ﷺ) said! Allah Almighty wrote the predestination fifty thousand years before He created the heavens and the earth, and spoke! At that time, the Throne of Allah Almighty was on the water. (Muslim)

Hazrat Ibn Walmi (RA) narrated that I came to Hazrat Ubayy bin Ka'b (RA) and said that a little bit of doubt had arisen in my heart regarding Qadr, so please explain something about it. Perhaps Allah Almighty will remove this doubt of mine. He spoke! Listen! If Allah Almighty punishes all His creations in the heavens and the earth, He will not be unjust in that act, and if He bestows His mercy on them all, His mercy will be the best of their deeds (i.e., it will be His grace and favour, they will have no right over Allah).

And listen! Belief in destiny is so important that if you spend gold equal to Mount Uhud in the way of Allah, it will not be accepted by Allah unless you believe in destiny. Your firm belief is that whatever happens to you cannot escape it in any way, and whatever does not happen to you could not have happened to you (i.e., whatever happens has been determined by Allah in destiny). If you die believing against it, you will certainly go to Hell.

Hazrat Ibn Walmi (RA) says that after hearing this from Hazrat Ubayy bin Ka'b (RA), I went to Abdullah bin Mas'ud (RA), and he told me the same thing. After that, I went to Hazrat Hudaifa (RA), and he told me the same thing. Then I went

to Hazrat Zaid bin Thabit (RA), and he told me the same thing as a hadith of the Messenger of Allah (ﷺ). (Musnad Ahmad, Abu Dawud, Ibn Majah)

Hazrat Ali (RA) has a narration that the Messenger of Allah (ﷺ) said! No servant can be a believer until he believes in four things:

1. Testify that there is no god but Allah.
2. I (Hazrat Muhammad (ﷺ)) am the Messenger of Allah and have come to this world with the truth (Islam).
3. Believe in death and resurrection after death (on the Day of Resurrection).
4. Believe in destiny.
   (Tirmidhi, Ibn Majah)

It is narrated from Hazrat Aisha Siddiqah (RA) that the Messenger of Allah (ﷺ) said: "There are six people whom I have cursed and whose supplications are accepted. These six people are:

1. One who transgresses the Book of Allah
2. One who denies destiny
3. One who makes lawful what Allah has forbidden
4. One who dishonours my progeny and descendants
5. One who abandons my Sunnah

(Majma' al-Zawaid)

This hadith mentions six people, but the number is written as five.
This hadith is mentioned in Mishkat al-Musabeh, and the sixth person gains control of the government by force.

Mu'tazila, a sect that emerged in the first century of Islam, held that man is the creator of his actions, not Allah. These people denied destiny, which is why they are also called Qadriyah. Various hadiths and sayings of the Companions refute their wrong views. These people had no evidence except their intellects, and their undesirable habits forced them to deny many clear commands of the Sharia. Not only this, but they also rejected the questions of angels in the graves, the torment of the grave, the bridge of Sirat, the scale of deeds, the pool of Kauthar, and seeing Allah with their eyes in the Hereafter.

Allah Almighty says!

إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ O

(Surah Al Qamar – 49)

Indeed, We have created everything with a decree.

In a narration, the most excellent scholar of Najran came to the Messenger of Allah (ﷺ) and said, "O Muhammad (ﷺ)! You (ﷺ) think that sins are also subject to decree, although this is not the case." The Messenger of Allah (ﷺ) said, "You are quarrelling with Allah."

Hazrat Abu Khuzama (RA) narrated from his father that I asked the Messenger of Allah (ﷺ), "O Messenger of Allah (ﷺ)! Do the methods of blowing that we use in pain and suffering, or the medicines that we use to treat ourselves, or the methods of removing troubles and suffering that we use to protect ourselves, do these things postpone the decree and decree of Allah Almighty?" The Messenger of Allah (ﷺ) said, "Allah also decrees all these things."
(Musnad Ahmad, Tirmidhi, Ibn Majah)

It was narrated from Abdullah bin Umar that the Messenger of Allah (ﷺ) said: Everything is by destiny. Even a person's incompetence, ability, and intelligence are determined by destiny. (Sahih Muslim)

Abdullah bin Amr (RA) narrated that the Messenger of Allah (ﷺ) said: All the hearts of the children of Adam (AS) are between two of Allah's fingers; He turns them as He wills.

Then the Messenger of Allah (ﷺ) said: O Turner of hearts, turn our hearts towards Your obedience and servitude. (Muslim)

The torment of the grave

The Quran and Hadith prove the torment of the grave, and there is no doubt or debate about it. It should be noted that this does not mean a two-meter pit, but the grave means the common "**Barzakh**," a world between the Hereafter and this world, and this world is everywhere, such as some people drown, or are burned. If Allah wills, punishment is imposed on them too. This does not mean that only those buried will be punished in the grave; those who choose other methods will be spared.

There are different levels of confirmation of the punishment of the grave, and believing in and having faith in them is part of faith. After being buried in the grave, countless blessings are bestowed upon the righteous servants of Allah, and those who are wicked and sinful are subjected to severe punishment by Allah. In this regard are the deniers, the angels of punishment, and the snakes and scorpions imposed on the wicked people whose existence is proven by hadiths. All these are true and real things that must be believed in.

It should be known that seeing something and its being observed is not evidence of its truthfulness. Therefore, instilling in the heart how one can trust something that is not seen or observed with the eyes is completely wrong and contrary to reason. Consequently, it is evident that observing the things of the higher world and seeing the world of heaven with one's own eyes is not something that a human being can do. One needs to see reality to observe them, which is impossible in this world. Yes, if Allah wills, He can make a special servant of His observe it.

We see in this world that there are often things that we cannot see with our eyes, but we cannot deny their existence. It is also accepted that we can see and hear things from all over the world in dreams, and during this time, we feel sadness and hardship, or comfort and peace. If someone sleeps next to us, he does not even realize it. Similarly, Hazrat Gabriel (peace be upon him) used to come to the Messenger of Allah (ﷺ) with the message of Allah Almighty, and the companions were also sitting there, but they could not see him. The companions could not see Hazrat Gabriel (peace be upon him) with their physical eyes, but they believed his words.

Similarly, the punishment of the grave is the same. What happens to the person who cannot be understood in this world or seen with the eyes. We must believe

in it because Allah and His Messenger (ﷺ) have said so. Hazrat Bara' bin Azib (may Allah be pleased with him) narrated that he heard the Messenger of Allah (ﷺ) say: When a Muslim is buried in the grave, his soul is returned to his body, then two angels come to him from Allah Almighty, make him sit up and ask him:

Who is your Lord? He says: My Lord is Allah.

Then they ask, "What is your religion?" He says: My religion is Islam.

Then they ask: What do you think of this person who came to you as a Prophet? So, he bears witness that Muhammad (ﷺ) is the Messenger of Allah.

Those angels, the question is, who told you this? He says, "I have read the Book of Allah, so I believe and confirm it." The Messenger of Allah (ﷺ) said, "This is the response of a believing servant, as stated in the Holy Quran:

يثبت الله الذين امنوا بالقول الثابت فى الحيوٰة الدنيا و فى الاخرة

Allah will establish those who believe with the sure word in this world
and in the Hereafter.

He will protect the believers from misguidance and the punishment that will follow. Then the Messenger of Allah (ﷺ) said: When a believing servant answers the questions of the angels correctly, a caller calls out from the sky, "My servant has spoken the truth and answered correctly, so spread a bed of Paradise for him, clothe him in Paradise, open a door for him to Paradise, and let the pleasant breezes and fragrances of Paradise come from it, and make the grave as wide as the eye can see." Then he (ﷺ) said about the death of a disbeliever who does not believe! The soul of a disbeliever is returned to his body after death, and two angels come to him; they make him sit down and ask him,

"Who is your Lord?" He says, "Oh, I know nothing."

Then the angels ask him, "What is your religion?"

He says, "Oh, I know nothing."

Then the angels ask him, "What do you think about this man who was sent among you?"

He says again, "Oh, I know nothing."

After these questions and answers, a caller from the sky will call out on behalf of Allah Almighty that he has lied. So, the caller from Allah Almighty will say, "Spread the floor of Hell for him, clothe him in Hell, open the gate of Hell for him, so that the heat of Hell, the flames of fire, and the scorching winds will continue to reach him, and his grave will be made very narrow so that he will be under so much pressure that his ribs will shift from side to side. Then, an angel who neither sees nor hears anything will be assigned to him to punish him. He will have an iron weapon with which, if a mountain is struck, it will also become a pile of dust. That angel will strike it with this weapon, causing it to scream so that everything between the east and the west, except jinn and man, will hear it. With this blow, he will turn to dust, and a soul will be put into him again." (This is the sequence of the Day of Judgment) (Musnad Ahmad, Abu Dawud)

Hazrat Anas bin Malik (RA) narrated that the Messenger of Allah (ﷺ) said: When a person is placed in the grave, and his relatives and friends return, he (the deceased) hears the sound of their shoes. Then two angels, Munkir and Nakir, enter the grave and make him sit down and ask him, what do you say about this person (Hazrat Muhammad (ﷺ)). In response, the believing person says, I bear witness that he (Hazrat Muhammad (ﷺ) is undoubtedly the servant of Allah and His Messenger. Then this person is told, look at your place in Hell, which Allah has changed, and instead of it, you have been given a place in Paradise. So, the person (the deceased) sees both places (Paradise and Hell). And the deceased, who is a hypocrite or a disbeliever, is also asked, what do you know about this person (Hazrat Muhammad (ﷺ)? He replies that he knows nothing, and I say what the people say. He is told that he has neither understood with his intellect nor read the Quran. After saying this, he is beaten with iron clubs, and his screams are heard by everything around him except the jinn and humans. (Bukhari and Muslim)

It is narrated about Hazrat Uthman (RA) that when he stood near a grave, he would weep so much out of fear of Allah that his beard would become wet with tears. He was told that when you mention Paradise and Hell, you do not weep but stand there and weep. In response, he said that the Messenger of Allah (ﷺ) said! The grave is the first of the stages of the Hereafter, so whoever is saved from this stage will have ease after it, and whoever is not saved from this stage will have great difficulty after it. The Messenger of Allah (ﷺ) said! I have not seen any stage more complicated than the grave. (Tirmidhi, Ibn Majah)

It was narrated from Abdullah bin Umar (RA) that the Messenger of Allah (ﷺ) said: When one of you dies, his place is shown to him every morning and evening. If he is from the people of Paradise, then his place in the areas of Paradise is shown to him. If he is from the people of Hell, his place is shown to him in the same way every morning and evening, and it is said: Your permanent place is when you will be raised on the Day of Resurrection. (Bukhari and Muslim)

It was narrated from Uthman Ghani (may Allah be pleased with him) that the Messenger of Allah (ﷺ) used to stand by the grave when he finished burying a dead person and say: Pray to Allah for forgiveness for this brother of yours and also ask Allah to make him steadfast in answering questions, because at that time he will be questioned. (Abu Dawud)

Hazrat Asma bint Abu Bakr (RA) narrated that one day the Messenger of Allah (ﷺ) delivered a sermon and mentioned the trial that a dying person undergoes. When he (ﷺ) mentioned it, all the Muslims cried out in fear, and a commotion arose. (Bukhari)

Hazrat Zaid bin Thabit Ansari (RA) narrated that once, the Messenger of Allah (ﷺ) was riding his mule through a garden of the Banu Najjar tribe when suddenly his mule veered off the path and became as if it would knock him down. Suddenly, he looked and saw five or six graves there. The Messenger of Allah (ﷺ) said: "The dead in these graves are the ones who are buried in the graves."

Does anyone know? One of the companions said, I know. The Prophet (ﷺ) said, "In what era did these people die?" Another said, "In the era of polytheism." The Prophet (ﷺ) said, "These people are suffering in their graves. If it were not for the fear that you would stop burying the dead, I would have prayed to Allah to make you hear some of what I am hearing about the punishment of the grave." After saying this, the Prophet (ﷺ) turned to us and spoke!

"Seek refuge in Allah from the punishment of Hell." Everyone said, "We seek refuge in Allah from the punishment of Hell." Then the Prophet (ﷺ) said, "Seek refuge in Allah from the punishment of the grave." Everyone said, "We seek refuge in Allah from the punishment of the grave." He said, "Seek refuge in Allah from all external and internal trials." Everyone said, "We seek refuge in Allah from the trials of the Dajjal." He said, "Seek refuge in Allah from the trials of the Dajjal." Everyone said! We seek refuge in Allah from the temptation of the Antichrist. (Sahih Muslim)

Chapter Two

Ibadaat

(*Worship*)

Purity and cleanliness

In the dictionary, purity means purity and cleanliness. In the terminology of Sharia, purity is achieved by removing legal impurity, that is, hadith and real impurity. Purity in Islam is required not only in acts of worship such as prayer and recitation of the Quran, as well as Hajj and Umrah, but it is also evident from the Quran and Hadith that purity is an essential aspect of religion. A person who lives in a state of impurity acquires a similarity and resemblance to Satan and develops the condition and ability to accept satanic whispers, due to which his soul is immersed in the darkness and misguidance. It seems complicated for him to understand the things of goodness.

In the Holy Quran, Allah Almighty says!

إِنَّ اللّٰهَ يُحِبُّ التَّوَّابِيْنَ وَيُحِبُّ الْمُتَطَهِّرِيْنَ O

(Surah Al Baqarah – 22)

Indeed, Allah loves those who repent and loves those who purify themselves.

It is written in the hadith of the Muslim Sharif!

اَلطُّهُوْرُ شَطْرُ الْاِيْمَانِ

Purity is a part of faith.

Hazrat Abu Malik Al-Ashari (RA) narrated that the Messenger of Allah (ﷺ) said! Purity is half of faith, saying Alhamdulillah fills the scale of deeds, Subhan Allah and Alhamdulillah fill what is between the heavens and the earth, prayer is a light, charity is a proof, patience is a light, the Quran is a proof for you and for you, every person when he wakes up in the morning, he puts his soul into his work, so he frees it or destroys it. (Muslim)

Hazrat Jabir (RA) narrated that the Messenger of Allah (ﷺ) said! The key to Paradise is prayer, and the key to prayer is ablution.

(Musnad Ahmad)

Ablution (وضو)

يَا أَيُّهَا الَّذِينَ آمَنُواْ إِذَا قُمْتُمْ إِلَى الصَّلاةِ فَاغْسِلُواْ وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُواْ
بِرُؤُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَإِن كُنتُمْ جُنُباً فَاطَّهَّرُواْ وَإِن كُنتُم مَّرْضَى أَوْ عَلَى سَفَرٍ
أَوْ جَاء أَحَدٌ مِّنكُم مِّنَ الْغَائِطِ أَوْ لاَمَسْتُمُ النِّسَاء فَلَمْ تَجِدُواْ مَاء فَتَيَمَّمُواْ صَعِيداً طَيِّباً
فَامْسَحُواْ بِوُجُوهِكُمْ وَأَيْدِيكُم مِّنْهُ مَا يُرِيدُ اللّهُ لِيَجْعَلَ عَلَيْكُم مِّنْ حَرَجٍ
وَلَكِن يُرِيدُ لِيُطَهَّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ(6)

(Surah Al-Maidah. 6)

Translation: O you who believe! When you rise to pray, wash your face and your hands up to the elbows, wipe your head, and wash your feet up to the ankles, and if you are in a state of impurity, then take a bath. Yes, if you are sick or on a journey, or if one of you has come from a necessary cause, or if you have met women and cannot find water, then perform tayammum with clean earth and rub it over your faces and hands. Allah does not intend to place any hardship on you, but He wants to purify you and bestow upon you His bounties so that you may be grateful.

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said: "The people of my nation will be called on the Day of Resurrection with their faces and hands shining with the marks of ablution. So, whoever among you has the power to increase this light should do so. (Bukhari and Muslim)

Hazrat Uthman bin Affan (RA) says that I saw the Messenger of Allah (ﷺ) performing ablution, and then he (ﷺ) said! Whoever performs ablution in this way, his previous (minor) sins are forgiven, and his prayer and walking to the masjid are an additional reward. (Sahih Muslim)

Wudu is a means of forgiving minor sins, provided they are unrelated to the servants' rights. They will not be forgiven without repentance and payment of rights and compensation. Performing ablution from home to the masjid for prayer is a very virtuous act. By this act, he becomes pure from sins. He's going to the masjid and praying there causes additional reward and elevation of ranks. Wudu is a means of spiritual and physical purification.

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said: When a Muslim or a believing servant performs ablution and when he washes his face, all the sins that he had seen with his eyes are removed from his face with the water or with the last drop of water, and when he washes his hands, all the sins that his hands had touched are removed from his hands with the water or with the last drop of water, and when he washes his feet, all the sins that his feet had walked towards are removed from his hands with the water or with the last drop of water until he becomes pure from sins.
(Sahih Muslim)

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said: Shall I not inform you of things that will remove your sins and raise your ranks in Paradise? The companions (RA) said: Yes, O Messenger of Allah! He (ﷺ) said: Performing ablution at times of hardship (i.e. illness or winter), walking towards the masjid frequently, and waiting for one prayer after another. So, this is (رباط) Ribat. He said three times. (It is a source of Allah's grace and protection forever).
(Tirmidhi)

Hazrat Uthman bin Affan (RA) said: I heard the Messenger of Allah (ﷺ) say: 'Whoever performs ablution and does it well, his sins (minor sins) are removed from his body, even from under his fingernails." (Bukhari and Muslim)

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said: "A prayer without ablution is not accepted until he performs ablution."
(Bukhari and Muslim)

Hazrat Umar (RA) narrated that the Messenger of Allah (ﷺ) said: "A prayer without ablution is not accepted, and charity from forbidden wealth is not accepted."
(Muslim)

Obligations of ablution:

1. Washing the entire face.
2. Washing the hands up to the elbows.
3. Wiping a quarter of the head.
4. Washing the feet up to the ankles.

Sunnah of ablution:

1. Making the intention.
2. Saying Bismillah at the beginning of ablution.
3. Washing the hands up to the fingertips.
4. Using the Miswak or toothbrush.
5. Rinsing.
6. Putting water in the nose.
7. Interlacement of the beard and fingers.
8. Washing the hands from the fingers to the elbows.
9. Wash each limb three times.
10. Interlacing of the fingers when washing the feet.
11. Washing the right limb first, then the left.
12. Wiping the entire head and ears. Wiping the ears along with the water from the head.
13. Washing the limbs of ablution one after the other. (i.e. completing the ablution before the limbs dry)
14. Performing ablution in the same order as is proven from the Messenger of Allah (ﷺ)
    (Ilm al-Fiqh)

The recommended ablutions:

1. To start from the right side to wash the limbs for ablution.
2. To wipe the neck.
3. To sit facing the Qiblah and in a high place for ablution.
4. To rub for the first time when washing the limbs.
5. To perform ablution before prayer.
6. If you wear a ring, shake it so the water reaches all parts.
7. It is recommended that you perform ablution yourself.
8. To refrain from any worldly conversation while performing ablution.
9. To say Bismillah while washing each limb.
10. To recite the Sunnah supplication after ablution.
11. To recite Durood upon the Holy Prophet (ﷺ) after ablution.
12. To raise the index finger and recite a supplication after ablution.
13. Drink the remaining water from ablution while sitting or standing.
14. To be satisfied that the water has reached the eyebrows, moustache and heels.

Dislikes in ablution:

1. Forcibly splashing water on the face.
2. Extravagance, i.e. using more water than necessary.
3. Washing the limbs more than three times.
4. Wiping with new water three times.
5. Performing ablution in an impure place.
6. Wiping saliva or nose and putting it in the ablution water.
7. Starting ablution from the left side.
8. Washing other limbs along with the ablution parts unnecessarily.

Description of things that make ablution obligatory:

1. Anything that comes out of the bowels or urine invalidates ablution.
2. Anything that comes out of the body invalidates ablution.
3. Vomiting invalidates ablution.
4. Mental disorder invalidates ablution.
5. Intoxication.
6. Fainting.
7. Laughing during prayer invalidates both prayer and ablution.
8. Sexual intercourse breaks ablution.
9. If you get drowsy while lying down, your ablution is broken.
10. If blood or pus emerges from a wound, your ablution is broken.

(Ilm al-Fiqh)

Miswak

Using a miswak is a Sunnah, according to all scholars. According to Hanafi Fiqh, it is primarily for ablution, and according to Imam Shafi'i (ra), the Sunnah is to use a miswak during ablution and prayer. Using a miswak before the Fajr and Zuhr prayers is strongly emphasized. Using a miswak is a perfect, blessed and virtuous act. There are numerous hadiths about the miswak.

A bitter or yellow miswak is better. The hadiths mention yellow miswak. The miswak's length should equal one hand, and its tip should be like a finger. If someone does not have a miswak or has broken teeth, he should clean his teeth or gums with his finger.

It was narrated from Abu Hurairah (may Allah be pleased with him) that the Messenger of Allah (ﷺ) said: If I were not afraid of causing hardship to my ummah, I would undoubtedly have ordered them to use the Miswak with their prayers. (Bukhari and Muslim)

The Messenger of Allah (ﷺ) said: "Given the greatness of the Miswak in the sight of Allah and its countless benefits, I desire to issue an order for my ummah to use the Miswak with every prayer, but I did not issue such an order with the thought that it would be a great burden on my ummah and that it would be difficult for everyone to follow it."

It is narrated from Shurayh bin Hani (RA) that I asked Hazrat Aisha Siddiqah (RA) what the first thing the Messenger of Allah (ﷺ) did when he came home. Hazrat Aisha Siddiqah (RA) said! He used to use the Miswak. (Muslim)

Hazrat Hudhayfah (RA) narrated that when the Messenger of Allah (ﷺ) got up for the Tahajjud prayer, he would put the Miswak in his mouth and wash it. (Bukhari and Muslim)

Hazrat Abu Umamah (RA) narrated that the Messenger of Allah (ﷺ) said! Whenever Gabriel (as) came to me, he would order me to use the Miswak, and I was afraid that I would scratch the front of my mouth with excessive use of the Miswak. (Musnad Ahmad)

Hazrat Abu Ayyub Ansari (RA) narrated that the Messenger of Allah (ﷺ) said! The Sunnah of the Prophets are modesty, perfume, Miswak and marriage. (Jami' Tirmidhi)

Rulings on impurity and Junbi

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said! If a dog drinks water from one of your vessels (to purify it), he should wash it seven times. (Bukhari and Muslim)

It was narrated from Hazrat Abu Hurairah (RA) that one day, a villager urinated in the masjid, and people ran after him. The Prophet (ﷺ) said: Leave him and bring water in a bucket and pour it over the urine. He (ﷺ) said: You have been sent to make things easy, not to make things difficult. (Bukhari)

It was narrated from Umm al-Qays bint Muhsin (RA) that she brought her young child, who was not yet eating, to the Prophet (ﷺ). The Prophet (ﷺ) made him sit on her lap, and he urinated on his clothes. The Prophet (ﷺ) called for water and poured it over the clothes, but did not wash them thoroughly.
(Bukhari and Muslim)

It was narrated from Abdullah bin Abbas (RA) that the Messenger of Allah (ﷺ) passed by two graves, and he (ﷺ) said: The two men buried in these graves are being punished, and this punishment is not due to any sin that is very difficult to avoid. The sin of one of them was that he did not avoid splashing urine and did not try to stay clean, and the sin of the other was that he used to gossip. Then the Messenger of Allah (ﷺ) took a date palm branch, split it in two, and placed one on each of the graves. The companions (may Allah be pleased with them) asked, "O Messenger of Allah (ﷺ)! For what purpose did you do this?" He (ﷺ) said, "It is hoped that the punishment of both of them will be reduced until these pieces of the branch become completely dry." (Bukhari and Muslim)

It was narrated from Abdullah bin Mughaffal (may Allah be pleased with him) that the Messenger of Allah (ﷺ) said: "None of you should urinate in the place where he used to bathe and then perform ablution there, for most whispers arise from this." (Abu Dawud)

It was narrated from Abdullah bin Sargis (may Allah be pleased with him) that the Messenger of Allah (ﷺ) said: “None of you should urinate in a hole.”
(Abu Dawud, An-Nasa’i)

Bathing (غسل)

It was narrated from Ibn Umar (may Allah be pleased with him) that the Messenger of Allah (ﷺ) said: When one of you comes to offer Friday prayer, he should do a bath. (Bukhari and Muslim)

It was narrated from Abu Hurairah (may Allah be pleased with him) that the Messenger of Allah (ﷺ) said: It is obligatory upon every sane and adult Muslim to take a bath once a week (on Friday) and wash his whole body.
(Bukhari and Muslim)

It was narrated from Abu Hurairah (may Allah be pleased with him) that the Messenger of Allah (ﷺ) said: Whoever bathes a dead person should also do a bath. (Ibn Majah, Tirmidhi, Abu Dawud)

It was narrated from Hazrat Aisha (may Allah be pleased with her) that the Messenger of Allah (ﷺ) used to order bathing for four reasons.

1. The impurity of Janabat.
2. Purity on Friday.
3. After having cupping.
4. After bathing a dead person. (Abu Dawud)

It is narrated from Hazrat Qais bin Asim (RA) that when he embraced Islam, the Holy Prophet (ﷺ) ordered him to take a bath with water and berry leaves. (Tirmidhi, Abu Dawud, An-Nasa'i)

The Sunnah method of taking a bath:

It is preferable for women, in particular, and for men to take a bath while sitting, not facing the Qiblah. First, wash both hands up to the wrists three times; then wash your private parts, even if there is no real impurity on them; then clean any real impurity anywhere on your body; then do a complete ablution. Do not recite any supplication during the bath except Bismillah. After ablution, put your fingers in your hair and part it first on the right side, then on the left side; then pour water on your head, then on your right shoulder, then on your left shoulder; then wash your entire body with soap or your hands. Repeat and pour water over the whole body in the same order so that the water reaches the entire body three times.

The whole body should be covered so that no real impurity remains anywhere. After that, if desired, wipe your body with a cloth. You should not talk to anyone while taking a bath.

Fraez of Ghusl:

There is an obligation in Ghusl. Wash the entire external part of the body from head to toe so that not even a single hair remains dry. Washing the navel is obligatory; washing the beard, moustache, and part below is obligatory if these things are thick and the skin underneath them is not visible. Wetting the hair of the head is obligatory, and if the ring is tight and there are earrings in the ears, it is obligatory to move them.

Wajahat of Ghusl:

1. Rinsing.
2. Pouring water into the nose.
3. Cleaning the dirt inside the nose.

Sunnah of Ghusl:

1. Making the intention.
2. Taking care of the order according to the Sunnah.
3. Saying, Bismillah.
4. Using the Miswak
5. .
6. Wash the hands, feet and beard three times.
7. Touch the body.
8. Wash the body so no part remains dry until the bath is complete.
9. Pour water over the entire body three times.

Recommended (Mustahebat) bathing habits:

1. Take a bath where no one can see you or wash with a towel around your neck.
2. Wash the right side first before the left.
3. Rinse the right side of the head first, then the left side.
4. Pour water over the entire body in this order: first, the head, then the right shoulder, then the left shoulder.
5. The same things that are recommended in ablution are also recommended in ablution. That is, not facing the Qiblah and not reciting a prayer.

Conditions for making a bath obligatory:

1. Being a Muslim, a bath is not obligatory for a non-Muslim.
2. Being of age, a bath is not obligatory on a minor.
3. Being sane, a bath is not obligatory on a madman, a drunkard or an unconscious person.
4. Being able to use water.
5. Bathing becomes obligatory in the case of Janabat and Hadith Akbar.

The Blessed Bathing of the Messenger of Allah (ﷺ):

The Messenger of Allah (ﷺ) was bathed by Hazrat Ali (RA) and Hazrat Abbas (RA), and Hazrat Fadl bin Abbas (RA) and Hazrat Qasim bin Abbas (RA) helped him to change his position. Hazrat Usama (RA) and Hazrat Shuqran (RA) provided water. These people were outside the veil. The Messenger of Allah (ﷺ) was bathed three times with water made from berry leaves. Water was brought for the Messenger of Allah (ﷺ) from the well called Urs in Quba. This well belonged to Hazrat Saad bin Khaithama (RA). Rasool Allah (ﷺ) used to drink its water. He (ﷺ) was bathed up in his clothes. Water was poured over the clothes, and the body was purified. (Bayhaqi)

The rulings of Tayammum

5AH, 627AD

Allah Almighty said in the Holy Quran.

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا قُمْتُمْ إِلَى ٱلصَّلَوٰةِ فَٱغْسِلُوا۟ وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى ٱلْمَرَافِقِ وَٱمْسَحُوا۟
بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى ٱلْكَعْبَيْنِ ۚ وَإِن كُنتُمْ جُنُبًا فَٱطَّهَّرُوا۟ ۚ وَإِن كُنتُم مَّرْضَىٰٓ أَوْ عَلَىٰ سَفَرٍ
أَوْ جَآءَ أَحَدٌ مِّنكُم مِّنَ ٱلْغَآئِطِ أَوْ لَـٰمَسْتُمُ ٱلنِّسَآءَ فَلَمْ تَجِدُوا۟ مَآءً فَتَيَمَّمُوا۟ صَعِيدًا طَيِّبًا
فَٱمْسَحُوا۟ بِوُجُوهِكُمْ وَأَيْدِيكُم مِّنْهُ ۚ مَا يُرِيدُ ٱللَّهُ لِيَجْعَلَ عَلَيْكُم مِّنْ حَرَجٍ وَلَـٰكِن يُرِيدُ
لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُۥ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٦﴾

(Surah Al Maidah – 6)

O you who believe! When you intend to offer As-Salat (the prayer), wash your face and your hands (forearms) up to the elbows, rub (by passing wet hands over) your head, and (wash) your feet up to the ankles. If you are in a state of Janabat (i.e. after a sexual discharge), purify yourself (bathe your whole body). But if you are ill or on a journey or any of you comes after answering the call of nature, or you have been in contact with women (i.e. sexual intercourse) and you find no water, then perform Tayammum with clean earth and rub therewith your faces and hands. Allah does not want to place you in difficulty, but He wants to purify you and to complete His Favour to you so that you may be thankful (6)

Hazrat Aisha Siddiqah (may Allah be pleased with her) narrated that we were with the Messenger of Allah (ﷺ) on a journey. When we reached Bayda or Zat al-Jaish, my necklace broke. The Messenger of Allah (ﷺ) went out to look for it, along with some others. While searching, they reached a place without water, so the people went to Hazrat Abu Bakr (may Allah be pleased with him) and said, "Do you not see what Aisha (may Allah be pleased with her) did?" The Messenger of Allah (ﷺ) and all of us stayed, and now there is no water. Hazrat Abu Bakr Siddiq (may Allah be pleased with him) came, and the Messenger of Allah (ﷺ) was sleeping with his head on my lap. He said, "You have made the Messenger of Allah (ﷺ) and all of us stay, and he does not have water." He got angry and said whatever Allah willed and started to push my back with his hands because the Messenger of Allah (ﷺ) was sleeping with his head on my lap, so I could not move. The Messenger of Allah (ﷺ) woke up, and he recited this verse, and everyone

performed tayammum. Hazrat Usaid bin Hudair (may Allah be pleased with him) said, "O family of Abu Bakr (RA), this is not the first blessing from you that has benefited the believers. Rather, it has been done before." After that, the camel I was sitting on got up, and I found a necklace under it.
(Sahih Bukhari)

Tayammum is the equivalent of ablution and ghusl. In the dictionary, tayammum means to intend, and in the terminology of Sharia, touching clean soil on the hands and face with the intention of purification is the equivalent of ablution. Tayammum has two strokes. One should strike the clean soil twice, one stroke for the mouth and the other for both hands up to the elbows.

Tayammum is permissible in the following cases:

1. Water sufficient for ablution or ghusl is not available, and is not available even for a mile.
2. Water is available but is entrusted to someone or is in the possession of someone else.
3. Water is available at a very high price.
4. Money is not available to buy water.
5. There is a fear of worsening the disease from using water.
6. There is such a severe cold that there is a risk of organ damage.
7. There is a risk of an enemy or a beast at the place where water is obtained.
8. There should be enough water available for eating and drinking only.
9. There should be a water well, but there should be no arrangement for drawing water.
10. There is a fear of missing the prayer in search of water, such as during Eid or funeral prayers.
11. A person forgets that he has water.

Sunnah method of Tayammum:

Recite Bismillah and make the intention of Tayammum, then place both hands on some soil that is free from impurity or has been washed away, spread the palms apart and strike them together. Then raise your hands and wipe off the dirt. Place both hands on your face so that there is no place left that the hands cannot reach. Then, in the same way, he should strike both hands on the soil and mix them, then wipe off the soil from them and place the three fingers of the left

hand, except the index finger and thumb, on the tips of the fingers of the right hand towards the back and pull them up to the elbows. Similarly, he should place his left hand with the palm against his elbow and wipe it. Then, place the remaining fingers and the palms of the hand on the other side and pull them up to the fingers. Similarly, he should wipe his left hand. This is the method for performing tayammum for both ablution and ghusl; a single tayammum suffices for both if the intention is made for both.

Rules and issues of Tayammum:

1. It is obligatory to make the intention of the worship for which tayammum is being performed.
2. No substance (oil or cream) should be on the hands and mouth while performing tayammum.
3. It is necessary to remove tight rings or bangles.
4. It is necessary to walk a hundred steps in search of water or to send someone.
5. If someone has water and hopes to get it, it is obligatory to ask for it.
6. The order of the Sunnah method is obligatory.
7. It is Sunnah to put fingers in the beard when wiping the face.
8. Tayammum is obligatory when the time for prayer is short, not at the beginning.
9. Tayammum is also invalidated by things that invalidate ablution.
10. If a person is in a state of impurity and needs to go to the masjid, he must perform tayammum.
11. Several people can perform tayammum with soil from the same place.
12. If it is time for prayer during a train journey and water is unavailable, he can perform tayammum with something like soil.

Menstruation and Mustahaza

In the dictionary, menstruation means to flow. In the terminology of Sharia, menstruation is the blood that flows from a woman's womb without any disease and after childbirth, which is also commonly called menstruation or days. Thus, the blood that flows from a woman's womb due to a disease is called Istikhazah, and the blood that flows after childbirth is called Nifaas. The minimum duration of menstruation is three days, and the maximum is ten days. During this period, any colour of blood other than pure white will be considered menstrual blood. In addition to red, menstrual blood can also be black, green, yellow, or clay-colored. Prayers and fasts should not be performed during menstruation. After the menstruation period ends, obligatory fasts will be made up, but prayers will not be. Allah Almighty says about a woman's waiting period:

وَاللَّائِي يَئِسْنَ مِنَ الْمَحِيضِ مِن نِّسَائِكُمْ إِنِ ارْتَبْتُمْ فَعِدَّتُهُنَّ ثَلَاثَةُ أَشْهُرٍ
وَاللَّائِي لَمْ يَحِضْنَ وَأُولَاتُ الْأَحْمَالِ أَجَلُهُنَّ أَن يَضَعْنَ حَمْلَهُنَّ وَمَن
يَتَّقِ اللَّهَ يَجْعَل لَّهُ مِنْ أَمْرِهِ يُسْرًا (4)

(Surat al-Talaq - 4)

And those of your women who have passed the age of monthly courses, for them the 'Iddah (prescribed periods), if you have doubt (about their period), is three months, and for those who have no courses [(i.e. they are still immature) their 'Iddah (prescribed period) is three months likewise, except in case of death]. And for those who are pregnant (whether they are divorced or their husbands are dead), their 'Iddah (prescribed period) is until they lay down their burden, and whosoever fears Allah and keeps his duty to Him, He will make their matter easy for them. (4)

Issues and rulings on menstruation:

1. If a woman sees blood after waking up, her menstruation will be counted from then on, not before that.
2. Looking at the body between the navel and thighs of a woman during menstruation or postpartum bleeding or touching her is Makruh Tahrimi, and intercourse is forbidden.
3. If a woman during menstruation teaches someone the Quran, it is permissible to recite it word by word and pause while reciting it. It is not acceptable to recite the entire verse at once.

4. A woman whose bleeding has stopped in less than ten days, even if it is a regular habit, should delay taking the recommended bath until the end of the prayer, thinking that perhaps the bleeding will not come again.
5. If a woman uses any medicine that causes bleeding during her menstrual period, it will not be considered menstruation.

It was narrated from Anas bin Malik (RA) that when a woman among the Jews was menstruating, they would not eat or drink with her and would not even sit with her in their homes or sleep with her. So, the companions of the Holy Prophet (ﷺ) asked for the Islamic ruling on this matter. He (ﷺ) said: When your women are menstruating, you can continue all your dealings with them except for intercourse. (Muslim)

It was narrated from Hazrat Aisha Siddiqah (may Allah be pleased with her) that Fatimah bint Abi Habash (may Allah be pleased with her) came to the Messenger of Allah (ﷺ) and said: O Messenger of Allah (ﷺ)! I am a woman who bleeds continuously (Istikhazah), and I am not sure at any time, so should I leave the prayer? He (ﷺ) said! This is the blood of a vein, not the blood of menstruation, so when you start menstruating, leave the prayer, and when your menstruation ends, wash the blood from your body, take a bath and pray.
(Bukhari and Muslim)

Wiping on socks (leather socks)

The Sunnah and the traditions of the Companions prove the permissibility of wiping on socks. Hazrat Imam Azam Abu Hanifa (ra) said that I did not believe in wiping on socks until the hadiths permitting it reached me. The things that break ablution also invalidate the wiping of socks. Removing socks invalidates the wiping. Hazrat Mughirah bin Shubah (RA) reported that he saw the Holy Prophet (ﷺ) wiping over socks.
(Musnad Ahmad, Tirmidhi, Abu Dawud, Ibn Majah)

It was narrated from Shurayh bin Hani (RA) that I asked Hazrat Ali (RA) about wiping over the shoes, and he said: The Lord of the Worlds, the Prophet (ﷺ) has prescribed three days and three nights for the traveller and one day and one night for the resident. (Muslim)

Azan

The dictionary defines the Azan (call to prayer) as news. In Sharia, it means announcing the prayer times using specific words. Calling the call to worship for the obligatory prayers is a confirmed Sunnah that gathers people in the masjid for prayer.

It was narrated from Hazrat Abu Hurairah (RA) that the Messenger of Allah (ﷺ) said: If people knew the virtue of giving the call to prayer and being in the first row, they would not find a way to do it without casting lots. They would undoubtedly cast lots for it. And if they knew the virtue of coming early, they would surely rush to it. And if they knew the virtue of praying the Isha and Fajr prayers, they would certainly join them, even if they had to crawl.
(Bukhari and Muslim)

Hazrat Muawiyah (RA) narrated that the Messenger of Allah (ﷺ) said: The one who gives the call to prayer will have the longest necks of all people on the Day of Resurrection. (Sahih Muslim)

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said: When the call to prayer is given, Satan turns his back and runs away so that he does not hear the call to prayer. So, when the call to prayer is finished, he returns until the Takbir is said,

If he leaves, he turns away, and when the Takbir is finished, he comes again until he whispers between the person and his soul. He tells him to remember such and such a thing, things that he did not remember before, until he becomes in a state where he does not know how many rak'ahs he has prayed.
(Bukhari and Muslim)

It was narrated from Abdullah bin Amr bin Al-Aas (RA) that the Messenger of Allah (ﷺ) said: When you hear the call to prayer, say the same thing as the Muadhdhin says, then send blessings upon me, for whoever sends blessings upon me once, Allah will send ten blessings upon him, then ask for intercession for me. Indeed, this is a high rank in Paradise and worthy of only one of Allah's servants. I hope he is me so that whoever asks for intercession for me will accept his intercession. (Sahih Muslim)

Dua after the Adhan:

اَللّٰهُمَّ رَبَّ هٰذِهِ الدَّعْوَةِ التَّآمَّةِ وَالصَّلٰوةِ الْقَآئِمَةِ اٰتِ مُحَمَّدَا الْوَسِيْلَةَ وَالْفَضِيْلَةَ

وَابْعَثْهُ مَقَامًا مَّحْمُوْدَا الَّذِىْ وَعَدْتَّهٗ ط اِنَّکَ لَا تُخْلِفُ الْمِيْعَادَ ۰

(Sahih Bukhari)

O Allah! O, the owner of this perfect supplication and the established supplication, grant Muhammad (ﷺ) the means and its greatness and raise him to the commendable station which You have promised him indeed, You do not break Your promise.

When the prayer is addressed to Allah, it means mercy and forgiveness; when it is addressed to the angels, it means seeking forgiveness; when it is addressed to the servants, it means supplication. The literal meaning of Wasilla is proximity or the way and means by which a person reaches his goal. But here, it refers to the level of Paradise that will be granted to the Holy Prophet (ﷺ). Intercession means forgiving mistakes and shortcomings and asking for good from someone. This hadith refers to the right of the Prophet (ﷺ) to intercede for those for whom Allah Almighty grants permission.

The one who hears the call to prayer is commanded to repeat the words of the call to prayer when he hears them, but in response to Hayy ala as-Salat and Hayy ala al-Falah, he says, (لاحول ولا قوة الا بالله) "La hawla wa la quwwata illa billah." After that, if he recites Durood Sharif upon the Holy Prophet (ﷺ) and then recites the supplication of Wasilah, then intercession will be obligatory for such a person, provided that it ends with faith and monotheism.

The beginning of the Adhan (call to prayer): (1/Hijri, 622 CE)

When the number of Muslims increased, the Messenger of Allah (ﷺ) consulted the Muslims about how to gather the people for prayer. People gave different opinions, for example:

a. A flag should be raised during prayer, which the Muslims should see and inform each other. This opinion was not liked.

b. A horn (or bugle) should be used like the Jews. The sound that the Jews use to announce the prayer. But this was the Jewish way. Therefore, the Messenger of Allah (ﷺ) did not like it.
c. C. A bell was mentioned, as Christians used to announce their prayers, but this was the Christian slogan. Therefore, this suggestion was also rejected.
d. It was suggested that a fire should be lit to see which people would gather, but this was the Magians' method. Therefore, this was not liked either.

Finally, Hazrat Umar Farooq (may Allah be pleased with him) suggested appointing someone to call out the prayer in a loud voice. Thus, this suggestion was accepted. Hazrat Bilal (may Allah be pleased with him) was tasked with raising the voice of the congregational prayer at the time of the prayer. After this decision, the assembly was dissolved.
(Bukhari, Kitab al-Adhan)

After this incident, Hazrat Abdullah bin Zaid (may Allah be pleased with him) saw an angel in a dream and taught him the call to prayer. Hazrat Abdullah bin Zaid (may Allah be pleased with him) says, "I saw in a dream that a man came wearing two green cloaks and holding a bell in his hands. I said to him!"

O servant of Allah! Will you sell this bell? He said, what will you do with it? I said we would call people to pray with it. He said, Should I not tell you something better for this purpose? I said, why not? So, he said!

اللّٰہ اکبر اللّٰہ اکبر اللّٰہ اکبر اللّٰہ اکبر

اشھد ان لا الہ الا اللّٰہ اشھد ان لا الہ الا اللّٰہ

اشھد ان محمدا رّسول اللّٰہ اشھد ان محمدا رّسول اللّٰہ

حیّ علی الصلوٰۃ حیّ علی الصلوٰۃ

حیّ علی الفلاح حیّ علی الفلاح

اللّٰہ اکبر، اللّٰہ اکبر لا الہ الا اللّٰہ

In the call to prayer for Fajr, after Hayya ala al-Falah, the words " الصلوۃ خیر من النوم" are said twice.

In the narration of Hazrat Abdullah bin Zaid (RA), which mentions the angel teaching the Adhan and Iqamah, his method includes these words: After saying the Adhan, the angel paused for a while, then stood up and said words similar to the Adhan, but after Hayya ala al-Falah, the words (قد قامت الصلوٰۃ قد قامت الصلوٰۃ) "Qad qama tas-salaat" are said more often.
(Sunan Abi Dawud, Vol. 1, p. 82, Chapter Kaif al-Adhan)

This shows that the words of the Iqamah are the same as those of the Adhan, but in the Iqamah, after Hayya ala al-Falah, the phrase "Qad Qamat al-Salat" is repeated twice more. Thus, it is narrated from Ibn Muhairaz (may Allah be pleased with him) that he heard Hazrat Abu Mahdhura (may Allah be pleased with him) say that the Messenger of Allah (ﷺ) taught me seventeen words of the Iqamah.
(Sharh Maani At-Thar, Vol. 1, p. 102)

And in Sunan Ibn Majah and Musanaf Ibn Shaybah, these seventeen words of Iqamah are mentioned as follows:

اللّٰہ اکبر اللّٰہ اکبر اللّٰہ اکبر اللّٰہ اکبر

اشھد ان لا الہ الا اللّٰہ اشھد ان لا الہ الا اللّٰہ

اشھد ان محمد ارّسول اللّٰہ اشھد ان محمد ارّسول اللّٰہ

حیّ علی الصلوۃ حیّ علی الصلوۃ

حیّ علی الفلاح حیّ علی الفلاح

قد قامت الصلوٰۃ قد قامت الصلوٰۃ

اللّٰہ اکبر، اللّٰہ اکبر لا الہ الا اللّٰہ

(Musanaf Ibn Abi Shaybah, Vol. 2, pp. 312, 313, Sunan Ibn Majah: Chapter of Returning to the Call to Prayer)

After seeing a dream, Hazrat Abdullah bin Zaid (may Allah be pleased with him) came to the Prophet (ﷺ) in the Masjid Nabvi and informed him. He (ﷺ) heard the dream and spoke! In-Sha-Allah, his dream is accurate; he said to teach this Adhan to Hazrat Bilal (RA), but Hazrat Bilal's voice is loud. So, when Hazrat Bilal (RA) called the Adhan, Hazrat Umar Farooq (RA) came dragging a cloak from his house and spoke!

O Messenger of Allah (ﷺ), by the One Who sent you with the truth! I have also had a dream similar to the one Abdullah (RA) saw. Rasool Allah (ﷺ) said that all praise is for Allah.

It is narrated that Hazrat Abu Bakr (RA) and his companions (RA) also witnessed the Adhan in their dreams.

(Abu Dawud, Kitab al-Salawat, Chapter on the Nature of the Adhan)

Salat (Prayer)

In the dictionary, Salat is called supplication. In Sharia terminology, Salat refers to a few specific words and actions that begin with Takbir and end with Salam. Salat is a pillar of the religion. Hazrat Ali (RA) said that this is the trust that Allah Almighty had offered to the heavens, mountains, and earth, and they were all afraid to accept this trust and refused. The pages of the Holy Quran are rich in emphasis on prayer and its virtues; the strictness with which it has been ordered to be performed and adhered to is proof of the importance and superiority of this worship. After faith, prayer has been emphasized most in Sharia.

Prayer is such a favourite and beloved worship that Allah Almighty has not deprived the Sharia of any prophet of its blessings. Prayer was obligatory for all the nations of the messengers, from Hazrat Adam (AS) to the Prophet of the End of Time, Hazrat Muhammad (ﷺ). However, its conditions and pillars differed across nations. At the beginning of the mission, two prayers were obligatory on the nation of the Lord of the Worlds (ﷺ), one before sunrise and the other before sunset. A year and a half before the Hijrah, the Messenger of Allah (ﷺ) was taken to the heavens by Miraj, and during this time, he was given the gift of five prayers. These five prayers are the privilege of this nation only; otherwise, in the previous nations, the Fajr prayer was obligatory on some, the Zuhr prayer on others and the Asr prayer on others. Of all the acts of worship in Islam, prayer is the only one in the highest position. Prayer is the most significant pillar of Islam, and the center of Islam is in this act of worship.

It is narrated from Hazrat Aisha Siddiqah (may Allah be pleased with her) that each prayer consisted of two rak'ahs in the beginning. Later, two rak'ahs remained when travelling, but they became four rak'ahs when standing. Two prayers were performed, one before sunrise and the other before sunset.

Allah Almighty says in the Holy Quran!

فَاصْبِرْ اِنَّ وَعْدَ اللّٰهِ حَقٌّ ۚ وَّاسْتَغْفِرْ لِذَنْۢبِكَ وَسَبِّحْ بِحَمْدِ رَبِّكَ بِالْعَشِيِّ وَالْاِبْكَارِ

(Surah Al-Mu'min - 55)

So, O Prophet, be patient. Allah's promise is true without doubt. Keep asking Allah for forgiveness in the morning and evening, and glorify your Lord.

Allah is the Almighty!

اتْلُ مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ
وَالْمُنكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ(45)

(Surah Al-Ankabut - 45)
Keep reciting the Book that has been revealed to you (ﷺ) and keep praying. Indeed, prayer prevents evil and indecency, and the remembrance of Allah is the greatest, and Allah knows what you do.

حَافِظُواْ عَلَى الصَّلَوَاتِ والصَّلاَةِ الْوُسْطَى وَقُومُواْ لِلّهِ قَانِتِيْنَ(238)

(Surah Al-Baqarah - 238)
Allah Almighty said: Maintain the prayers, especially the middle prayer, and stand up for Allah, obedient (238)

فَإِن تَابُواْ وَأَقَامُواْ الصَّلاَةَ وَآتَوُاْ الزَّكَاةَ فَخَلُّواْ سَبِيْلَهُمْ إِنَّ اللّهَ غَفُورٌ رَّحِيْمٌ (5)

(Surah At-Tawbah - 5)
So, if they repent, establish prayer, and give zakat, then they will leave their path. Indeed, Allah is Forgiving and merciful.

It was narrated from Jabir (RA) that the Messenger of Allah (ﷺ) said: The example of the five prayers is like a deep river at the door of one of you, in which he bathes five times a day. (Muslim)

It was narrated from Abu Hurairah (RA) that the Messenger of Allah (ﷺ) said: The five prayers, Friday to the following Friday, are an expiation for the minor sins that were committed during that time, as long as one does not commit a major sin. (Muslim)

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said: Angels come and go within you by turns during the night and the day, and they come together during the morning and afternoon prayers. Then those angels who spend the night within you ascend. So, Allah Almighty asks them, although Allah knows best in what state you left My servants, they say, "We left them praying, and when we went to them, they were engaged in prayer."

(Bukhari and Muslim)

The angels coming in turns means that the angels who come to protect the servants, that is, to record their deeds, come one after the other. The angels of the night come at the time of the afternoon prayer, while the angels of the morning are present; at that time, both meet, then these angels leave at the time of the morning prayer, and the angels of the day come, while the righteous servants of Allah are engaged in the dawn prayer. At that time, these angels gather so the worshippers can pray in the afternoon and at dawn when the angels go and leave. Allah Almighty knows everything, but He asks the angels about His servants so that the angels may also become aware of the honour and excellence of the believers and become witnesses to their good deeds.

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said: Whoever goes to the masjid in the morning or evening to pray, Allah will prepare a place for him in Paradise, whether he goes there in the morning or evening.
(Bukhari and Muslim)

Hazrat Buridah (RA) narrated that the Messenger of Allah (ﷺ) said: Give good news to those who come to the masjid in the dark that they will have perfect light on the Day of Resurrection. (Abu Dawud, Tirmidhi)

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said: The angels continue to pray for a person as long as he sits in the place where he prayed, and as long as he does not perform ablution, they continue to pray:
O Allah! Forgive him, O Allah! Please have mercy on him. (Bukhari)

Hazrat Ibn Umar (RA) narrated that the Messenger of Allah (ﷺ) said that praying in congregation is (27) times more rewarding than praying alone.
(Bukhari and Muslim)

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said: If people knew the virtue of the Isha and Fajr prayers, they would come to them even if they had to kneel. (Bukhari and Muslim)

Hazrat Jabir (RA) narrated that the Messenger of Allah (ﷺ) said: The boundary between a person and disbelief is to abandon prayer. (Muslim)

The boundary between a disbeliever and a believer is prayer. Whoever accepts Islam will pray. Through prayer, he has established a boundary between himself and disbelief. Disbelief and polytheism will not approach him. Whoever does not

pray after embracing Islam, there is no boundary between him and disbelief, and he can fall into disbelief at any time. According to most scholars, a person who considers it permissible and lawful to abandon prayer becomes a disbeliever. He becomes liable to be killed according to Islamic law. Whoever abandons prayer simply because of laziness commits a major sin.

Umm al-Mominin Hazrat Umme Habiba (Ramlah bint Abu Sufyan) (RA) narrates that I heard the Messenger of Allah (ﷺ) say that whoever prays twelve rak'ahs of voluntary prayers for Allah Almighty every day in addition to the obligatory prayers, Allah Almighty will build for him a house in Paradise. (Muslim)

The virtue of performing voluntary prayers along with obligatory prayers has been mentioned. It is an expiation for sins and a means of entering Paradise.

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) addressed the Companions and said: "Tell me, if there is a river flowing in front of his door and he bathes in it five times a day, will any dirt remain on his body?" The Companions said, "No; no dirt will be left." The Messenger of Allah (ﷺ) said: (You should understand that) because of the five prayers, Allah Almighty erases all his (minor) sins (just as water removes dirt). (Bukhari and Muslim)

Umm al-Mominin Hazrat Aisha Siddiqa (may Allah be pleased with her) narrates that the Messenger of Allah (ﷺ) would not miss four rak'ahs before the obligatory prayers of Zuhr and two rak'ahs before Fajr. (Bukhari)

Hazrat Abu Hurairah (may Allah be pleased with him) narrated that the Messenger of Allah (ﷺ) said: Whoever stands in prayer (in Tarawih) in Ramadan out of faith and in the hope of reward, his previous sins will be forgiven.
(Bukhari and Muslim)

Humility and submission in prayer

When starting prayer, one should think in one's heart that one is standing before Allah Almighty and that Allah Almighty is watching one. It is the Day of Judgment, and the reckoning is taking place in the field of Hasher. Heaven and Hell are ahead. My decision will be made this way, so one can be happy in prayer. One way is to start the prayer, pay attention to every word one utters with the tongue, and keep its meaning in mind. What are the meanings of the words coming out

of the tongue? When one prostrates, one should imagine that one's head is at the feet of Allah Almighty.

A hadith states that when a believer prostrates, his head rests on the feet of Allah Almighty. If one prays with intention and thinks about each pillar, performing Rukku, sujud, and Qiyam according to Allah Almighty's commands, humility and submission will be created in prayer. Allah Almighty's saying!

الصَّابِرِيْنَ وَالصَّادِقِيْنَ وَالْقَانِتِيْنَ وَالْمُنفِقِيْنَ وَالْمُسْتَغْفِرِيْنَ بِالأَسْحَارِ(17)

(Surah Al-Imran - 17)

And these are the ones who are patient (in hardships), speak the truth, and are steadfast in worship, and spend (in the way of Allah), and ask forgiveness at dawn.

This is also a unique characteristic of the pious. Hazrat Abu Umamah (may Allah be pleased with him) narrated that the Messenger of Allah (ﷺ) said: "Make the night prayer obligatory, for it was the way of those who were righteous before you, and it is a means of drawing near to your Lord. It is an expiation for sins and a deterrent to sins." (Jami' Tirmidhi)

Hazrat Amr bin Ubaid (RA) narrated that the Holy Prophet (ﷺ) said: The closest a servant is to his Lord is in the last part of the night. So, if you can, be among those who remember Allah then. (Narrated by Tirmidhi)

The Messenger of Allah (ﷺ) said that sneezing, dozing, yawning, menstruation, vomiting, and bleeding during prayer are due to the influence of Satan.
(Jami' Tirmidhi)

Hazrat Uthman bin Abi Al-Aas (RA) said: I said: O Messenger of Allah (ﷺ)! Satan comes between me, my prayer, and my recitation, casting doubt on them. The Messenger of Allah (ﷺ) said: This is the devil who is called 'Khunzab." So, when you realize this, seek refuge in Allah and turn to your left three times. Hazrat Uthman (RA) said that I did so according to the command of the Messenger of Allah (ﷺ), and Allah protected me from his (Satan's) whispers and suspicions. (Sahih Muslim)

The Messenger of Allah (ﷺ) said, "After the secret talks with Allah during the Ascension, fifty prayers were made obligatory for my nation. I returned with them. On the way, I passed by Hazrat Musa (AS), who asked, 'What did your Lord make

obligatory for your nation?' I said, 'Fifty prayers every day.' He said, 'Your nation is not capable of fifty prayers every day. By Allah! I have tested people before you, and I have tried hard to cure the Children of Israel. So, you (ﷺ) should go back and ask Allah to reduce it for your Ummah. Then I went back, and Allah reduced the number of prayers. I went back and came to Moses (AS). He asked again and said, "These are too many. Then go and reduce them." I went back, and Allah reduced the number of prayers to ten. Then I went to Moses (AS). He said the same thing. I went back, and Allah reduced the number of prayers to ten. I went back to Moses (AS). He said the same thing. I went back, and Allah reduced the number of prayers to ten. I went back and came to Moses (AS). He said the same thing. I went back, and Allah reduced the number of prayers to ten. I went back and came to Moses (AS). He said the same thing. I went back, and Allah ordered five prayers every day. I went back to Moses (AS). He said, "Your Ummah is not capable of even five prayers a day because I have experienced the Children of Israel before." So, you (ﷺ) go back and ask Allah to reduce it for your Ummah.

I said I had asked so many times that I felt ashamed to reduce it. Now, I am satisfied and accept Allah's command. Then, when I went forward, a caller said, "I have issued my obligation and reduced it for my servants, meaning that in terms of payment, it is five, but in terms of reward, it will be fifty."

(Sahih Bukhari)

There are many reasons why Prophet Moses (AS) was chosen for this task among all the noble Prophets (AS). Prophet Moses (AS) greatly desired to see Allah (ﷻ), but he was told that he could not see Him.

قَالَ رَبِّ أَرِنِيٓ أَنظُرۡ إِلَيۡكَۚ قَالَ لَن تَرَىٰنِي

(Surah Al-Aaraf - 143)

He said, "My Lord, show me Your face so I may see You." He said, "You will never see Me."

That is why Hazrat Musa (AS) wanted to meet Allah and see what was coming. Therefore, he kept sending him (ﷺ) again and again and enjoyed observing the manifestations and lights of Allah through him. In this, the spirit of the well-being of the Ummah of the Messenger of Allah (ﷺ) was also at work, and the desire to see Allah was also present.

Gifts of Miraj for Habib Kibria (ﷺ):

Allah Almighty once revealed to the Messenger of Allah (ﷺ): "O Muhammad (ﷺ), no one will enter Paradise until you (ﷺ) enter Paradise, and no other nation will enter Paradise until your (ﷺ) nation enters Paradise." (Thaalbi and Quashari)

Allah Almighty granted you (ﷺ) the unique feature of the Pool of Kauthar. All the people of Paradise will be your (ﷺ) guests on the water, and they will have wine, milk and honey. The last two verses of Surah Al-Baqarah. Some parts of Surah Al-Dhuha and Surah Alm-Nashrah were also given during the Ascension. The gift of five prayers was given. The reward is fifty prayers. (Seerat Halabiyah)

A sinner from your (ﷺ) nation will not remain in Hell forever. (Muslim)

Ibn Ishaq (ra) narrated from Ibn Abbas (may Allah be pleased with him) that when prayer was made obligatory upon the Messenger of Allah (ﷺ), Gabriel (peace and blessings of Allah be upon him) came to him and led him in the Zuhr prayer when the sun had set. Then he led him in the Asr prayer when his shadow was as long as his. Then he led him in the Maghrib prayer when the sun had set. Then he led him in the Isha prayer when the twilight had not yet set. Then he led him in the Fajr prayer when the dawn had broken.

Then he came to him (ﷺ) and led him in the Zuhr prayer the next day when his shadow was as long as his. Then he led him in the Asr prayer when his shadow was twice as long as his. Then he led him in the Maghrib prayer when the sun had set, and it was the time of the day before yesterday. Then he led him in the Isha prayer when the first third of the night had passed. Then he led him in the Fajr prayer when the morning had dawned, and the sun had not yet risen. Then he said: O Muhammad! The time of prayer is between today's prayer and tomorrow's prayer.

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said: Do not precede the Imam (ra) (but follow him). When he says: Allahu Akbar (Allah is Greatest), then say: (الله اكبر) Allahu Akbar (Allah is Greatest), and when he says: (ولاالضالين) Wala al-Daalen (And do not go astray), then say: Aameen (Amen), and when he bows, then bow, and when he says: (سمع الله لمن حمده) Sami Allahu Liman Hamideh (Hear the one who praises you), then say: (اللّٰهم ربنا لک الحمد) Allahumma Rabanna laka al-hamd (Our Lord, praise be to You).

(Bukhari and Muslim)

In Musnad al-Bazzaz, Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said: Whoever raises his head from bowing or prostration before the Imam, Satan has his forehead in his hand, and he makes him do so. In another place, he said: Whoever raises his head from bowing or prostration before the Imam, then let him beware that his head may become like that of a donkey.

It is narrated from Hazrat Ali (RA) and Hazrat Muadh bin Jabal (RA) that the Messenger of Allah (ﷺ) said: When one of you comes to pray, and the Imam is in a state (standing, bowing and prostration), then the one who comes should do what the Imam is doing. (Jami' Tirmidhi)

Prayer is a high level of worship; therefore, a unique form of standing, sitting, bowing, and prostration has been prescribed for it, which expresses servitude, submission and satisfaction, and it is forbidden to adopt the form of arrogance and indifference.

The Messenger of Allah (ﷺ) said: Do not prostrate on the ground like a dog or a wolf, keeping your wrists on the ground.

Friday Statement

Friday is important because the creation of Hazrat Adam (AS) was completed on this day. Some historians say that after coming to earth from heaven, Hazrat Adam (AS) and Hazrat Eve (AS) met each other. The third opinion is that people gather for worship and prayer on this day, hence the name Friday. In Arabia, Friday was considered a day of greatness and excellence even before the Prophet's mission.

Irshad Rabani about Friday prayer!

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِن يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَى ذِكْرِ اللَّهِ
وَذَرُوا الْبَيْعَ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ(9)

(Surah Juma - 9)

O believers! When the call to prayer for Friday prayer is called, you people run towards the remembrance of Allah and leave off buying and selling.
It would be better for you to know.

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said: We came later in this world, and we will be the first in honour and rank on the Day of Resurrection. The People of the Book (Jews and Christians) were given the Book by Allah before us, and we were given the Book later. Then, this day (Friday) was made obligatory upon the People of the Book, but they differed about it. Allah Almighty guided us on this day (Friday), and we chose it to worship Allah Almighty and obey His command. And these people, the Jews and Christians, are subordinate to us not only in honour and excellence but also in terms of the day. The Jews chose tomorrow (the day after Friday, i.e. Saturday), and the Christians chose the day after (Sunday). (Bukhari and Muslim)

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said: Of all the days on which the sun rises, the best is Friday. On that day, Hazrat Adam (AS) was created, he entered Paradise, and he was brought down from Paradise to the earth. The Day of Judgment will also be established on Friday. (Muslim)

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said: There is an hour on Friday when, if a believing servant finds it and asks Allah for something

good, Allah will grant him that good. (i.e., the supplication made during that hour is definitely fulfilled.) (Bukhari and Muslim)

Hazrat Abu Burdah bin Abu Musa (RA) narrated that I heard my father say that I heard the Messenger of Allah (ﷺ) say about the hour of acceptance of Friday prayer that it is the time between the time the Imam sits on the pulpit for the sermon and the time the prayer is offered. Another view is that it is the time from after the afternoon prayer until sunset. (Muslim)

Hazrat Abu Darda' (RA) narrated that the Messenger of Allah (ﷺ) said: Send blessings upon me abundantly on Friday, for Friday is the day of mash'hood (مشهود) (i.e., the day of the Prophet's prayers and peace be upon him), and the angels come to me on that day, and whoever sends blessings upon me, his blessings are presented to me until he is finished with them. Hazrat Abu Darda (RA) said: I heard this and asked: Will blessings be presented to you (ﷺ) even after death? He (ﷺ) said: Allah has forbidden the eating of the bodies of the Prophets on earth, so the Prophets of Allah are alive (in their graves, just like in real life) and are provided with sustenance. (Ibn Majah)

Hazrat Abdullah bin Umar (RA) narrated that the Messenger of Allah (ﷺ) said: There is no Muslim who dies on the day or night of Friday, but Allah will protect him from the trial of the grave. (Musnad Ahmad, Tirmidhi)

Hazrat Abdullah bin Umar (RA) narrated that the Messenger of Allah (ﷺ) said: Those who miss Friday prayers should either refrain from their actions or Allah will seal their hearts as a punishment for their sin, and they will be among the heedless (deprived of the opportunity to reform). (Sahih Muslim)

Hazrat Abu Ja'd al-Damari (may Allah be pleased with him) narrated that the Messenger of Allah (ﷺ) said:

Whoever misses three Friday prayers without a valid excuse, Allah will seal his heart (deprived of the opportunity to repent and do good deeds).

(Abu Dawud, Tirmidhi, Nasa'i, Ibn Majah, Darmi)

The Beginning of Eid Prayers

Every nation has festivals and celebrations in which the people wear good clothes according to their status and level, cook good food, and express their joy and happiness in other ways. This is a requirement of human nature, so no class or sect of humans lacks some special days, festivals, and celebrations. Two such days are set in Islam: one is Eid al-Fitr and the other is Eid al-Adha. These are the authentic religious festivals of Muslims. Apart from these, the festivals that Muslims celebrate have no religious status or basis, but from an Islamic perspective, they are often considered superstitious. The collective life of Muslims began when the Messenger of Allah (ﷺ) migrated from Makkah to Medina. The Eid al-Fitr and Eid al-Adha festivals also started from that time.

Eid al-Fitr is celebrated on the first day of Shawwal after the end of Ramadan. From a religious and spiritual perspective, Ramadan is the most blessed month of the year. This month, the Holy Quran was revealed, fasting for the entire month has been obligatory on the Muslim Ummah, and a continuous congregational prayer has been added to its nights. Every kind of good deed has been encouraged, and its reward has been multiplied many times. This entire month has been declared a month of sacrifice, struggle, and an abundance of obedience and worship. The day that comes at the end of this month is the most deserving of faith and spiritual blessings to be made a day of celebration and festival for the Ummah, so this day was declared Eid al-Fitr.

10/ Dhul-Hijja is the blessed historical day on which the great forefather of the Muslim Ummah, Syedna Ibrahim (AS), upon receiving the command and indication of Allah, presented his firstborn, Syedna Ismail (AS), to Allah Almighty for sacrifice with His consent and put a knife to his throat. Hazrat Ibrahim (AS) had proved his steadfast loyalty, complete submission and satisfaction. Allah Almighty declared them successful in this test of love, affection and sacrifice and accepted the sacrifice of an animal (ram) in his place, keeping Hazrat Ismail (AS) alive and safe and placing the crown of Imam of mankind on the head of Hazrat Ibrahim (peace be upon him). This Muslim nation, the heir of Hazrat Ibrahim (peace be upon him), declared this day as Eid al-Adha for Muslims.

Hazrat Abu Saeed Khudri (may Allah be pleased with him) narrated that the Messenger of Allah (ﷺ) used to go to the Eid al-Fitr and Eid al-Adha places on the days of Eid al-Fitr and Eid al-Adha. First of all, he would lead the prayer, then stand facing the people, and the people would continue to sit in rows. Then, he

would preach, advise, and give orders during the sermon. If he (ﷺ) intended to prepare an army or a detachment and send it somewhere, he (ﷺ) would send it after the sermon. If he (ﷺ) had to give an order about a specific matter, he (ﷺ) would give it on that occasion. Then, he would return after finishing all their work. (Bukhari and Muslim)

In 2 AH / 624 AD, the Eid al-Fitr and Eid al-Adha prayers were offered in the congregation for the first time, and the Eid al-Fitr prayer was offered in the Eid al-Fitr place for the first time.

Hazrat Abu Hurairah (may Allah be pleased with him) said: The Prophet (ﷺ) used to go to the Eid al-Fitr place on the day of Eid and return by a different route. (Tirmidhi, Darmi)

The Ruling on Giving Sadaqah al-Fitr and Eid Prayer

Ramadan 2 AH, 624 AD

In the same year, at the end of the blessed month of Ramadan, the ruling on giving Sadaqah al-Fitr and praying Eid al-Adha two days before Eid was revealed, and this verse was revealed. (Zarqani)

قَدْ اَفْلَحَ مَنْ تَزَكّٰى ۝ وَذَكَرَ اسْمَ رَبِّهٖ فَصَلّٰى ۝

(Surah Al-Aala: 14- 15)

Successful indeed is he who purifies himself and remembers the name of his Lord, and prays.

Umar bin Abdul Aziz (ra) and Abu Al-Aliyya (ra) interpret this verse as follows. He who pays Sadaqah Al-Fitr and prays the Eid prayer succeeds.
(Ahkam Al-Quran).

According to Imam Shafi'i (ra) and Imam Ahmad (ra), Sadaqah Al-Fitr is obligatory. It is a confirmed Sunnah according to Imam Malik (ra), and it is obligatory according to the school of Imam Abu Hanifa (ra). It is obligatory to pay it before the Eid prayer.
(Mazahir Haqq)

Regarding its amount, Hazrat Abu Saeed Al-Khudri (may Allah be pleased with him) said: We used to give one Saa' of barley, dates, or dried grapes as Sadaqah Al-Fitr from our food. (Sahih Bukhari and Muslim)

One Saa' = two and a half kilograms
(The amount of Saa differed in different places)

It was narrated from Hazrat Jabir bin Samurah (RA) that I prayed the Eid prayers with the Messenger of Allah (ﷺ) not once or twice, but many times, and it was always without the Adhan and Iqamah. (Muslim)

It was narrated from Hazrat Abu Hurairah (may Allah be pleased with him) that the Messenger of Allah (ﷺ) prayed two Rakats of prayer on the day of Eid Al-Fitr, and he did not pray any prayer before or after it. (Bukhari and Muslim)

It was narrated from Hazrat Abdullah bin Umar (may Allah be pleased with him) that the Messenger of Allah (ﷺ) said: Zakat al-Fitr (Sadaqah al-Fitr) is obligatory on every Muslim (who has the required amount), whether slave, free, male, female, young or old. The Prophet (ﷺ) has also ordered that Zakat al-Fitr be paid before the prayer. (Bukhari and Muslim)

Zakat al-Fitr can only be given to Muslims. It cannot be given to immediate relatives; it can be given to other relatives.

During the blessed era of the Messenger of Allah (ﷺ), women also usually attended the Eid prayers, and this was the Prophet's (ﷺ) order for them. However, due to the corruption that arose in Muslim society in later times, the jurists and scholars of the Ummah did not consider it appropriate for women to come to the Masajid for the Friday and five daily prayers. Similarly, they did not consider it suitable for them to go to the Eid prayers.

It is narrated from Hazrat Abbas (may Allah be pleased with him) that the Messenger of Allah (ﷺ) prayed two rak'ahs on the day of Eid al-Fitr and did not pray any voluntary prayers before or after it. (Bukhari and Muslim)

In his book تلخيص الحبير Takhis Al-Habir from Hazrat Jundab (RA), Hafiz Ibn Hajar (RA) narrates that the Messenger of Allah (ﷺ) used to lead us in the Eid al-Fitr prayer when the sun rose two spears high and the Eid al-Adha prayer when the sun rose one spear high.

The Eid al-Adha prayer and sacrifice

In 2 AH / 624AD, the command to pray and sacrifice on Eid al-Adha was given and this verse was revealed:

فَصَلِّ لِرَبِّکَ وَانْحَرْ ۞ (Surah Al Kusar – 2)

And pray to your Lord and sacrifice.

Hazrat Hasan Basri (ra) says this verse refers to the Eid al-Adha prayer and sacrifice.

Hazrat Bara (RA) said: The Prophet (ﷺ) delivered a sermon to us on the Day of Sacrifice (Eid al-Adha)! The first thing we should do on that day is to pray the Eid al-Adha prayer and then go back and sacrifice. So, whoever does this has adopted our Sunnah, and whoever sacrifices before the prayer, it is not a sacrifice but a meaty goat that he has slaughtered for his family.
(Bukhari and Muslim)

Hazrat Anas (may Allah be pleased with him) said: When the Prophet (ﷺ) came to Medina, the people of Medina had set aside two days in which they used to play and feast. The Prophet (ﷺ) saw them and asked: What are these two days like? The companions said: We used to play on these two days in the days of ignorance. The Prophet (ﷺ) said: Allah has set aside two days better for you than these two days, which are Eid al-Fitr and Eid al-Adha. (Abu Dawud)

Abu Hurairah (RA) narrated that it rained on the day of Eid, so the Messenger of Allah (ﷺ) led us in the Eid prayer in the Masjid Nabvi. (Abu Dawud, Ibn Majah)
It was narrated from Buraidah (RA) that it was the custom of the Messenger of Allah (ﷺ) to eat something (sweet) before going to the Eid prayer, and he did not eat anything until he prayed on the day of Eid al-Adha. (Tirmidhi, Ibn Majah, Darmi)

It was narrated from Hazrat Aisha Siddiqah (RA) that the Messenger of Allah (ﷺ) said: "On the tenth of Dhul-Hijja, that is, the day of Eid al-Adha, no deed of the son of Adam (AS) is more beloved to Allah than a sacrifice, and the animal of sacrifice will come on the Day of Resurrection with its horns, hair and hooves. The blood of the sacrifice reaches the place of Allah's pleasure and acceptance before it falls on the ground. O servants of Allah! Sacrifice with all the joy of your heart." (Tirmidhi, Ibn Majah)

The ruling on sacrifice

The ruling on the obligatory sacrifice on Eid al-Adha was issued in 2 AH, 624 CE. In the Hanafi (ra) school, sacrifice is obligatory for every Muslim who is resident and wealthy, that is, has the required amount. According to Imam Shafi'i (may Allah be pleased with him), sacrifice is a Sunnah. This is also the famous and preferred opinion of Imam Ahmad (may Allah be pleased with him). (Mazahir al-Haqq)
In Sahih Bukhari, Shabi Bara' (may Allah be pleased with him) narrated that he heard the Prophet (ﷺ) delivering a sermon. He (ﷺ) said: "The first thing we should do today is to pray, then return home, then sacrifice." Whoever does this have followed my Sunnah. Jabir (may Allah be pleased with him) narrated that the Messenger of Allah (ﷺ) said: "One cow or one camel is sufficient for seven people for sacrifice." (Muslim, Abu Dawud)

Hazrat Umme Salamah (may Allah be pleased with her) reported that the Messenger of Allah (ﷺ) said: When the first ten days of Dhul-Hijja begin, whoever among you intends to sacrifice should not cut his hair or nails. (Muslim)

It is forbidden for a person intending to sacrifice to cut his hair or nails from sighting the crescent moon of Dhul-Hijja until the sacrifice. Hazrat Hanash (may Allah be pleased with him) reported that I saw Hazrat Ali (may Allah be pleased with him) sacrificing two rams, so I asked him why. He said: The Messenger of Allah (ﷺ) had instructed me to sacrifice on his behalf (after the death of the Messenger of Allah (ﷺ), so I sacrifice on his behalf. (Abu Dawud, Tirmidhi)

Hazrat Ali (may Allah be pleased with him) reported that the Messenger of Allah (ﷺ) forbade sacrificing an animal whose horn is broken or whose ears are cut off. (Ibn Majah)

Hazrat Bara' bin Azib (RA) narrated that the Messenger of Allah (ﷺ) was asked which animals are not suitable for sacrifice, so he pointed with his finger and said that four types of animals are not suitable for sacrifice.

1. Lame. One whose lameness is evident, meaning that he cannot walk properly.
2. Deaf. One who is deaf, meaning that one eye is completely blind.
3. Sick. One whose illness is evident, who cannot eat grass due to illness.
4. So thin that there is no pulp in the bones.
   (Mautah Imam Malik, Musnad Ahmad, Abu Dawud, An-Nasa'i, Ibn Majah, Darmi)

Prayer of Needs (صلوٰۃ الحاجات)

It was narrated from Hazrat Abdullah bin Abi Awfi (RA) that the Messenger of Allah (ﷺ) said: Whoever has a need, and his relationship with Allah Almighty is direct, then he should perform ablution and perform it well, then pray two rak'ahs of prayer, then praise Allah Almighty and send blessings upon His Prophet (ﷺ) and recite these words before Allah and submit like this:

لا اله الا اللّٰه الحليم الكريم سبحان اللّٰه رب العرش العظيم الحمد للّٰه رب العالمين O

There is no god but Allah, the Lord and Master of the Great Throne.
All praise and thanks are due to Allah, the Lord of all the worlds.

O Allah! I ask You for those actions, states, and morals that will be the means of Your mercy and a sure source of Your forgiveness. And I ask You for the benefit and participation of every good deed and security and protection from every sin, O Allah! Forgive all my sins, remove all my worries, and fulfill all my needs that please You: O Most Merciful, the Most Merciful of the Merciful.
(Tirmidhi, Ibn Majah)

This is a fact that no believer can doubt: that all the needs and requirements of the creatures are in the hands of Allah and Allah alone. And the work that appears to be done by the hands of the servants is actually in the hands of Allah alone and is done by His command. The servant is only an instrument of Allah Almighty and has nothing in his control. The method of Salat al-Hajaat that the Messenger of Allah (ﷺ) has mentioned is the best and most authentic way to have his needs fulfilled by Allah Almighty, and those servants who have complete faith in these faith realities benefit from it.

It is narrated from Hazrat Hudaifa (RA) that it was the constant habit of the Messenger of Allah (ﷺ) that whenever he (ﷺ) was troubled by a worry or an issue, he (ﷺ) would engage in prayer. (Abu Dawud)

Allah Almighty says in the Holy Quran:

يَا أَيُّهَا الَّذِيْنَ آمَنُوا اسْتَعِيْنُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللّٰهَ مَعَ الصَّابِرِيْنَ (153)

(Surah Al-Baqarah. 153)

O you who have believed! Seek help through patience and prayer. Indeed, Allah is with the patient.

According to the teachings and guidance of Allah Almighty, it was the custom of the Messenger of Allah (ﷺ) to engage in prayer in every difficulty and campaign to seek help from Allah Almighty, and he also told his nation how to do it.

Prayer of seeking forgiveness (صلوٰۃ استغفار)

Hazrat Ali Murtaza (RA) narrated that Hazrat Abu Bakr Siddique (RA) told me that I heard the Messenger of Allah (ﷺ) say: Whoever commits a sin, then gets up, performs ablution, then prays, then seeks forgiveness from Allah, Allah Almighty forgives him. Then he recited this verse!

وَالَّذِيْنَ إِذَا فَعَلُواْ فَاحِشَةً أَوْ ظَلَمُواْ أَنفُسَهُمْ ذَكَرُواْ اللّهَ فَاسْتَغْفَرُواْ لِذُنُوبِهِمْ وَمَن
يَغْفِرُ الذُّنُوبَ إِلاَّ اللّهُ وَلَمْ يُصِرُّواْ عَلَى مَا فَعَلُواْ وَهُمْ يَعْلَمُونَ(135) أُوْلَـئِكَ جَزَآؤُهُم
مَّغْفِرَةٌ مِّن رَّبِّهِمْ وَجَنَّاتٌ تَجْرِي مِن تَحْتِهَا الأَنْهَارُ خَالِدِيْنَ فِيْهَا
وَنِعْمَ أَجْرُ الْعَامِلِيْنَ(136)

(Surah Ale-Imran: 135 -136)

When they commit a clear sin or evil, they remember Allah and ask for forgiveness. Who can forgive sins except Allah? And they do not knowingly persist in their deeds. The reward of such is forgiveness from their Lord and gardens beneath which rivers flow, to abide therein forever. And excellent is the reward for good deeds.

Istekharah Prayer (صلوٰۃاستخارہ)

Allah Almighty said!

فَبِمَا رَحْمَةٍ مِّنَ اللّٰهِ لِنتَ لَهُمْ وَلَوْ كُنتَ فَظّاً غَلِيظَ الْقَلْبِ لاَنفَضُّواْ مِنْ حَوْلِكَ
فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللّٰهِ
إِنَّ اللّٰهَ يُحِبُّ الْمُتَوَكِّلِينَ(159)

(Surah Ale-Imran- 159)

(O Muhammad ﷺ)! By the grace of Allah, your good nature has softened them, and if you had been hard-hearted and stubborn, they would have fled from you, so forgive them and ask Allah for forgiveness for them. And consult Him in your affairs, and when you intend to do something, put your trust in Allah, for Allah loves those who put their trust in Him.

It was narrated from Jabir (RA) that the Messenger of Allah (ﷺ) used to teach us to seek refuge in Allah in every matter, as in the Surahs of the Quran. He (ﷺ) used to say: When one of you intends to do something, let him pray two rak'ahs after the obligatory prayers, and then say:

استخارہ کی دعا

اللَّهُمَّ إِنِّي اسْتَخِيرُكَ بِعِلْمِكَ ، وَاسْتَقْدِرُكَ بِقُدْرَتِكَ ، وَاسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ، فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ ، وَتَعْلَمُ وَلَا أَعْلَمُ ، وَأَنْتَ عَلَّامُ الْغُيُوبِ، اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ خَيْرٌ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي ، فَاقْدُرْهُ لِي وَيَسِّرْهُ لِي ثُمَّ بَارِكْ لِي فِيهِ، وَإِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ شَرٌّ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي ، فَاصْرِفْهُ عَنِّي وَاصْرِفْنِي عَنْهُ وَاقْدُرْ لِيَ الْخَيْرَ حَيْثُ كَانَ ثُمَّ أَرْضِنِي بِهِ ،

O Allah! I ask You for good through Your knowledge, and I ask You for strength through Your power, and I ask You for Your great bounty. Because You are the All-Powerful, I am powerless and ignorant, and You are the All-Knower of the unseen. O Allah, if You know that this matter is good for me, my religion, my passing time and my end, or the delay or hastening of my work, then ordain it for me and make it easy. Then bless it for me. If you want this matter to be harmful to me, for my day or for the passing time and my end, or the delay or hastening of my work, then turn it away from me and ordain for me well wherever it may be, then make me content with it. He (ﷺ) said, "Name your need." (Bukhari)

The literal meaning of Istekharah is to seek good. Through this supplication, a person seeks good from Allah Almighty. There is no way to know whether this supplication is accepted or not. Some people believe that the one who makes Istekharah is told the right thing through a dream or a tendency is created in his heart towards the side of goodness, etc. But these things have not been mentioned in any hadith. Some people may be told, through dreams or intuition, in which direction Allah Almighty is going. However, this principle or rule is not absolute; whoever makes Istekharah will receive a sign from the unseen. Therefore, one should not wait for an unseen sign, but after making Istekharah, one should think carefully and adopt whatever seems appropriate according to the apparent reasons. If his supplication of Istekharah is accepted, surely there will be good for him. Otherwise, that work will not be done. But the possibility of harm cannot be ignored either. A Muslim is commanded to make supplications, and this has been emphasized. Laziness, negligence, and aversion are not permissible. The acceptance or non-acceptance of supplication depends on the will of Allah Almighty. Istekharah is also a supplication. The Hadith has proved its emphasis and importance. Therefore, we must take care of Istekharah in every important matter. Istekharah can be done at any time.

Istekharah is necessary for things related to permissible stuff in which a person does not know good and evil. The remaining obligatory and recommended duties are required in all cases. Similarly, things that are forbidden and abominable by the Shariah should be avoided. And it is not permissible to perform Istekharah in the orders that the Shariah has set. Leaving the Sunnah method of Istekharah and going to astrologers, fortune tellers, palm readers and similar people to try to discover the future is ignorance, misguidance, and a great sin. The knowledge of the unseen belongs only to Allah Almighty. A person should seek good only from Allah Almighty, who is the owner of all powers and the

owner of all kinds of forces. He should ask Him for strength and power and entrust all his affairs.

1. There is no restriction on the night or after Isha when performing Nafil prayers for Istekharah.
2. It can be done at any time within twenty-four hours. One should do Istekharah himself,
3. Most people ask others to do Istekharah and humbly say they are sinners.
4. If they are sinners and know what sin they are committing, repent and resolve not to commit it again. And if they still sin, then repent again.

Salat al-Tasbih

It is narrated from Hazrat Abdullah bin Abbas (RA) that the Messenger of Allah (ﷺ) said one day to his uncle Abbas bin Abdul Muttalib (RA): O my respected uncle! Should I not present to you a great gift and a valuable gift? Should I tell you something special? Should I make you the owner of ten of your deeds and ten things? When you do this, Allah Almighty will forgive all your past and present, small and big, hidden and public sins.

You should pray four rak'ahs and recite Surah Fatiha and some other Surahs in each rak'ah. Then, after finishing the recitation in the first rak'ah, recite fifteen times while standing: (سبحان الله و الحمد لله و لا اله الا الله و الله اكبر) Subhan Allah, Alhamdulillah, La ilaha ill Allah, and Allahu Akbar. Then, bow down (Rukku) and recite the exact words ten times in bowing. Then, rising from bowing, recite the exact words ten times in Qumah. Then, go into prostration (Sajdah) and recite the exact words ten times after Tasbih. Then, rising from prostration, recite the precise words in Jalsa and the second prostration and then, after rising from prostration, recite the exact words ten times. Repeat in the same way in all four rak'ahs, reciting these words (75) seventy-five times in each rak'ah. (Oh, my uncle! If you can, pray this prayer regularly; if you cannot, pray it every day, then pray it on Fridays. If you cannot do this, pray once a year; if you cannot, pray at least once. (Abu Dawood, Ibn Majah, Bayhaqi)

Hazrat Abdullah bin Mubarak (RA) has explained a slightly different method. He says to recite it fifteen times before the Qiraat, and it is completed in one rak'ah (75) and seventy-five times in the second prostration, so one can stand in the second rak'ah.

Hazrat Shah Waliullah Muhaddith Dehlvi (RA) has written a unique point about prayer, the result of which is that the Messenger of Allah (ﷺ) has proven that many Azkar, supplications and glorifications have been included in prayers, especially in the voluntary prayers. Those servants of Allah who do not have the courage and strength to do these Azkar and supplications are deprived of their virtue; therefore, Salat al-Tasbih can be their substitute. Because it includes a lot of dhikr and glorification, and because the same word is repeated, the reciter does not face any difficulty.

Explanation of voluntary prayers

Prayer is one of the most important and excellent acts of worship. Prayer is the most beloved and desirable act of worship to Allah Almighty. The more it is performed, the more it leads to spiritual progress and piety. The Messenger of Allah (ﷺ) found as much joy and happiness in performing prayer as he did in any other act of worship. That is why he (ﷺ) said: Prayer is the coolness of my eyes. (Tirmidhi)

The Sharia has prescribed Sunnah along with every Fard in this act of worship, in addition to the Fard and Obligations, with the idea that these can be easily performed with Fard, and whatever is lacking in Fard is completed by performing Sunnah. No Sunnah have been prescribed along with Fard in any other act of worship except prayer. The servant has been left to his own will; if he wishes, he can gain closeness to Allah Almighty with his own will. For example, after paying the obligatory amount of Zakat, if a person does not give a single penny more to anyone, he will not be a sinner. The same is true of fasting. Similarly, after performing Hajj once, if he does not perform Hajj and Umrah for the rest of his life, he will not be a sinner. But if he performs other than these obligatory prayers, he will be rewarded, and his ranks will be raised. If a person performs the obligatory prayers but does not perform the sunnah prayers, he will be a sinner.

The method of performing Nafil prayers is the same as that of Fard prayers. In Nafil prayers, it is permissible to perform two or four Rakats. The difference between Fard and Nafil prayers is that in this (Nafil) prayer, it is necessary to combine Surah Fatiha with a Surah in each rak'ah.

The two rak'ahs before the Fard prayer of Fajr are Sunnah Moakkadah, which has been emphasized more than all the Sunnah Moakkadah. The Messenger of Allah (ﷺ) said: Do not leave the Sunnah of Fajr even if horses trample you, meaning, if you fear for your life, do not leave them at all. This is only intended to emphasize and encourage. Otherwise, the Shariah has made it obligatory to perform six obligatory prayers for fear of your life.

It is also permissible to pray. The Messenger of Allah (ﷺ) said: The Sunnah of Fajr is better for me than the world and what is in it.

The Messenger of Allah (ﷺ) said: Whoever prays twelve rak'ahs of voluntary (Sunnah Moakkadah) prayers in addition to the obligatory prayers, Allah will build a house for him in Paradise. (Muslim)

Tahajjud Prayer

The Messenger of Allah (ﷺ) always prayed Tahajjud and encouraged his companions to pray it. Numerous virtues of this prayer have been mentioned in the blessed hadiths. The Messenger of Allah (ﷺ) said: After the obligatory prayers, Tahajjud is the most essential prayer in the state of worship. (Muslim)

It is narrated from Hazrat Aisha Siddiqah (RA) that when the Messenger of Allah (ﷺ) missed the Tahajjud prayer due to illness or any other excuse, he would pray twelve rak'ahs (voluntary) prayers during the day in place of it. (Muslim)

It is narrated from Hazrat Aisha Siddiqah (RA) that the Messenger of Allah (ﷺ) used to pray thirty (13) rak'ahs in Tahajjud, including Vitar. (Muslim)

It was narrated from Hazrat Aisha Siddiqah (RA) that when the Messenger of Allah (ﷺ) prayed the Tahajjud prayer, he would first pray two rak'ahs lightly.
(Muslim)

It was narrated from Abu Hurairah (RA) that the Messenger of Allah (ﷺ) used to recite the Qur'an in the night prayer, sometimes loudly and sometimes softly. (Sunan Abu Dawud)

It was narrated from Abu Hurairah (RA) that the Messenger of Allah (ﷺ) said: May Allah have mercy on a servant who gets up at night and prays the Tahajjud prayer and wakes up his wife so that she prays too, and if she does not get up due to excessive sleep, he sprinkles water on her face to wake her up. Similarly, may Allah have mercy on a servant who gets up at night for the Tahajjud prayer, prays, and wakes up her husband; then she also gets up and prays, and if he wakes up, she sprinkles water on his face to wake him.
(Abu Dawud, An-Nasa'i)

The Sufia Karam says that no one can attain the status of wilayah without praying Tahajjud. All the saints used to observe the Tahajjud prayer. The Prophet (ﷺ) used to get up in the middle of the night for Tahajjud, sometimes before it and sometimes after it. It was his custom to use a Miswak for ablution. It was his custom to pray Vitar after the optional prayers of Tahajjud, then rest for a while and pray Fajr.

The optional prayers of Chasht and Ishraq

Just as there is no obligatory prayer during the long interval from Isha to the break of dawn, Tahajjud is encouraged during this period. Similarly, there is no obligatory prayer from Fajr to Zuhr during the interval. But during this period, the optional prayers of Ishraq and Chasht (Dhuha) are encouraged, and their virtues are explained. If two rak'ahs of prayer are prayed shortly after sunrise, it is called Ishraq. When the sun rises completely, before noon, it is time for the Zuha prayer (midday prayer), in which it is recommended to pray four rak'ahs of Nafil prayer in twos. The servants of Allah take time out of their busy lives to pray these prayers and achieve great happiness.

The Dhuha (midday prayer) is recommended. Four rak'ahs are prayed in it, but if someone wants to pray more, he can. A hadith of Tabarani (ra) narrates up to twelve rak'ahs. The Messenger of Allah (ﷺ) used to make excellent arrangements for this prayer.

Hazrat Abu Darda (RA) and Hazrat Abu Darr (RA) narrated that the Messenger of Allah (ﷺ) said that Allah Almighty said: O children of Adam (AS)! Pray four rak'ahs for Me at the beginning of the day, and I will provide for you until the end of the day. (Tirmidhi)

Hazrat Muaadh Adawiya (RA) narrated that I asked Hazrat Aisha Siddiqah (RA) how many rak'ahs of the Dhuha (midday) prayer the Messenger of Allah (ﷺ) prayed. He said: Four rak'ahs, and more than that, as Allah wills. (Muslim)

It was narrated from Umme Hani bint Abu Talib (RA) that the Messenger of Allah (ﷺ) came to her house on the day of the Conquest of Makkah. He took a bath there and prayed eight rak'ahs. I have never seen a prayer lighter than that, but he would bow and prostrate completely. It was the time of the afternoon prayer. (Bukhari and Muslim)

It was narrated from Abu Hurairah (RA) that the Messenger of Allah (ﷺ) said: Whoever prays the Dhuha prayer, all his sins will be forgiven, even if they are like the foam of the sea. (Musnad Ahmad, Tirmidhi, Ibn Majah)

Whoever sits in his prayer place after the Fajr prayer and remembers Allah until the sun rises and prays two rak'ahs of the Ishraq prayer will have the reward of one Hajj and one Umrah. (Sunan Tirmidhi)

It is written in Sunan Abu Dawud that his sins will be forgiven even if they are more than the foam of the sea.

Tahiya-tul-Masjid (تحيةالمسجد)

This prayer is Sunnah for a person who has entered the masjid. If it is not a Makruh time, then two rak'ahs should be prayed before sitting. The purpose of this prayer is to glorify the house of Allah, the masjid, which is actually the glorification of Allah Almighty. If a person has entered the masjid at a Makruh time, he should repeat this phrase four times: (سبحان الله والحمدلله و لا اله الا الله) and then recite Darood Shareef.

If a Fard or Sunnah prayer is performed upon entering the masjid, then that Fard and Sunnah prayer becomes the substitute for Tahiya-tul-Masjid. If the person who came intended to recite Tahiya-tul-Masjid, he will also be rewarded. If a person comes to the masjid, sits in one place, and then thinks of reciting Tahiya-tul-Masjid, he can recite it and get rewarded.

The Messenger of Allah (ﷺ) said: "When one of you enters the masjid, he should not sit down until he has prayed two rak'ahs (of greeting the masjid).
(Bukhari and Muslim)

If a person has to enter and leave the masjid repeatedly, he should do so once. It is enough to recite Tahiyya-tul-Masjid.

Salat al-Awabeen

The Salat al-Awabeen is recommended. The Prophet (ﷺ) has described the virtues of this prayer. This prayer is performed in twos, six rak'ahs, and after the Maghrib prayer, it is performed with three salaams. (Marai al-Falah)

The rulings of Salat al-Khouf

The prayer performed when the disbelievers are afraid and when facing the enemy is called Salat al-Khouf. It is proven in the Book and Sunnah. The Battle of Dat al-Riq'a took place in 5 AH. The disbelievers fled from the battle, and the battle did not take place, so this prayer was performed on that occasion.

Hazrat Salim bin Abdullah (RA) narrated from his father, Hazrat Abdullah bin Umar (RA), that he said: Once we went to Najd for Jihad (Ghazwah Dat-Raqqa) along with the Holy Prophet (ﷺ). When we faced the enemy, we formed ranks. The Holy Prophet (ﷺ) stood up to lead us in prayer, and one group stood to pray with him, while the other stood facing the enemy. The Holy Prophet (ﷺ) bowed and prostrated with those who were with him, and then those who were with him went to the places of those who had not prayed, and they came and joined him in praying with the Holy Prophet (ﷺ). So, the Holy Prophet (ﷺ) bowed and prostrated with them, then greeted them (Salaam), and then they stood up, each of them bowing and prostrating. Hazrat Nafi (RA) also narrated a similar narration. Still, he said, the fear is even greater in a war situation. It is not possible to offer the prayer in the prescribed manner. The people should stand on foot; if they cannot, they should offer the prayer on horseback, facing the Qiblah; if not possible, they should face any other direction. Hazrat Nafi' (RA) says that I think that these words have been narrated from the Holy Prophet (ﷺ). (Sahih Bukhari)

The Holy Quran contains the following guidance:

وَاِذَا كُنْتَ فِيْهِمْ فَاَقَمْتَ لَهُمُ الصَّلٰوةَ فَلْتَقُمْ طَآئِفَةٌ مِّنْهُمْ مَّعَكَ وَلْيَاْخُذُوْٓا اَسْلِحَتَهُمْ ۫
فَاِذَا سَجَدُوْا فَلْيَكُوْنُوْا مِنْ وَّرَآئِكُمْ ۪ وَلْتَاْتِ طَآئِفَةٌ اُخْرٰى لَمْ يُصَلُّوْا فَلْيُصَلُّوْا مَعَكَ وَلْيَاْخُذُوْا
حِذْرَهُمْ وَاَسْلِحَتَهُمْ ۚ وَدَّ الَّذِيْنَ كَفَرُوْا لَوْ تَغْفُلُوْنَ عَنْ اَسْلِحَتِكُمْ وَاَمْتِعَتِكُمْ فَيَمِيْلُوْنَ عَلَيْكُمْ
مَّيْلَةً وَّاحِدَةً ؕ وَلَا جُنَاحَ عَلَيْكُمْ اِنْ كَانَ بِكُمْ اَذًى مِّنْ مَّطَرٍ اَوْ كُنْتُمْ مَّرْضٰٓى اَنْ تَضَعُوْٓا
اَسْلِحَتَكُمْ ۚ وَخُذُوْا حِذْرَكُمْ ؕ اِنَّ اللّٰهَ اَعَدَّ لِلْكٰفِرِيْنَ عَذَابًا مُّهِيْنًا ﴿۱۰۲﴾

(Surah An-Nisa - 102)

When you (O Messenger Muhammad ﷺ) are among them and lead them in As-Salat (the prayer), let one party of them stand up [in Salat (prayer)] with you taking their arms with them; when they finish their prostrations, let them take their positions in the rear

and let the other party come up which have not yet prayed, and let them pray with you taking all the precautions and bearing arms. Those who disbelieve wish, if you were negligent of your arms and your baggage, to attack you in a single rush, but there is no sin on you if you put away your arms because of the inconvenience of rain or because you are ill, but take every precaution for yourselves. Verily, Allah has prepared a humiliating torment for the disbelievers. (102)

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) descended between Duel-Janan and Usfan for Jihad, and the polytheists said among themselves that the Muslims have a prayer that is more beloved to them than their fathers and sons, and that is the afternoon prayer. So, prepare for war and attack them all at once when the Muslims are engaged in this prayer. Hazrat Jibriil (AS) came to the Messenger of Allah (ﷺ) and said: Divide the Companions into two groups. One part led the prayer, and the other stood behind them to respond to the enemy's dangerous intentions (in the same way, the second part led the prayer, and the first part faced the enemy). In this way, the companions performed one rak'ah each with the Imam, and the Messenger of Allah (ﷺ) performed two rak'ahs.

(Tirmidhi, An-Nasa'i)

The first time the Qadah prayer was performed

Shawwal 5AH/627 AD

The fighting in the Battle of Ahzab was so intense that many prayers of the Messenger of Allah (ﷺ) and his companions were lost.

It is narrated in the Sahihs from Hazrat Jabir (RA) that Hazrat Umar (RA) came and insulted the disbelievers. O Messenger of Allah (ﷺ)! Today, I could barely pray as the sun was setting. The Messenger of Allah (ﷺ) said! By Allah, I have not even prayed yet. Then we went down to the plain with the Holy Prophet (ﷺ). He (ﷺ) performed ablution for prayer, and we also performed ablution. Then he (ﷺ) performed the afternoon prayer, which is after the sun has set. After that, the evening prayer was performed.

It is narrated in Sahih Bukhari from Hazrat Ali (may Allah be pleased with him) that the Holy Prophet (ﷺ) said: "May Allah fill the houses and graves of the polytheists with fire for the same reason that they made us pray." He kept away from paying the tribute until sunset.

The incident of Layla-tul-Taris (the missed prayer)

Safar al-Muzaffar 7/AH, 629 AH

The Messenger of Allah (ﷺ) began travelling back to Madinah, and the companions began reciting the Dhikr loudly. He (ﷺ) said! You are not calling upon someone who is deaf and unseen, but you are calling upon someone who is hearing and near. (Sahih Bukhari)

One night, the Prophet (ﷺ) travelled, and at the end of the night, he stopped and camped on the way. He went to sleep after telling Hazrat Bilal (may Allah be pleased with him) to keep watch overnight and wake us up at dawn. But Hazrat Bilal (may Allah be pleased with him) also became drowsy and slept leaning against his mount until the sun reached his head. After that, the Prophet (ﷺ) was the first to wake up, and then the people at both ends were awakened. The Messenger of Allah (ﷺ) went a little distance from there and offered the people the Qadah prayer of Fajr.

Lunar Eclipse and Prayer for the Eclipse of the Sun and the Moon

Solar or lunar eclipses are signs of Allah's power, might, and glory that sometimes occur. When they occur, the servants of Allah should humbly bow before Allah, the Exalted, and ask for His mercy and grace. During the life of the Messenger of Allah (ﷺ), a solar eclipse occurred on the very day that the Messenger of Allah (ﷺ) son (Hazrat Ibrahim RA) died. During the Arabs' time of ignorance, it was believed that when the sun eclipses on the death of a great person, it is as if it (the sun or the moon) covers itself in mourning and sorrow. The eclipse of the sun on the day of the death of Hazrat Ibrahim (RA) strengthened superstition and false beliefs, and people started saying that this eclipse was due to the death of Hazrat Ibrahim (RA). When this news reached the Messenger of Allah (ﷺ), he ordered the people to gather and offer the eclipse prayer. After that, he (ﷺ) delivered a sermon and spoke! The eclipse of the sun and the moon do not occur because of the death of a great person; this is just ignorant superstition with no basis. These are signs of the power of Allah Almighty. A believer should turn to Allah Almighty when he sees such a sign, seek forgiveness, and pray.

Hazrat Aisha Siddiqa (RA) said that during the blessed time of the Messenger of Allah (ﷺ), there was a solar eclipse, so he (ﷺ) sent a caller to announce that the Salat-ul-Jama'ah (congregational prayer) was about to be held. When the people gathered, he (ﷺ) went forward and prayed two rak'ahs, in which he bowed four times and prostrated four times. We never bowed or prostrated longer than the length of the bowing and prostration that we performed in the Khasuf prayer that day. Hazrat Aisha Siddiqa (RA) said that the Holy Prophet (ﷺ) recited the Qur'an aloud in the Khasuf prayer. (Bukhari and Muslim)

Four bows and four prostrations mean two bows and two prostrations in each rak'ah, but in the school of Imam Abu Hanifa (may Allah have mercy on him), it is established that one bow is performed as in the two main prayers.
(Mazahir-e-Haqq)

The Messenger of Allah (ﷺ) said: The sun and the moon are two of the signs of Allah. They do not eclipse because of the death of anyone or because of the birth of anyone. When you see them eclipsed, then engage in the remembrance of Allah. (Bukhari and Muslim)

Hazrat Abu Musa (may Allah be pleased with him) said: (Once) the sun eclipsed, the Prophet (ﷺ) stood up in fear, and he was filled with such fear as if the Hour had come. So, he (ﷺ) went to the masjid and prayed for a long time, standing, bowing and prostrating. I have never seen anyone do so (long-standing, bending and prostrating). He (ﷺ) said: These signs that Allah sends do not appear because of the death of anyone, nor because of the birth of anyone. Yes. Allah warns His servants through this means. So, when you see any of these signs, be busy remembering Allah, praying to Him, and seeking forgiveness from Him out of fear. (Bukhari and Muslim)

Hazrat Jabir (RA) says that during the time of the Messenger of Allah (ﷺ), on the day when Hazrat Ibrahim (RA) passed away, there was a solar eclipse. He (ﷺ) led the people in prayer with six bows and four prostrations. (Muslim)

Hazrat Ibn Abbas (RA) says that during the time of the Messenger of Allah (ﷺ), there was a solar eclipse, so he (ﷺ) led two rak'ahs of prayer with eight bows and four prostrations, and in each rak'ah, he performed four bows and two prostrations. Similarly, it is narrated by Hazrat Ali (RA). (Muslim)

Hazrat Samurah bin Jundub (RA) says that during the time of the Messenger of Allah (ﷺ), there was a solar eclipse, so he (ﷺ) did not recite the Quran aloud in the prayer he led. (Tirmidhi, Abu Dawud, An-Nasa'i, Ibn Majah)

It is narrated from Qabisah Hilali (RA) that during the time of the Messenger of Allah (ﷺ), the sun eclipsed, and he came out in fear. His cloak was dragging on the ground. I was with him in Medina that day. He (ﷺ) prayed two rak'ahs and stood for a long time, then he (ﷺ) finished his prayer, and the sun had become clear and bright. He (ﷺ) addressed the people and said: "The purpose of these signs is to make people fear Allah Almighty (so that they may avoid sins). When you see such signs, pray as you have just prayed." (Abu Dawud, An-Nasa'i)

Prayer of Thanksgiving

Ramadan 8AH, 630 AD

On the occasion of the Conquest of Makkah, the Messenger of Allah (ﷺ) went to the house of Hazrat Umme Hani (may Allah be pleased with him), where he took a bath and prayed eight rak'ahs in her home. It was the time of the afternoon prayer. Hazrat Umme Hani (may Allah be pleased with her) had sheltered two of her husband's brothers. When the Messenger of Allah (ﷺ) came to know about it, he (ﷺ) said, "We have sheltered the one whom you sheltered."

Hazrat Abu Bakrah (may Allah be pleased with him) said that whenever a joyful event happened to the Messenger of Allah (ﷺ), he would prostrate himself in gratitude. (Abu Dawud, Tirmidhi)

Istasqah' Prayer (استسقاء)

Rain is essential for ordinary people and animals, and life depends on it. Lack of rain, drought, and dryness in an area harm agriculture and farming. This is a calamity and a common punishment. The Messenger of Allah (ﷺ) taught a common prayer to get rid of this trouble and calamity, which is a collective prayer in which a collective prayer is made. This is called the Salat al-Istasqah.

Hazrat Abdullah bin Zaid (RA) narrates that the Messenger of Allah (ﷺ) went to the Eid Gah with the people to ask for rain. He (ﷺ) prayed two rak'ahs there in which he recited the Qur'an aloud and made supplication facing the Qiblah. He (ﷺ) raised both his hands for supplication and, towards the Qiblah, turned his cloak. (Bukhari and Muslim)

Hazrat Anas bin Malik (RA) says that the Prophet (ﷺ) did not raise his hands (so high) for supplication on any occasion except during the Salat al-Istasqah, but after the Salat al-Istasqah, he raised his hands so high that the whiteness of his armpits became visible. (Bukhari and Muslim)

Hazrat Anas (RA) says that the Prophet (ﷺ) prayed for rain and turned the backs of his hands towards the sky. (Muslim)

It was narrated from Hazrat Aisha Siddiqah (may Allah be pleased with her) that some people came to the Messenger of Allah (ﷺ) and complained about the

lack of rain and the drought. He (ﷺ) decided to offer the Eid prayer outside the city of Medina. He set a day and told the people to go with him and offer the Istasqah prayer on that day. On the appointed day, as soon as the sun rose, the Messenger of Allah (ﷺ) went there and ordered that his pulpit be placed there that day. So, his pulpit was brought there. He (ﷺ) sat on the pulpit and praised and glorified Allah. Then he said: You people have complained about your area's lack of rain and drought. Allah Almighty has commanded that you pray to Him for your needs, and He has promised He will answer you. Then he (ﷺ) submitted to Allah Almighty!

All praise and thanks are due to Allah, the Lord of the Worlds, the Most Merciful and the Most Merciful, the Owner and Ruler of the Day of Judgment. There is no god but Allah; He is the One Who does whatever He wills. O Allah! You are the One God; there is no god but You. You are the Self-Sufficient, and we are all in need of You; send down rain on us, and make whatever rain You send a means of strength and sustenance for us for a while.

Then he raised both his hands and prayed with them raised for a long time. His hands were raised so much that the whiteness of the inner part of his armpits could be seen. Then he turned his face towards the Qiblah, his back towards the people, and turned the cloak he was wearing, his hands still raised in supplication. Then he turned his face towards the people, came down from the pulpit, and prayed two rak'ahs.

By Allah's command, a cloud arose at that time, in which thunder and lightning rained heavily by the command of Allah. People ran to the awnings and roofs to take shelter from the rain, so the Prophet (ﷺ) laughed until his blessed teeth were visible, and he (ﷺ) said! I witness Allah having power over all things, and I am His servant and Messenger. (Sunan Abu Dawud)

Hazrat Anas bin Malik (may Allah be pleased with him) says that when there was a drought, the Commander of the Faithful Hazrat Umar bin Al-Khattab (may Allah be pleased with him) would pray for rain through Hazrat Abbas bin Abdul Muttalib (may Allah be pleased with him). He would say: O Allah! We used to pray through Your Prophet (ﷺ), and You would give us water. Now we pray through the uncle of Your Prophet (ﷺ), so provide us with water. Hazrat Anas (may Allah be pleased with him) says rain would come from this prayer. (Bukhari)

Hazrat Abdullah bin Abbas (RA) narrates that when the Messenger of Allah (ﷺ) went out to pray for water, he (ﷺ) was wearing very modest and lowly clothes, and his manner was one of humility and poverty.
(Tirmidhi, Abu Dawud, An-Nasa'i, Ibn Majah)

The prayer for water should be offered in an open space, a forest, or a desert outside the town and settlement, as this shows one's humility and humility.

Recitation of the Holy Quran

Hazrat Abu Umamah (RA) narrates that I heard the Messenger of Allah (ﷺ) say: Recite the Quran (frequently), for on the Day of Resurrection, it will come as an intercessor for its reciters. (Sahih Muslim)

This describes the virtue of reciting and acting upon the Holy Quran because merely reciting it with pleasure without action does not fulfill its right. Intercession means that Allah Almighty will give the Holy Quran the power to speak and ask Allah Almighty for the sins of its reciter and doer, which Allah Almighty will accept.

Hazrat Uthman bin Affan (RA) narrated that the Messenger of Allah (ﷺ) said! The best among you is the one who learns the Quran and teaches it. (Sahih Bukhari)

Umm-ul Momineen Hazrat Aisha Siddiqah (RA) narrated that the Messenger of Allah (ﷺ) said! Whoever recites the Quran and is proficient in reciting the Holy Quran will be with the noble, righteous angels (on the Day of Judgment), and whoever recites it haltingly and finds it difficult to recite it will have a double reward. (Bukhari and Muslim)

A master means one who memorizes the Quran, recites it with Tajweed and has good form. The second is the person who is not a Hafiz and is not fully aware of Tajweed and good form; he cannot recite the Holy Quran fluently, but, despite this, his taste and enthusiasm lead him to recite it with difficulty and struggle. For this struggle, he will receive a double reward.

Hazrat Ibn Umar (RA) narrated that the Prophet (ﷺ) said: It is permissible to envy only two people: a person whom Allah has given the Quran (i.e., given the ability to memorize the Quran), so he stands by it night and day (i.e., worships Allah), and a person whom Allah has given wealth and wealth and spends it (in the way of Allah) during the hours of the day and night. (Bukhari and Muslim)

Hazrat Abdullah bin Masood (RA) narrated that the Messenger of Allah (ﷺ) said: Whoever recites a letter of the Book of Allah (the Holy Quran). For him, a good deed is equal to ten good deeds. I do not say that the pain is a letter. Instead, Alif, Lam, and Meem are letters (i.e., the reciter will receive 30 good deeds). (Jami' Tirmidhi)

Hazrat Abdullah bin Amr bin Al-Aas (RA) narrated that the Prophet (ﷺ) said! On the Day of Resurrection, the reciter of the Quran (the reciter and memorizer of the Quran) will be told to recite the Quran and recite it slowly and gradually, as he used to recite it in the world with a turban, so your position will be where the recitation of your last verse ends. (Jami' Tirmidhi, Sunan Abu Dawud)

Hazrat Abdullah bin Mas'ud (RA) narrated that the Messenger of Allah (ﷺ) said! O Ibn Mas'ud (RA)! Recite the Holy Quran to me. I said: O Messenger of Allah (ﷺ)! I will recite it to you, even though the Quran has been revealed to you. He (ﷺ) said: I prefer to hear it from someone other than myself. So, I recited Surah An-Nisa' before him until I reached this verse.

So how will it be when We bring from every nation a witness and We bring you against these as a witness? (41)

فَكَيْفَ إِذَا جِئْنَا مِن كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَىٰ هَٰؤُلَاءِ شَهِيدًا (41)

(Surah An-Nisa. 41)
How will it be when We bring from every nation a witness.
We will bring you as a witness against these people.

Then he said: Stop now. When I turned and saw you, tears were flowing from Rasool Allah's eyes. (Bukhari and Muslim)

Hazrat Abu Masood Badri (RA) narrated that the Messenger of Allah (ﷺ) said: Whoever recites the last two verses of Surah Al-Baqarah at night, they will suffice him. (Bukhari and Muslim)

Hazrat Abu Darda (RA) narrated that the Messenger of Allah (ﷺ) said: Whoever memorizes the first ten verses of Surah Al-Kahf will be safe from the trial of Dajjal. He will be secure, and in one narration, it is also said that he should memorize the last ten verses of Surah Al-Kahf. (Muslim)

The appearance of the Antichrist will be close to the Day of Judgment. Allah Almighty will give him power over some extraordinary matters, seeing which,

many people with weak faith will be shaken. That is why this trial will be very severe and will test patience. That is why every prophet has warned his nation against it, and our Prophet, the Holy Prophet (ﷺ), has also warned his nation against this trial. He has emphasized and advised avoiding it and seeking refuge in it.

The Holy Quran is the word of Allah Almighty to humanity. It is a complete code of life for humanity. The great scholars advise reciting the Holy Quran daily. If it is a paragraph daily, it is excellent. Otherwise, it is a must to read half or a quarter. If someone does not know how to read the Holy Quran, he should immediately start learning its recitation from a reciter. One must make time to recite the Quran in one's daily activities. Reciting the Quran should always be done with ablution and while sitting facing the Qiblah. All manners of reciting the Holy Quran should be observed.

Allah Almighty says!

فَاقْرَءُوا مَا تَيَسَّرَ مِنَ الْقُرْآنِ

(Surah Al-Muzammil - 20)
Recite the Qur'an as much as you can.

The Almighty says!

اَلَّذِيْنَ اٰتَيْنٰهُمُ الْكِتٰبَ يَتْلُوْنَهٗ حَقَّ تِلَاوَتِهٖ ؕ اُولٰٓئِكَ يُؤْمِنُوْنَ بِهٖ ؕ
وَمَنْ يَّكْفُرْ بِهٖ فَاُولٰٓئِكَ هُمُ الْخٰسِرُوْنَ ﴿۱۲۱﴾

Surah Al Baqarah – 121)
Those (who embraced Islam from Bani Israel) to whom We gave the Book [the Tourat (Torah)] [or those (Muhammad's Peace be upon him companions) to whom We have given the Book (the Qur'an)] recite it (i.e. obey its orders and follow its teachings) as it should be recited (i.e. followed), they are the ones that believe therein. And whoso disbelieves in it (the Qur'an), those are they who are the losers. (121)

The Messenger of Allah (ﷺ) said: I advise you to fear Allah, for it is the root of all affairs, and to recite the Quran and remember Him, for it is a cause of remembrance for you in the heavens and a means of guidance for you on earth. (Jami' al-Sagheer, at-Tabarani)

It is narrated from Ibn Umar (RA) that the Messenger of Allah (ﷺ) said: Hearts rust just as iron rusts when it comes into contact with water. I asked: O Messenger of Allah, how do you clean them? He (ﷺ) said: Remember death often and recite the Holy Quran. (Shab al-Iman, at-Bayhaqi)

There is a long narration from Abdullah bin Umar (may Allah be pleased with him) in which the Messenger of Allah (ﷺ) said: Finish the Quran in at least one month. (Sahih Bukhari)

It is narrated from Hazrat Ali (may Allah be pleased with him) that whoever recites the Holy Quran while standing during prayer will receive a hundred good deeds for each letter. Whoever recites it while sitting during prayer will receive fifty good deeds, and whoever recites it while performing ablution without performing ablution will receive twenty-five good deeds, and whoever recites it verbally without performing ablution Allah Almighty says that the one who does not get time to remember the Holy Quran and make supplications due to his busyness with it, I will give him more than all those who make supplications, and the word of Allah Almighty has such superiority over all words as Allah Almighty has over all creation.
(Jami' Tirmidhi, Sunan Bayhaqi, Darmi)

In a blessed hadith, the Messenger of Allah (ﷺ) gave the good news of ten rewards to Hazrat Mu'adh (RA) for reciting the Quran. He said: O Mu'adh! If your intention is the luxury of happiness, the death of a martyr, salvation on the Day of Judgment, security from fear on the Day of Judgment, light on the day of darkness, shade on the day of heat, drink on the day of thirst, weight instead of lightness (in deeds), and guidance on the day of misguidance, then keep reciting the Quran because it is the remembrance of the Most Gracious, a means of protection from Satan, and a balance in the balance.

Allama Jalaluddin Sayuti (RA) cites a narration of Bazaz in his book " لالی مصنوعه".

When a person dies, their family is busy preparing for the funeral, and a handsome, beautiful person is at the head of it. When the shroud is given, the person is between the shroud and the chest. When the people return after the burial, and Munkir and Nakir come, they want to separate the person so they can ask him questions privately. Still, he says he is my companion and friend, and I cannot leave him alone under any circumstances. You are full of questions; do your job. I will not separate from him until I admit him to Paradise. After that, he turns to the deceased and says, I am the Quran that you used to recite loudly

and sometimes softly, so do not worry, you have no sorrow after Munkir Nakir's questions. After that, when he finishes his questions, this high-ranking cleric arranges a silk bed filled with the fragrance of musk for him. On the contrary, those who are careless with the Quran will also be thrown into Hell. May Allah Almighty grant us the ability to appreciate and recite the Quran. Amen

Hazrat Ali (RA) said that three things increase memory.

1. Miswak 2. Fasting 3. Reciting the Quran

Hazrat Saeed bin Sulaym (RA) narrates that the Messenger of Allah (ﷺ) said! On the Day of Judgment, there will be no intercessor with Allah more than the Holy Quran, neither a prophet nor an angel, etc. (Sharh Al-Ahya)

Manners of the Quran:

First, the reader should be ablution, and his manner should not be impolite. If he is reading standing, then politeness and calmness are essential. And if he is sitting, it is better to face the Qiblah. Do not sit in a manner that shows arrogance. Do not read with your legs spread. The best case is that the Quran should be read while standing in prayer. You can also read the Quran orally while lying down. Allah Almighty says:

الَّذِيْنَ يَذْكُرُوْنَ اللّٰهَ قِيَامًا وَّقُعُوْدًا وَّعَلٰى جُنُوْبِهِمْ وَيَتَفَكَّرُوْنَ فِيْ خَلْقِ السَّمٰوٰتِ وَالْاَرْضِ ۚ

رَبَّنَا مَا خَلَقْتَ هٰذَا بَاطِلًا ۚ سُبْحٰنَكَ فَقِنَا عَذَابَ النَّارِ ﴿١٩١﴾

(Surah Ale Imran – 191)

Those who remember Allah (always, and in prayers), standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth, (saying): "Our Lord! You have not created (all) this without purpose. Glory to You! (Exalted are You above all that they associate with You as partners). Give us salvation from the torment of the Fire. (191)

The virtues of reciting the Quran:

The Holy Quran is the direct speech of Allah, the Almighty, and a collection of words revealed from Him. The One to whom this speech is attributed is the Ruler of rulers, the King of kings, and the Owner of the entire universe without any partner. At the time of its recitation, the same manners that are under the greatness and glory of the speech and the speaker should be observed.

Hazrat Uqbah bin Amir (RA) narrates that one day, the Messenger of Allah (ﷺ) came out, and we were sitting in a row. He (ﷺ) said to us! Which of you would like to go to Bethan or Aqeeq every day and bring from there two large-humped she-camels, free from sin and without severing ties of kinship? We said, "O Messenger of Allah (ﷺ), we all like it." He said, "Then listen! Whoever among you goes to the masjid and teaches someone two verses of the Book of Allah or recites them himself, it is better for him than two she-camels, three verses are better for him than three she-camels, and four verses are better for him than four she-camels. The result is that the number of verses is better than the number of she-camels." (Muslim)

Hazrat Abu Musa (RA) narrates that the Messenger of Allah (ﷺ) said: The example of a Muslim who reads the Holy Quran is like an orange, its fragrance is very delicate and its taste is excellent. The example of a Muslim who does not read the Holy Quran is like a date, which has no fragrance, and its taste is sweet. The example of a hypocrite who does not read the Holy Quran is like a flower of the Indrain, which has no fragrance and tastes very bitter. (Bukhari and Muslim)

Hazrat Umar (RA) narrates that the Messenger of Allah (ﷺ) said! Indeed, Allah exalts some people through this Book, i.e. the Word of Allah, and humiliates some people through it. (Muslim)

Hazrat Abu Umamah (RA) narrates that the Messenger of Allah (ﷺ) said! Recite the Holy Quran, for it will intercede for its reciters on the Day of Resurrection, and (especially) recite the two shining Surahs, Surah Al-Baqarah and Surah Al-Imran, for they will appear on the Day of Resurrection as if they were two clouds, or two shades, or two birds in a row. They will argue on behalf of their reciters. Reciting Surah Al-Baqarah, for the constant contemplation of its meaning and the implementation of its commands, is a great blessing, and abandoning it will be a cause of regret and regret on the Day of Resurrection, and only those who are false and lazy will have the strength to recite it. (Muslim)

Hazrat Ibn Abbas (RA) narrates that one day, when Hazrat Gabriel (as) was sitting with the Messenger of Allah (ﷺ), he (i.e. Gabriel) heard a sound like a door opening upwards. He raised his head, looked up, and said, "This door of heaven has been opened. It has never been opened before today." Then, an angel descended from that door. Gabriel (as) said, "This angel has never descended to earth before today." Then the angel greeted the Prophet (ﷺ) and said, "Greetings that you (ﷺ) have been given two lights that were not given to any prophet before you, and they are the last part of Surah Al-Baqarah and Surah Al-Fatihah. For every letter of these that is recited to you, you will receive a reward (light), or your supplication will be accepted." (Muslim)

Hazrat Ibn Abbas (may Allah be pleased with him) narrated that the Messenger of Allah (ﷺ) said, "Whoever's heart is empty of the Qur'an is like a deserted house." (Tirmidhi, Darmi)

Memorizing the Holy Quran or any of its verses and then forgetting it:

Imam Tirmidhi (ra) and An-Nasa'i (ra) have narrated a narration from Hazrat Anas (RA) that the Messenger of Allah (ﷺ) said: The rewards of my nation were presented to me, even the straw that a person throws out of the Masjid. Similarly, the sins of my nation were presented to me, and I did not see any greater sin than that a person was taught a Surah or a verse of the Quran and then forgot it.

Abu Dawud (ra) narrated from Hazrat Saad bin Ubadah (RA) that whoever recites the Holy Quran and then forgets it will meet Allah Almighty on the Day of Judgment in a state of leprosy.

This is when a person has forgotten the Quran simply due to laziness and negligence. If a person's memory has gone due to some illness, that person will not be a sinner because, in this case, he is forced and has no choice in the matter.

The ability to intellection in the Quran

Allah Almighty says!

اَفَلَا يَتَدَبَّرُوْنَ الْقُرْاٰنَ ۗوَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللّٰهِ لَوَجَدُوْا فِيْهِ اخْتِلَافًا كَثِيْرًا ﴿٨٢﴾

(Surah An-Nisa - 82)

Do they not then consider the Qur'an carefully? Had it been from other than Allah, they would surely have found therein many contradictions. (82)

In this verse, Allah Almighty invites those people to ponder the Quran to whom Allah Almighty has granted knowledge and understanding. Everyone can ponder over it according to their understanding and capacity. If they do not understand something or have any doubt, they should refer to the people of knowledge. The ranks of the people of knowledge are different, and the forms of pondering are also different. In the meaning, pondering, searching for facts and knowledge, delving into the depth of the eloquence of the rulings and issues, looking at the expression and style, all this comes under pondering.

Reflection does not mean that people who have studied Arabic and Urdu a little, who do not know the meaning of the words, the knowledge of the grammar and syntax, the reason for the use of Arabic, nor the understanding of the derived and derived words, nor the knowledge of the original and additional letters, should start reflecting on the Quran and considering themselves equal to the scholars, they should explain the meaning of the Quran to those who understand them. If this happens, then this would be their ignorance.

People wonder why the clerics have a monopoly on the Quran. We are people of understanding and people of knowledge. We also explain the meaning of the Quran. Some of these ignorant people have excluded the Messenger of Allah (ﷺ) from among them and say that the Quran was sent to us by Allah Almighty. We will understand it according to the time conditions. There is no need for the explanation of the Messenger of Allah (ﷺ).

The Messenger of Allah (ﷺ) was given the responsibility of conveying the word of Allah (the Holy Quran) to us, and he fulfilled it with excellence. Whoever does not understand the Quran from the one who brought it excludes the students of the one who brought it, and the students of the students from the middle will interpret it based on opinion. Interpretation based on opinion is misguided. Many people

sit down to explain and write the interpretation of the Quran without knowledge, and they go astray and mislead others.

Hazrat Ibn Abbas (RA) narrated that the Messenger of Allah (ﷺ) said: Whoever says something about the Quran based on his own opinion, let him take his abode in Hell. And Hazrat Jundub (RA) narrated that the Messenger of Allah (ﷺ) said: Whoever says something about the Quran based on his own opinion and is right, he has done wrong. (Narrated by Tirmidhi)

Interpreting the Quran based on one's opinion is prohibited. Even if one says something right, they have still committed a mistake because they have taken on a position that was not their own. When one ponders the Quran, one must first become capable of considering it.

As for why the clerics have a monopoly on the Quran, this is an ignorant question. When doctors are in charge of treatment, jurists are in charge of legislation, and engineers are in charge of engineering, why can't a scholar of the Quran explain the meanings and implications of the Quran? If someone thinks that Allah Almighty has said that We have made the Holy Quran easy, why is it not easy to ponder and understand it? The answer to this thought is that the Quran is undoubtedly easy, but it is easy with its principles and rules. Nothing is easy without its principles and regulations. The Quran is easy, but it is in Arabic, and trying to understand the Quran without the knowledge required to understand Arabic is like an expert engineer performing a heart operation on someone. Understanding the commands and prohibitions of the Quran, and knowing what is forbidden and permissible, is so easy that even someone who has not read the Quran or had it explained to them will understand. But to see the interpretation of the entire Quran from beginning to end and to extract its knowledge and issues, to determine the general and the ambiguous, to determine the meaning of any one of the common words according to the context, it is essential to be an expert in all the relevant sciences. The ignorant of this time did not hesitate to explain the meaning of the Quran on their behalf, and those whose lives ended in understanding the Quran were afraid even to open their lips.

Someone asked Hazrat Abu Bakr Siddiq (RA) about the interpretation of a verse, and he expressed his ignorance. The questioner said, "You (RA) do not know its interpretation." Syedna Siddiq Akbar (RA) said, "If I say something on my behalf, which sky will shade me and which earth will support me if I say something about the Book that I do not know."

The Excellence of the Sunnah

Allah Almighty said!

وَمَا يَنطِقُ عَنِ الْهَوَى (3) إِنْ هُوَ إِلَّا وَحْيٌ يُوحَى (4)

(Surah An-Najm: 3 - 4)
And he does not speak of his desire (3). Indeed, it is nothing
but a revelation revealed to him (4)

قُلْ إِن كُنتُمْ تُحِبُّونَ اللّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللّهُ غَفُورٌ رَّحِيمٌ (31)

(Surah Al-Imran 31)
And say, "If you love Allah, then follow me. Allah will love you and
forgive you your sins. And Allah is Forgiving, Merciful."

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيراً (21)

(Surah Al-Ahzab - 21)
Indeed, in the Messenger of Allah, there has been for you an excellent example for him who hopes in Allah and the Last Day and remembers Allah much. (21)

وَاذْكُرْنَ مَا يُتْلَى فِي بُيُوتِكُنَّ مِنْ آيَاتِ اللَّهِ وَالْحِكْمَةِ إِنَّ اللَّهَ كَانَ لَطِيفاً خَبِيراً (34)

(Surah Al-Ahzab. 34)
And remember what is recited in your homes of the verses of Allah and wisdom.
Indeed, Allah is Subtle and knowing. (34)

يَا أَيُّهَا الَّذِينَ آمَنُواْ أَطِيعُواْ اللّهَ وَأَطِيعُواْ الرَّسُولَ وَأُوْلِي الأَمْرِ مِنكُمْ فَإِن تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ
إِلَى اللّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللّهِ وَالْيَوْمِ الآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلاً (59)

(Surah An-Nisa. 59)
O you who believe! Obey Allah and obey the Messenger (Muhammad ﷺ) and those of you (Muslims) who are in authority. (And) If you differ in anything amongst yourselves, refer it to Allah and His Messenger (ﷺ) if you believe in Allah and the Last Day. That is more suitable for the final determination. (59)

فَلاَ وَرَبِّكَ لاَ يُؤْمِنُونَ حَتَّىَ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لاَ يَجِدُواْ فِيَ أَنفُسِهِمْ حَرَجاً مِّمَّا قَضَيْتَ وَيُسَلِّمُواْ تَسْلِيماً(65)

(Surat al-Nisa - 65)

And then, by your (ﷺ) Lord, they can never be believers until they make you (ﷺ) a judge in a dispute between them. Then, do not be distressed by the decision you (ﷺ) make and accept it with joy.

مَّنْ يُطِعِ الرَّسُولَ فَقَدْ أَطَاعَ اللّهَ وَمَن تَوَلَّى فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظاً(80)

(Surah Al-Nisa - 80)

Whoever obeys the Messenger, he has indeed obeyed Allah, and whoever turns away, We have not sent you (O Muhammad ﷺ) as a guardian over them.

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحاً مِّنْ أَمْرِنَا مَا كُنتَ تَدْرِيَ مَا الْكِتَابُ وَلَا الْإِيمَانُ وَلَكِن جَعَلْنَاهُ نُوراً نَّهْدِيَ بِهِ مَنْ نَّشَاء مِنْ عِبَادِنَا وَإِنَّكَ لَتَهْدِيَ إِلَيصِرَاطٍ مُّسْتَقِيمٍ (52)

(Surat al-Shura. 25)

Likewise, We revealed to you (ﷺ) by an angel by Our command. Before this, you (ﷺ) did not know what the Book was or what faith was, but We made this Quran a light by which We guide whom We will of Our servants, and indeed, you (O Muhammad ﷺ) are guiding to a straight path.

إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِيْنَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَن يَقُولُوا سَمِعْنَا وَأَطَعْنَا وَأُوْلَـءِكَ هُمُ الْمُفْلِحُونَ (51) وَمَن يُطِعِ اللَّهَ وَرَسُولَهُ وَيَخْشَ اللَّهَ وَيَتَّقْهِ فَأُوْلَـءِكَ هُمُ الْفَاءِزُونَ (52)

(Surah Al-Nur: 51 - 52)

The only saying of the faithful believers, when they are called to Allah (His Words, the Qur'an) and His Messenger (ﷺ), to judge between them, is that they say: "We hear and we obey." And such are the successful (who will live forever in Paradise). (51) And whosoever obeys Allah and His Messenger (ﷺ), fears Allah, and keeps his duty (to Him), such are the successful. (52)

لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُم بَعْضاً قَدْ يَعْلَمُ اللَّهُ الَّذِينَ يَتَسَلَّلُونَ مِنكُمْ لِوَاذاً
فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَن تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ (63)

(Surah Al-Nur - 63)

Consider calling the Messenger (ﷺ) as you call each other. Indeed, Allah knows those of you who turn away from Him. So those who oppose the Messenger's (ﷺ) command should fear that a calamity will befall them or a painful punishment will befall them.

لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِن دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلاً مِّنَ اللَّهِ وَرِضْوَاناً
وَيَنصُرُونَ اللَّهَ وَرَسُولَهُ أُوْلَـئِكَ هُمُ الصَّادِقُونَ (8)

(Surat al-Hasher. 8)

That wealth (fay) is for the poor emigrants who were driven from their homes and possessions. They are the bounty of Allah. And those who seek pleasure and help Allah and His Messenger (ﷺ) are truthful.

It is narrated from Hazrat Abu Huraira (RA) that the Messenger of Allah (ﷺ) said! Please leave me alone with what I have left you to do (i.e., do not ask me about it in vain), for that is what destroyed those before you, who used to ask too much and disagree with their Messenger. So, when I forbid you from something, avoid it, and when I command you to do something, do it to the best of your ability. (Bukhari and Muslim)

It is narrated from Hazrat Arbaz bin Sariyah (RA) that the Messenger of Allah (ﷺ) once gave us a very practical sermon that made our hearts tremble and our eyes water. We said, O Messenger of Allah (ﷺ)! This is like a final farewell sermon, so please advise us. He (ﷺ) said, I recommend you to fear Allah and to listen and obey (i.e., to listen to the words of the Ameer and act on them). Even if an Abyssinian slave is appointed as an Ameer over you, (remember) that whoever survives (after me) among you will see much disagreement, so you should hold fast to my Sunnah and the way of the Rightly Guided Caliphs, hold them firmly with your teeth, and avoid inventing new things (Bedaat) in the religion, for every Bedaat is misguidance. (Abu Dawud, Tirmidhi)

In this hadith, in addition to piety and obedience to the Ameer, the emphasis is on following the Sunnah of the Prophet (ﷺ) and the Sunnah of the Rightly Guided

Caliphs and avoiding innovations. In it, the Messenger of Allah (ﷺ) has informed that this Ummah will be prone to differences. At the same time, he has also indicated the right path that the Sunnah of the Messenger (ﷺ) and the Sunnah of the Rightly Guided Caliphs should be held firmly. This criterion and standard for recognizing the truth in differences has been established. I wish that Muslims would accept this standard as the standard of truth.

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said: My Ummah will all enter Paradise except those who refuse. The companions asked, O Messenger of Allah (ﷺ)! Who will refuse (to enter Paradise)? He (ﷺ) said: Whoever obeys me has entered Paradise, and whoever disobeys me has refused to enter Paradise. (Sahih Bukhari)

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said: Whoever takes my Sunnah as evidence at the time of the corruption of my Ummah will get the reward of a hundred martyrs. (Bayhaqi)

Even if it is minor, following the Sunnah is a thousand times better than creating and acting upon innovation. This is because following the Sunnah increases a person's inner strength, the light of which illuminates the heart and mind. On the contrary, innovation is a cause of misguidance and darkness. For example, according to the Sunnah and the Sharia, going to the toilet is better than building madrasas and inns. If a person goes to the bathroom while observing the manners mentioned in the hadith, he will be called following the Sunnah.

Therefore, the one who follows this minor Sunnah, who considers the manners of the Sunnah and follows the Sunnah, progresses towards nearness to Allah and ascends to a higher position. Still, the one who abandons the Sunnah falls from a high position. He keeps abandoning those things that are superior and exalted until a point comes when his heart is sealed, and his heart becomes complicated, and he does not understand the truth.

Masajid and Places of Prayer

In Islamic Sharia, prayer is the greatest act of worship. Prayer has excellent and comprehensive objectives. Therefore, it is vital to have a collective system of prayer to achieve and fulfill them. In Islam, it has been ordered that Masajid be built for this critical need and to maintain the collective system. Masajid and congregations play a vital role in the religious and social life, organization, training, and protection of the Muslim Ummah. Therefore, the Messenger of Allah (ﷺ) has strongly emphasized the importance of praying in the congregation and warned against abandoning it. Masajid have been called the house of Allah and have been considered its alternative away from the Kaaba. Masajid may be located anywhere and in whatever condition, but their greatness and dignity are greater than those of any other place. The Messenger of Allah (ﷺ) has also taught the etiquette of Masajid and their rights.

It is narrated from Hazrat Abu Hurairah (RA) that the Messenger of Allah (ﷺ) said: The most beloved and preferred places in the sight of Allah in all cities are Masajid, and the worst and most disliked places are the markets. (Muslim)

Hazrat Ibn Abbas (RA) says that when the Messenger of Allah (ﷺ) entered the Kaaba on the day of the Conquest of Makkah, he went to its four corners and prayed and then came out without praying. Then he came out and prayed two rak'ahs in front of the Kaaba and said, "This is the Qiblah." (Sahih Bukhari)

Hazrat Abdullah bin Umar (RA) says that on the day of the Conquest of Makkah, the Messenger of Allah (ﷺ), Usama bin Zaid (RA), Uthman bin Talha (RA), and Bilal bin Rabah (RA) entered the Kaaba. Hazrat Bilal (RA) closed the door from inside, and the Messenger of Allah (ﷺ) remained inside praying for a while. Hazrat Abdullah bin Umar (RA) says that I asked Bilal (RA) what the Messenger of Allah (ﷺ) was doing inside. Hazrat Bilal (RA) said that he prayed to stand: one pillar was on his left, two on his right, and three behind (in those days, there were six pillars in the Kaaba; now, there are three). (Bukhari and Muslim)

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said: "Praying in this masjid of mine (Masjid Nabvi ﷺ) is better than praying in any other masjid except the Sacred Masjid (Khana Kabah)." (Bukhari and Muslim)

Hazrat Abu Saeed Khudri (RA) narrated that the Messenger of Allah (ﷺ) said: "Do not travel to any place other than the three Masajid: Sacred Masjid (Khana Kabah), the Aqsa Masjid and the Masjid Nabvi ﷺ." (Bukhari and Muslim)

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said: "Between my house and my pulpit is a garden from the gardens of Paradise, and my pulpit is above the Pool of Kauthar." (Bukhari and Muslim)

Hazrat Uthman (RA) narrated that the Messenger of Allah (ﷺ) said: "Whoever builds a masjid for the sake of Allah, Allah will build for him a house in Paradise." (Bukhari and Muslim)

It was narrated from Jundub (may Allah be pleased with him) that the Messenger of Allah (ﷺ) said: The people of the nations before you used the graves of their prophets and saints as places of worship. Beware! I forbid you from doing so. (Muslim)

Hazrat Ibn Umar (RA) narrated that the Messenger of Allah (ﷺ) said: Pray some prayers in your houses and do not turn your houses into graveyards.
(Bukhari and Muslim)

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said: Whoever comes to my masjid to learn and teach good deeds, then he has attained the status of one who fights in the way of Allah. And whoever does not come for that purpose (i.e., for worldly purposes) is like one who looks at the means of others with longing. (Ibn Majah, Bayhaqi)

Hazrat Jabir (RA) narrated that the Messenger of Allah (ﷺ) said: Whoever eats something from a bad-smelling tree (i.e. raw onion, garlic or anything else that gives off a bad smell) should not come near our masjid because the bad smell that bothers humans also bothers the angels. (Bukhari and Muslim)

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said! Whenever a servant leaves his house in the morning or the evening and goes to the masjid, Allah Almighty prepares the hospitality of Paradise for him, no matter how many times he goes in the morning or the evening. (Bukhari and Muslim)

Hazrat Uthman bin Mazuon (RA) narrated that he asked the Messenger of Allah (ﷺ) if he should allow me to become a monk. He (ﷺ) said! The monkhood of my nation is to sit in the Masajid while waiting for the prayer. (Shari'ah Sunnah)
Hazrat Buraidah (RA) narrated that the Messenger of Allah (ﷺ) said! Give good news to those servants of Allah who go to the masjid in the dark that they will be given perfect light from Allah Almighty on the Day of Judgment.
(Tirmidhi, Abu Dawud)

The virtue of the congregation

Many authentic hadiths emphasize the virtue and importance of the congregation. Congregation is a high-level condition for the completion of prayer. The Holy Prophet (ﷺ) never left the congregation. Even when he was sick, he went to the masjid with the support of two men and joined the congregation. This system of congregational prayer is such a strong and comprehensive system for training and educating the members of the Islamic Ummah and keeping each other informed about one another's affairs that there is no substitute. The atmosphere of worship, attention to Allah, and righteous invitation established in the masjid during congregational prayer has a profound impact on the hearts of Muslims, who are drawn to the mercy and light of Allah, and the angels shower them with light.

According to Imam Shafi'i (may Allah be pleased with him), congregational prayer is Fard Kifayah. Imam Abu Hanifa (may Allah be pleased with him) thinks that congregational prayer is a confirmed Sunnah that is close to obligatory. Hazrat Ibn Hammam (may Allah be pleased with him) writes that most scholars believe that congregational prayer is obligatory.

Hazrat Abdullah bin Umar (may Allah be pleased with him) narrated that the Messenger of Allah (ﷺ) said: "There is twenty-seven times more reward in congregational prayer than in praying alone." (Bukhari and Muslim)

Hazrat Abu Hurairah (may Allah be pleased with him) narrated that the Messenger of Allah (ﷺ) said: "No prayer is more burdensome for a hypocrite than Fajr and Isha prayers. He would attend them even if he had to crawl on his knees if he knew what reward and blessings were in them." By Him in Whose Hand is my soul, I intended to order a servant to gather firewood, and when the firewood is collected, I would order the call to prayer. When the call to prayer is given, I would appoint someone to lead the people in worship, and then I would go to those people (who do not come to the congregational prayer without an excuse) and burn their houses. By Him in Whose Hand is my soul, if anyone knows, he can find a fat bone of meat or two good cow or goat hooves, he will come to the Isha prayer. (Bukhari and Muslim)

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said: When the prayer is established (i.e. the Takbir of the obligatory prayer is said), then no prayer should be offered except the obligatory prayer. (Muslim)

Hazrat Zainab (RA), the wife of Hazrat Abdullah bin Masood (RA), narrated that the Messenger of Allah (ﷺ) said: When a woman among you goes to the masjid (to offer the obligatory prayer), she should not wear perfume. (Muslim)

It was narrated from Ibn Umar (RA) that the Messenger of Allah (ﷺ) said: "Prevent your women from coming to the masjid. Their homes are better for them to pray in." (Abu Dawud)

It was narrated from Hazrat ibn Mas'ud (may Allah be pleased with him) that the Messenger of Allah (ﷺ) said: "A woman should pray in her house than in the courtyard, and she should pray in a room than in a house." (Abu Dawud)

It was narrated from Anas ibn Malik (may Allah be pleased with him) that the Messenger of Allah (ﷺ) said: "Fill the first row, then the row next to it (i.e. the second row), and if there is a gap, then they should be in the last row."
(Abu Dawud)

It was narrated from Hazrat Aisha Siddiqah (may Allah be pleased with her) that the Messenger of Allah (ﷺ) said: "Allah and His angels send blessings on those on the right side of the rows." (Abu Dawud)

It was narrated from Abu Darda (may Allah be pleased with him) that the Messenger of Allah (ﷺ) said: "If there are three people in a town and they do not pray in congregation, Satan will surely overcome them. So, make it obligatory for you to pray in congregation, for the wolf will eat the sheep separated from his throat. (Musnad Ahmad, Abu Dawud, An-Nasa'i)

Hazrat Anas bin Malik (RA) narrated that the Messenger of Allah (ﷺ) said: Whoever prays in the congregation for forty days without missing even the first takbir, two exemptions will be written for him: one exemption from the Fire of Hell and the other from hypocrisy. (Jami' Tirmidhi)

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said: Whoever performs ablution and performs it well, then goes to the masjid, and when he reaches there, he sees that the people have prayed in congregation and the congregation has been formed, Allah Almighty will reward him equal to that of those who had joined the congregation and prayed in congregation, without this detracting from the reward of those people. (Abu Dawud, An-Nasa'i)

Imamate

Leading the prayer is an essential and significant duty in Sharia. The Imam is responsible for the prayers of all the followers. The Sharia has set conditions for appointing an Imam and has specified who can perform this critical and significant task. If several people are eligible to lead the prayer, the one with the most followers should be made the Imam. An unqualified person should be avoided, no matter how worldly he may be.

The Imam must be knowledgeable about matters of prayer and not be an apparent sinner. He should memorize the Holy Quran correctly in prayer. The Imam should be a good reciter and acceptable to the people. The person who is older in knowledge and age should be appointed as the Imam. The Imam should treat the followers with kindness. The Imam should be pious, and a person who has committed a major open sin should not be appointed as the Imam of the prayer. The Imam's dress and appearance should follow the Sunnah of the Prophet (ﷺ). A traveller should not be appointed as the Imam in the presence of the residents. The Messenger of Allah (ﷺ) forbade performing the Arkan (pillars) before the Imam in prayer.

It was narrated from Abu Mas'ud (may Allah be pleased with him) that the Messenger of Allah (ﷺ) said: The leader of the people should be the one who is the best at reciting the Quran and knowing the rules and issues of prayer. If everyone is equal in reciting the Quran, then the one who is the most knowledgeable in the Sunnah. If everyone is equal in reciting the Quran and knowing the Sunnah, then the one who migrated first (repenting from sins and evils). If everyone is equal in knowledge, Sunnah and migration, the older one should lead the people. No one should lead the people in the land of another without permission. No one should sit in someone's seat without their consent. (Muslim)

It was narrated from Thawban (may Allah be pleased with him) that the Messenger of Allah (ﷺ) said: Three things are not permissible for anyone to do. The first is that if a person becomes the Imam of a group, he is forbidden to pray for himself only (he should pray for everyone). If anyone does that, he has committed treachery. Secondly, one should not look into someone's house without asking permission. If one does so, he has betrayed the family. Thirdly, one should not pray while holding urine or stool until it becomes light.
(Abu Dawud, Tirmidhi)

It was narrated from Abu Hurairah (RA) that the Messenger of Allah (ﷺ) said: Place the Imam in the middle (i.e., the row should be such that there are people on the right and left of the Imam, and there is no gap in the row. (Abu Dawud)

Hazrat Ibn Abbas (RA) narrated that the Messenger of Allah (ﷺ) said: The best among you should give the call to prayer, and the most educated among you should lead the prayer. (Abu Dawud)

Hazrat Anas bin Malik (RA) narrated that I have never prayed a lighter or more complete prayer behind any Imam than the Messenger of Allah (ﷺ) did. His habit was to shorten the prayer whenever he heard a child crying during the prayer, for fear his mother would worry. (Bukhari and Muslim)

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said: Whoever raises his head from bowing and prostration before the Imam, he does not fear that Allah Almighty will change his head to that of a donkey.
(Bukhari and Muslim)

Hazrat Ali (RA) narrated that the Messenger of Allah (ﷺ) said: When one of you comes to the prayer and the Imam is in a state, he should do what the Imam is doing. (Tirmidhi)

It was narrated from Abdullah bin Umar (RA) that the Messenger of Allah (ﷺ) said: Make the best of you, the Imam, for he is your representative with your Lord and Master. (Darqutni, Bayhaqi)

Abdullah bin Umar (RA) narrated that the Messenger of Allah (ﷺ) said: Whoever leads the congregation should fear Allah and be sure that he is the guarantor of the prayers of those who follow him. He will be questioned about this responsibility. If he leads the prayer well, then pray behind him.

The reward of the prayer of all the followers will be equal to the total reward of the prayers of all the followers, without any reduction in the reward of the followers, and the burden of any deficiency and mistake in the prayer will be on the imam alone. (Muajam Awsat by al-Tabarani)

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said: When one of you leads the people in prayer, he should lead a short prayer because among the followers there are sick and old people, and when one of you wants to pray alone, he should pray as long as he wants. (Bukhari and Muslim)

The ruling on sending blessings upon the Holy Prophet (ﷺ)

The guidance of the Almighty regarding sending blessings and peace upon the Messenger of Allah (ﷺ) is as follows.

إِنَّ اللّٰهَ وَمَلٰٓئِكَتَهٗ يُصَلُّوْنَ عَلَى النَّبِيِّ ۚ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا صَلُّوْا عَلَيْهِ وَسَلِّمُوْا تَسْلِيْمًا ۝

(Surah al-Ahzab - 56)

May Allah and His angels send mercy upon this Prophet (ﷺ).
O believers! Send him your prayers and greetings.

The primary purpose of this verse is to command Muslims to send blessings and peace upon the Messenger of Allah (ﷺ). Still, the following method has been chosen in its interpretation and explanation: First, Allah Almighty has mentioned Himself and the angels sending blessings upon the Messenger of Allah (ﷺ), and then the believers, in general, have been commanded to do so, in which He has further exalted the honour and greatness of the Messenger of Allah (ﷺ), saying that the command given to Muslims to send blessings upon the Messenger of Allah (ﷺ) is also carried out by Allah Almighty and His holy angels. The Messenger of Allah (ﷺ) has bestowed countless blessings on the believers, so they should take great care of this act. Another benefit of this interpretation is that it demonstrates a great virtue of the Muslims who send blessings and peace: that Allah Almighty has made them partners in this work that Allah Almighty Himself and His angels do. (Anwar al-Bayan)

Imam Abu Hanifa (ra) and Imam Malik (ra) say that reciting Durood Shareef is obligatory for every believer, even if it is only once in his life. Imam Tahavi (ra) has also adopted this view. Imam Shafi'i (ra) and Imam Ahmad (ra) have made it obligatory to recite Durood Shareef after the greeting in prayer. There is a consensus among the scholars of the Ummah that when the blessed name of the Messenger of Allah (ﷺ) is heard or read, then it is obligatory to recite Durood Shareef. (Tafsir Mazhari)

The Muslim Ummah is unanimous that Allah Almighty commands that whenever the name of the Messenger of Allah (ﷺ) is mentioned or heard, blessings should be sent upon him. Just as it is obligatory to testify to the prophethood of Hazrat Muhammad (ﷺ) once in a lifetime, similarly, it is obligatory to recite blessings upon the Messenger of Allah (ﷺ) once in a lifetime, without which that person will not be called a Muslim. The more one recites blessings, the more reward and reward

he will receive, which has no end. There is no specific time or place for reciting blessings upon the Messenger of Allah (ﷺ), but one should avoid unclean places and times of uncleanness, which is a requirement of etiquette.

Hazrat Abdullah bin Amr bin Al-Aas (RA) narrated that the Messenger of Allah (ﷺ) said! Whoever recites blessings upon me once, Allah Almighty will send ten blessings upon him. (Muslim)

Hazrat Ibn Masood (RA) narrated that the Messenger of Allah (ﷺ) said! The closest person to me on the Day of Judgment will be the one who sends the most blessings upon me. (Tirmidhi)

It was narrated from Abu Hurairah (RA) that the Messenger of Allah (ﷺ) said: May the nose of the person in whose presence I am mentioned be covered with dust, and he does not send blessings upon me. (Tirmidhi)

It was narrated from Ibn Mas'ud (RA) that the Messenger of Allah (ﷺ) said: Many of Allah's angels who travel the earth convey the greetings of my Ummah to me. (Sunan an-Nasa'i, Darmi)

It was narrated from Abu Hurairah (RA) that the Messenger of Allah (ﷺ) said: When a person sends greetings upon me, Allah returns my soul to me until I return his greeting. (Sunan Abu Dawud, Bayhaqi)

It was narrated from Abu Hurairah (RA) that the Messenger of Allah (ﷺ) said: Do not make your houses like graves and do not hold a festival (like Eid) over my grave. Send blessings upon me, for wherever you are, your blessings reach me. (Nasa'i)

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said: "Whoever stands by my grave and sends blessings upon me, I will hear him, and whoever sends blessings upon me from afar, it will be conveyed to me." (Bayhaqi)

Hazrat Abdullah bin Amr bin Al-Aas (RA) narrated that the Messenger of Allah (ﷺ) said: "Whoever sends blessings upon the Messenger of Allah (ﷺ) once, Allah and His angels send blessings upon him seventy (70) times." (Musnad Ahmad)

Hazrat Umar bin Al-Khattab (RA) narrated that the Messenger of Allah (ﷺ) said: "Supplication remains suspended between the heavens and the earth, and

nothing of it ascends until you send blessings upon your Holy Prophet (ﷺ). (Tirmidhi)

اللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ وَعَلٰى اٰلِ سَيِّدِنَا مُحَمَّدٍ وَّ بَارِكْ وَسَلِّمْ ٭

O Allah, send blessings upon our master Muhammad (ﷺ) and upon the family of our master Muhammad (ﷺ), and may His blessings and peace be upon you.

The Prophet (ﷺ) has so many favours on his Ummah that no one can count them. No believer can imagine success without loving the Prophet (ﷺ). Just as Allah, the Creator, Owner, and our Lord, has the right to be worshiped and praised. Similarly, His Prophet has the right to send blessings and peace upon him. Pray and ask Allah for mercy, affection, and elevation of ranks for him. This is the meaning of Durood Sharif. Reciting Durood Sharif is an expression of devotion, love, loyalty, dedication, and gratitude on the part of the Ummah of the Prophet (ﷺ). They do not need our prayers, but this act creates a sense of closeness and establishes a relationship with them.

This love requires that Durood Sharif be recited frequently on him. The great Shaykhs emphasize reciting Durood Sharif a hundred times in the morning and evening. Every Muslim should recite Durood Shareef with great love and enthusiasm. Imagine that I am presenting this gift to the Holy Prophet (ﷺ), so I should show it in the best possible way and with elegance.

Hazrat Abu Hurairah (may Allah be pleased with him) narrates that the Messenger of Allah (ﷺ) said: Whoever recites Durood upon me once, Allah Almighty will send blessings upon him ten times.
(Narrated by Muslim and Abu Dawud)

Allama Sakhavi (may Allah be pleased with him) has narrated that the Messenger of Allah (ﷺ) said: Three people will be in the shade of the Throne on the Day of Judgment: one who removes the affliction of a distressed person, another who revives my Sunnah, and the third who sends Durood upon me abundantly.

Imam Mustaghfari (may Allah be pleased with him) has narrated that the Messenger of Allah (ﷺ) said: Whoever recites Durood upon me a hundred times every day, one hundred of his needs will be fulfilled, thirty of them in this world and the rest in the Hereafter.

Hakim (may Allah be pleased with him) has narrated from Ka'b bin 'A'izah (may Allah be pleased with him) that once the Messenger of Allah (ﷺ) ordered the people to gather near the pulpit. Hazrat Ka'b (RA) says that we have arrived. The Prophet (ﷺ) stepped on the first step and said, "Amen." Then he said, "Amen" on the second and third steps. When he (ﷺ) finished speaking and came down, we said, "O Messenger of Allah (ﷺ)! Today, we have heard something from you that we have never heard before." The Prophet (ﷺ) said, "Jibreel (as) came to me and said, 'May Allah's mercy be upon the one who sees the month of Ramadan and does not seek forgiveness." I said, "Amen." When I stepped on the second step, he said, "May Allah's mercy be upon the one in whose presence you (ﷺ) are mentioned and who does not send blessings upon you (ﷺ)." I said, "Amen." When I stepped on the third step, he said, "May Allah's mercy be upon the one who sees his parents or one of them in old age and still cannot enter Paradise." I said, "Amen." (Tirmidhi)

Tabarani (ra) narrated from Hazrat Hussain bin Ali (RA) that whoever mentions me in front of him and fails to send blessings upon me will be misguided on the path to Paradise. The Messenger of Allah (ﷺ) said: The miser is the one who mentions me in front of him and does not send blessings upon me.
(Musnad Ahmad)

Hazrat Ka'b bin A'izah (RA) narrated that we asked the Messenger of Allah (ﷺ), "O Messenger of Allah (ﷺ), how should we send blessings upon you?" He (ﷺ) said: "Say this!"

اللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ وَعَلٰى اٰلِ سَيِّدِنَا مُحَمَّدٍ كَمَا صَلَّيتَ عَلٰى اِبرَاهِيمَ
وَعَلٰى اٰلِ اِبرَاهِيمِ اِنَّكَ حَمِيدٌ مَجِيدٌ۔
اللّٰهُمَّ بَارِك عَلٰى سَيِّدِنَا مُحَمَّدٍ وَّعَلٰى اٰلِ سَيِّدِنَا مُحَمَّدٍ كَمَا بَارَكتَ عَلٰى اِبرَاهِيمَ
وَعَلٰى اٰلِ اِبرَاهِيمَ اِنَّكَ حَمِيدٌ مَجِيدٌ ٭

O Allah, bestow Your special favour and mercy on Hazrat Muhammad (ﷺ) and the family of Hazrat Muhammad (ﷺ) as You showed mercy and favour on Hazrat Ibrahim (AS) and his family. O Allah! Send special blessings upon Hazrat Muhammad (ﷺ) and upon the family of Hazrat Muhammad (ﷺ), as You sent pure blessings upon Hazrat Ibrahim (AS) and the family of Hazrat Ibrahim (AS), You are worthy of praise and glory. (Bukhari and Muslim)

Recalling the humiliation, abasement and stinginess of the Messenger of Allah (ﷺ), and indeed the stingiest of all, are all included in the most severe warning. The four Imams of Fiqh say that it is obligatory to recite Durood Shareef whenever the Holy Prophet (ﷺ) is mentioned.

Benefits of reciting Durood Shareef:

1. Expiation for sins
2. Elevation of ranks
3. Weighing of deeds in the scale
4. Its reward is more significant than freeing a slave
5. Deliverance from dangers
6. Benefiting from the intercession of the Holy Prophet (ﷺ)
7. Becoming a witness of the Holy Prophet (ﷺ)
8. Receiving the shade of the Throne
9. Being present at the Pool of Kauthar
10. Quenching thirst on the Day of Judgment
11. Passing over the Sirat Bridge with ease
12. Salvation from Hell
13. Seeing one's abode in Paradise before death
14. The reward is more than twenty jihads
15. The reward of charity
16. Blessings in wealth
17. The benefit of prayers reaches one's children
18. Dominance over enemies
19. Freedom from hypocrisy
20. Removal of rust from hearts
21. Love is born in the hearts of people
22. Sufficiency in all matters of this world and the Hereafter
23. Seeing the luminous Prophet (peace be upon him) in a dream

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ وَعَلٰى اٰلِ سَيِّدِنَا مُحَمَّدٍ وَّ بَارِكْ وَسَلِّمْ ٭

O Allah, send blessings upon our master Muhammad (ﷺ) and upon the family of our master Muhammad (ﷺ), and may His blessings and peace be upon him.

The obligation of Zakat

Allah Almighty said!

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنفِقُوا مِمَّا رَزَقْنَاكُم مِّن قَبْلِ أَن يَأْتِيَ يَوْمٌ لَّا بَيْعٌ فِيهِ وَلَا خُلَّةٌ

وَلَا شَفَاعَةٌ وَالْكَافِرُونَ هُمُ الظَّالِمُونَ(254)

(Surah Al-Baqarah - 254)

O you who believe! Spend that with what we have provided for you before a day comes when there will be no bargaining, friendship, or intercession. And it is the disbelievers who are the Zalimun (wrong-doers). (254)

There are different opinions about when Zakat became obligatory, but it is established that Sadaqah Al-Fitr became obligatory before Zakat became obligatory. Therefore, it is known that Zakat became obligatory after the fasts of Ramadan were made obligatory, so it is proven that Zakat became obligatory in 2 AH after the fasts of Ramadan were made obligatory. (Fath al-Bari)

Zakat is mentioned thirty-two (32) times in the Holy Quran (some narrations state that Iqamah al-Salat and Zakat are mentioned more than seventy times). Along with the importance and emphasis placed on prayer, Zakat is also emphasized. Allah Almighty has promised worldly and hereafter rewards and happiness to those who pay Zakat, and severe warnings have been given to those who do not pay it. Hazrat Abu Bakr Siddique (RA) waged jihad against those who did not pay Zakat.

Regarding those who hoard wealth without paying Zakat, Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said: "Your wealth on the Day of Resurrection will be like a bald snake, its owner will run away from it and it will keep searching for it until it finds its owner and bites his fingers." (Musnad Ahmad)

The literal meaning of Zakat is purification, blessing and increase. In the terminology of Sharia, determining the amount of one's wealth and giving (making the owner) the share prescribed by Sharia to the poor and needy purifies the remaining part of the wealth. In it, blessings are bestowed by Allah Almighty and his wealth increases and increases in this world. Still, Allah Almighty also increases its reward for the Hereafter and purifies its owner from sins and other evil traits. Therefore, this act is called Zakat. Zakat is also called Sadaqah

because it reflects the sincerity and faith of those who give a portion of their wealth.

Allah Almighty says:

وَأَقِيمُواْ الصَّلاَةَ وَآتُواْ الزَّكَاةَ وَارْكَعُواْ مَعَ الرَّاكِعِينَ(43)

(Surah Al-Baqarah - 43)
Establish prayer, pay zakat, and bow down to those who bow down to Allah.

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاء وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ

وَذَلِكَ دِينُ الْقَيِّمَةِ(5)

(Surah Al-Bayinat - 5)
They have been commanded to worship only Allah, obey Him in pure obedience, establish prayer, and pay Zakat. This is the true religion.

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِم بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلاَتَكَ سَكَنٌ لَّهُمْ

وَاللّهُ سَمِيعٌ عَلِيمٌ(103)

(Surah At-Tawbah - 103)
Take alms from their wealth, purify them and purify them with it. Pray for them; your prayer is a refuge for them, and Allah is Hearing and knowing.

It was narrated from Abdullah bin Umar (RA) that the Messenger of Allah (ﷺ) said: I have been commanded to fight against the people until they testify that there is no god but Allah and that Muhammad (ﷺ) is the Messenger of Allah, establish prayer and pay zakat. So, when they do that, they have protected their blood and wealth from me, but their reckoning is with Allah because of the right of Islam. (Bukhari and Muslim)

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said! A person to whom Allah Almighty has given wealth but he does not pay its zakat, that wealth will come before him on the Day of Judgment in the form of a poisonous snake whose hair has fallen out due to its extreme venom and whose eyes have two white spots (a snake with these two characteristics is considered to be a

highly poisonous snake). Then, that snake will be made into a noose around the neck of the person who does not pay zakat, and then it will grab both cheeks and say to him, "I am your wealth, I am your treasure."

After saying this, the Prophet (ﷺ) recited this verse. (Sahih Bukhari)

وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخَلُونَ بِمَا آتَاهُمُ اللَّهُ مِن فَضْلِهِ هُوَ خَيْرًا لَّهُم بَلْ هُوَ شَرٌّ لَّهُمْ سَيُطَوَّقُونَ

مَا بَخِلُوا بِهِ يَوْمَ الْقِيَامَةِ وَلِلَّهِ مِيرَاثُ السَّمَاوَاتِ وَالْأَرْضِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ (180)

(Surah Ale Imran - 180)

And those in the wealth that Allah has given them out of His grace. When they are stingy, they should not consider it suitable for themselves. Instead, it is terrible for them. The wealth they are stingy with will be made into a collar and placed around their necks on the Day of Resurrection. And Allah is the Lord of the heavens and the earth. Allah knows what you do.

Zakat is obligatory on whom:

Zakat is obligatory on every sane and adult Muslim who reaches the Nisab limit in his wealth. Vows, atonement, Fitrah and other similar acts (Sadaqat, etc.) do not fall under the category of Zakat. One gets rewarded by paying them, but Zakat's obligation is not fulfilled. The condition for paying Zakat is that, at the time of spending, the giver should have the intention of paying it, and it is not necessary to inform the recipient. If Zakat is given to someone who is not entitled to it, then Zakat is not paid.

It is narrated from Hazrat Abdullah bin Abbas (RA) that when the Messenger of Allah (ﷺ) sent Hazrat Mu'adh (RA) (as an emir or judge) to Yemen, he said to him! You are going to people from among the People of the Book (Jews and Christians), so first call them to testify that.

There is no god but Allah, and that Muhammad (ﷺ) is the Messenger of Allah ﷺ

If they accept this invitation, then tell them that Allah has enjoined upon them five prayers during the day and night. If they accept this invitation, then tell them that Allah has enjoined upon them Zakat, which is to be taken from their wealthy (i.e. those who have the means) and distributed among their poor. If they accept this invitation, then refrain from bringing their wealth. (Bukhari and Muslim)

Fasting and Ramadan

The meaning of (الصِّيَامُ) Siyam is fasting. In Islamic terminology, the sense of these words is "from dawn to sunset with the intention of fasting, refraining from eating, drinking, having sexual intercourse, and entering anything into the part of the body that is under the command of "inside "is called fasting. Also, it is necessary for Muslim men to be free from Hadas Akbar and for women to be clean from menstruation and post-partum bleeding.

Fasting is considered the third of Islam's five fundamental pillars. Scholars have discussed its importance, emphasis, and virtue in great detail. A disbeliever who refuses to fast is a disbeliever, and a transgressor and grave sinner who does not fast in Ramadan without an excuse is a transgressor and a grave sinner. Fasting includes guarding the eyes and refraining from unnecessary talk and anger.

The Obligation of Fasting:

After the meeting between the Ansar and the Muhajireen, the incident of the Qiblah being changed occurred. Eighteen months after the Hijrah, the command to make fasting obligatory came. Sadaqah al-Fitr and Zakat became obligatory.

Hazrat Mu'adh ibn Jabal (may Allah be pleased with him) said that when the Messenger of Allah (ﷺ) migrated to Medina, he (ﷺ) used to fast three days every month and the Day of Ashura. After that, Allah Almighty made fasting obligatory for all Muslims, and this verse was revealed.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِيْنَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ
تَتَّقُوْنَ ﴿١٨٣﴾ اَيَّامًا مَّعْدُوْدٰتٍ ؕ فَمَنْ كَانَ مِنْكُمْ مَّرِيْضًا اَوْ عَلٰى سَفَرٍ فَعِدَّةٌ مِّنْ اَيَّامٍ اُخَرَ ؕ وَعَلَى
الَّذِيْنَ يُطِيْقُوْنَهٗ فِدْيَةٌ طَعَامُ مِسْكِيْنٍ ؕ فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَّهٗ ؕ وَاَنْ تَصُوْمُوْا خَيْرٌ لَّكُمْ اِنْ
كُنْتُمْ تَعْلَمُوْنَ ﴿١٨٤﴾ شَهْرُ رَمَضَانَ الَّذِيْٓ اُنْزِلَ فِيْهِ الْقُرْاٰنُ هُدًى لِّلنَّاسِ وَبَيِّنٰتٍ مِّنَ الْهُدٰى
وَالْفُرْقَانِ ۚ فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ ؕ وَمَنْ كَانَ مَرِيْضًا اَوْ عَلٰى سَفَرٍ فَعِدَّةٌ مِّنْ

أَيَّامٍ أُخَرَ ۗ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ ۖ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٨٥﴾

(Surah Al-Baqarah: 183 - 185)

O you who believe! Observing As-Saum (fasting) is prescribed for you as it was prescribed for those before you, so that you may become Al-Muttaqun. (183) [Observing Saum (fasts)] for a fixed number of days, but if any of you is ill or on a journey, the same number (should be made up) from other days. And as for those who can fast with difficulty (e.g., an old man), they have (a choice between) fasting and feeding a Meskin (poor person) (for every day). But whoever does good of his own accord is better for him. And that you are fast is better for you if only you knew. (184) The month of Ramadan in which was revealed the Qur'an, a guidance for mankind and clear proofs of the guidance and the criterion (between right and wrong). So, whoever of you sights (the crescent on the first night of) the month (of Ramadan, i.e. is present at his home) must observe Saum (fasts) that month, and whoever is ill or on a journey, the same number [of days which one did not observe Saum (fasts) must be made up] from other days. Allah intends for you to be at ease and does not want to make things difficult. (He wants you) to complete the same number (of days), and you magnify Allah [i.e. to say Takbir (Allahu-Akbar; Allah is the Greatest) for having guided you so that you may be grateful to Him. (185)

Hazrat Abu Hurairah (RA) narrated that he said that the Messenger of Allah (ﷺ) said: Fasting is a shield, so one should neither speak evil nor speak ignorantly. If someone argues with or abuses him, he should say: I am fasting. Repeat it. By the One in Whose Hand is my soul, the smell of the mouth of a fasting person is better in the sight of Allah than the fragrance of musk. He leaves his food, drink, and desires for Allah's sake. (Sahih Bukhari)

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said: Verily, Allah has said: Every deed of a person is for him except fasting, that it is for Me alone and I will reward it, and fasting is a shield. So, when one of you is fasting, he should not talk nonsense or make noise, and if anyone abuses him or argues with him, he should say: I am fasting. And by the One in Whose Hand is my soul, the smell of the mouth of a fasting person is purer in the sight of Allah than the smell of musk. There are two occasions of joy for a fasting person in which he rejoices: when he breaks his fast, he rejoices in breaking his fast, and when he meets his Lord, he rejoices in his fast because of his reward. (Bukhari and Muslim)

In another narration of Imam Bukhari, it is said that he leaves his food and drink and his sexual desire for Me, fasting is for Me, and I will reward him, and every other good deed is rewarded tenfold.

It was narrated from Sahl bin Saad (may Allah be pleased with him) that the Messenger of Allah (ﷺ) said: There is a gate in Paradise called Bab al-Rayyan. On the Day of Resurrection, only the fasting people will enter through it; no one else will. It will be said, "Where are the fasting people?" So, they will stand up and enter it, and this gate will be closed. (Bukhari and Muslim)

Hazrat Abu Saeed Al-Khudri (RA) narrated that the Messenger of Allah (ﷺ) said: Whoever fasts for one day in the way of Allah, Allah will remove his face from the Fire of Hell for seventy years. (Bukhari and Muslim)

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said: Fast when you see the crescent moon of Ramadan and break your fast when you see the crescent moon of Shawwal. If the clouds cover you and you do not see the crescent moon, complete the thirty days of Sha'ban. (Bukhari and Muslim)

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said: When the month of Ramadan begins, the gates of heaven are opened (meaning the gates of mercy are opened). In another narration, it is said that the gates of Paradise are opened, the gates of Hell are closed, and the devils are chained. (Bukhari and Muslim)

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said: There is a special night in Ramadan that is better in reward than a thousand months of worship, so whoever is deprived of this night is deprived of every good. (Musnad Ahmad, Sunan an-Nisai)

It was narrated from Abu Hurairah (may Allah be pleased with him) that the Messenger of Allah (ﷺ) said: "Whoever fasts Ramadan out of faith (i.e., knowing the truth of the Sharia and considering fasting as an obligation) and to fulfill the command of Allah and to gain reward, his previous sins will be forgiven. And whoever stands up in Ramadan out of faith and to gain reward, his previous sins will be forgiven. Similarly, whoever stands up on Layla-tul-Qadr out of faith and to gain reward, his previous sins will be forgiven." (Bukhari and Muslim)

It was narrated from Abu Hurairah (may Allah be pleased with him) that the Messenger of Allah (ﷺ) said: Every good deed of the children of Adam (AS) is rewarded, and in the same way, the reward of a good deed is ten to a hundred

times. Allah Almighty says: Fasting is for Me, and I will reward it. One of the two joys for the fasting person is when he breaks his fast, and the other is when he meets his Lord. Remember that the smell of the mouth of the fasting person is more subtle and pleasant to Allah than the smell of musk. And fasting is a shield. When one of you is fasting, he should not speak obscenely or raise his voice unnecessarily. And if someone insults him or wants to fight him, he should say, "I am fasting." (Bukhari and Muslim)

Hazrat Abdullah bin Amr (RA) narrated that the Messenger of Allah (ﷺ) said: Fasting and the Quran will both intercede for the servant, and fasting will say:

O, my Lord! I prevented him from eating and other desires during the day, so accept my intercession. The Quran says that I prevented him from sleeping at night, so accept my intercession on his behalf, and the intercession of both will be accepted. (Bayhaqi)

Hazrat Abu Saeed Khudri (RA) narrated that the Messenger of Allah (ﷺ) forbade fasting on the days of Eid al-Fitr and Eid al-Adha. (Bukhari and Muslim)

I'tikaf

The literal meaning of I'tikaf is to stay in one place or to be confined in a house. In the terminology of Sharia, I'tikaf is to stay in a masjid with a congregation, intending I'tikaf for the pleasure and satisfaction of Allah, the Almighty.

The intention for I'tikaf is valid for a Muslim who is sane and adult and is free from Janabat and religious impurity. I'tikaf is a confirmed Sunnah in the last ten days of Ramadan because the Prophet (ﷺ) used to perform I'tikaf in the last ten days of Ramadan. Aetikaf is a Sunnah Moakkadah-Ali-Kifayah, meaning that if even one person performs it, the commandment is fulfilled by all the people of that area, and in this case, there is no blame on those who do not perform it, and if no one sits, then all will be sinners. In Aetikaf, the servant of Allah, cutting himself off from everyone and separating himself from everyone, falls at the feet of his Lord and Master, as if at His feet, remembers Him, pays attention to Him all the time, glorifies and sanctifies Him, repents and seeks forgiveness in His presence, cries over his sins and faults and grumbles before Allah, feels ashamed, and asks forgiveness, mercy and grace from the Generous and Merciful Lord, asks for His pleasure and closeness, and in this state he spends his days and nights. In return, Allah Almighty forgives all his sins and grants him other blessings and virtues.

Narrated Abu Saeed Al-Khudri (RA): The Messenger of Allah (ﷺ) performed I'tikaf in the first ten days of Ramadan, then he performed I'tikaf in the middle ten days inside a Turkish tent, then he put his head out of the blessed tent and said, "I performed I'tikaf in the first ten days in search of Layla-tul-Qadr, then I performed I'tikaf in the middle ten days." Then an angel came to me and told me that Laylat al-Qadr falls in the last ten days of Ramadan. So, whoever wants to perform I'tikaf with me should do so in the last ten days. I was told about Laylat al-Qadr in a dream, but it was later erased from my mind.
(Bukhari and Muslim)

Umm al-Mominin Hazrat Aisha Siddiqa (RA) narrates that the Messenger of Allah (ﷺ) used to perform I'tikaf in the last ten days of Ramadan until Allah Almighty took him from this world, then after his wives performed I'tikaf (in their homes). (Bukhari and Muslim)

Hazrat Ibn Umar (RA) states that the Messenger of Allah (ﷺ) used to observe I'tikaf during the last ten days of Ramadan. (Bukhari and Muslim)

Before the revelation of the Holy Quran, the nature of the Holy Messenger (ﷺ) had developed a tendency to be alone and to worship Allah Almighty in isolation, as a result of which he chose the Cave of Hira, and he (ﷺ) used to go there and contemplate about the universe and the Creator of the universe. This was his (ﷺ) first I'tikaf, and during this I'tikaf, his (ﷺ) spirituality reached such a point that the revelation of the Holy Quran began on him. So, during the last days of the I'tikaf in the Cave of Hira, the angel of Allah (ﷺ) descended with the opening verses of Surah Iqra. This was the last 10 days of Ramadan; that night was Laylat al-Qadr.

Hazrat Abu Hurairah (RA) narrates that the Messenger of Allah (ﷺ) used to observe I'tikaf for ten days every Ramadan, but in the year he passed away, he observed I'tikaf for twenty days. (Bukhari Sharif)

It is Sunnah that I'tikaf is observed in the last ten days of Ramadan, and women can also observe I'tikaf. Women can observe I'tikaf at home. If there is a separate arrangement for men and women in a masjid, they can observe I'tikaf with complete security. However, where there is no such arrangement, it is not permissible for a woman to observe I'tikaf in the masjid, putting her chastity at risk. I'tikaf is an optional act of worship, and preserving chastity is an obligation. Neglecting an obligation in the interest of optional acts of worship is incorrect.

Hazrat Aisha Siddiqa (RA) states that the Shariah rules and regulations for a person in seclusion are that he should not visit the sick, come out of the masjid to attend the funeral prayer, or have sex with women, kiss or touch, nor should he leave the masjid for his own needs except for his needs (urination, defecation). There is no seclusion without fasting, and seclusion (for men) occurs in the masjid and not in any other place (where the five daily prayers are offered).

(Sunnan Abu Daoud)

Laila-tul-Qadr

Allah Almighty said!

إِنَّا أَنزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ (1) وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ (2) لَيْلَةُ الْقَدْرِ خَيْرٌ
مِّنْ أَلْفِ شَهْرٍ (3) تَنَزَّلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِم مِّن كُلِّ أَمْرٍ (4)
سَلَامٌ هِيَ حَتَّىٰ مَطْلَعِ الْفَجْرِ (5)

(Surat al-Qadr: 1- 5)

We revealed this (the Quran) on the Night of Power (Laila-tul-Qadr). Do you know what the Night of Power (Laila-tul-Qadr) is? The Night of Power (Laila-tul-Qadr) is better than a thousand months. The Spirit and the angels descend therein by the command of their Lord for every matter, and it is a night of peace and security until dawn.

The greatness and excellence of Layla-tul-Qadr and its occurrence, in which there is a strong hope for the arrival of this sacred night, is called Layla-tul-Qadr. On this night, the sustenance of the servants, their life and death, and the events and matters that are to occur throughout the year are written down. That is why this night has been called LaylatulQadr, and it is also mentioned by the same name in the Holy Quran. This night falls on the odd nights of the last ten days of Ramadan. This happiness has been specially reserved for the Ummah of Muhammad (ﷺ) so that the people of this Ummah may receive a great reward despite their short lives. When the Holy Prophet (ﷺ) came to know about the long lifespans of the previous nations, he (ﷺ) expressed regret that the people of my nation could not do more good deeds than them in their short lifespans. Hence, Allah Almighty bestowed upon him (ﷺ) and his nation the great gift of Layla-tul-Qadr; the worship of that night is better than a thousand months.

Hazrat Ibn Abi Hatim (RA) narrated that one day, the Holy Prophet (ﷺ) mentioned four people from the Children of Israel who worshipped Allah Almighty for eighty-eight years and did not spend a single moment in disobedience to Allah Almighty. These people are Hazrat Ayyub (AS), Hazrat Zakariyya (AS), Hazrat Ezekiel (AS) and Hazrat Yusha bin Nun (AS). Hearing this, the companions were amazed (and wished that we, too, had such long lifespans so that we too could have been engaged in worship for such a long period). Then Gabriel (as) came to the Holy Prophet (ﷺ) and said, "O Muhammad (ﷺ)!" The people of your nation

are surprised at the worship of this year (so listen) that Allah has bestowed upon you (O Muhammad ﷺ) with good and goodness. Then he recited Surah Al-Qadr in front of him, through which he gave the good news that the Night of Decree (Laila-tul-Qadr), which has been bestowed upon you (O Muhammad ﷺ) and your nation, is better than that for which you (O Muhammad ﷺ) and your nation are surprised and longing. The Lord of the two worlds, the Prophet (ﷺ), was delighted with this great happiness and good fortune. A thousand months are made up of eighty years and four months, which is more than the previous years of this nation, so Layla-tul-Qadr has been declared better.

In Layla-tul-Qadr, the special mercy of Allah Almighty is manifested in the world's sky from sunset to morning. On this night, angels and spirits descend to meet the righteous and worshippers. On this holy night, the revelation of the Holy Quran began. This is the night on which angels were born. On this night, the collection of the substance of Hazrat Adam (peace be upon him) began. On this night, trees were planted in Paradise. On this night, the reward of worship is multiplied many times over other times. This is the night in which the Almighty accepts the supplications from the tongue and heart of the servant.

The Sharia has not clearly defined this night as Layla-tul-Qadr. This night was kept hidden because, if it were identified, people would not care about worshipping on the rest of the days and would think that by worshipping this night alone, they had earned more reward than in the entire year.

Umm al-Mominin Hazrat Aisha Siddiqa (RA) narrates that the Messenger of Allah (ﷺ) said: Search for the Night of Decree (Layla-tul-Qadr) in the odd nights of the last ten days of Ramadan. (Bukhari)

Hazrat Ibn Umar (RA) narrates that many of the companions of the Messenger of Allah (ﷺ) were shown the Night of Decree (Layla-tul-Qadr) in their dreams in the last seven nights. So, the Messenger of Allah (ﷺ) said: I see that all of your dreams agree on the last seven nights, so whoever wants to find the (Layla-tul-Qadr) Night of Decree, let him search for it in the last seven nights. (Bukhari and Muslim)

The last seven nights refer to the nights after the twentieth fast, i.e. from the twenty-first night to the twenty-seventh, or the very last nights, i.e. from the twenty-third to the twenty-ninth. Since the twenty-ninth night is specific, the calculation was made accordingly. That is, the twenty-ninth night seems more correct than the twenty-third night.

Sighting the Crescent

It was narrated from Ibn Umar (RA) that the Messenger of Allah (ﷺ) said: Do not fast (on the thirtieth of Sha'ban with the intention of Ramadan) until you see the moon, and similarly do not break the fast until you see the moon (of Shawwal) if the moon is not seen on the twenty-ninth, complete thirty fasts.
(Bukhari and Muslim)

Hazrat Ibn Abbas (RA) narrated that a Bedouin came to the Messenger of Allah (ﷺ) and said, "I have seen the moon of Ramadan."

The Messenger of Allah (ﷺ) said: Do you testify that there is no god but Allah?

He said: Yes.

He said: Do you testify that Muhammad (ﷺ) is the Messenger of Allah?

He said: Yes.

Then the Messenger of Allah (ﷺ) called Hazrat Bilal (RA) and said:

Bilal (RA)! Announce to the people that they should fast tomorrow.

(Abu Dawud, Tirmidhi, Ibn Majah, Darmi)

It is narrated from Ibn Umar (RA) that once people gathered to see the moon, I told the Messenger of Allah (ﷺ) that I had seen the moon, so he fasted and ordered others to fast as well.

(Abu Dawud, An-Nasa'i)

The Obligation of Hajj

According to the dictionary, the meaning of Hajj is to intend to go to something great. In the terminology of Sharia, circumambulation of the Kaaba, standing at Arafat, and going in the specific ways specified by Sharia at a specific time are called Hajj. Hajj is the fifth pillar of religion.

فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ وَمَن دَخَلَهُ كَانَ آمِناً وَلِلّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ
مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلاً وَمَن كَفَرَ فَإِنَّ اللّهَ غَنِيٌّ عَنِ الْعَالَمِينَ(97)

(Surah Al-Imran - 97)

It has clear signs, including the standing place of one (Hazrat) Ibrahim (peace be upon him). Whoever enters this blessed house has found peace, and the people have the right of Allah (Farz Hajj). Who has the power of the way to Him, whosoever refuses, then Allah Almighty is free from the worlds.

In this verse, the means of travel refers to the expenses of travel, and after that, if there is provision for the support of the wife and children at home, then Hajj is obligatory upon such people, and the Quran has made it obligatory for those who do not perform Hajj despite their means. What is the definition of disbelief? This makes the evil and importance of this crime clear, and its severity is stated in various hadiths.

The blessing of the obligation of Hajj has been reserved only for the Ummah of Muhammad (ﷺ). Hajj: The custom of Hajj has been observed since the time of Hazrat Ibrahim (AS), but there was no ruling that it was obligatory at that time.

Hajj is obligatory once in a lifetime, provided all conditions are met. If these conditions are met, if a person does not perform Hajj, he becomes a sinner and a transgressor, and the one who refuses to perform Hajj is excluded from the fold of Islam. As soon as a person meets all the conditions, Hajj becomes obligatory upon him. And as long as he delays, he will be a sinner.

It was narrated from Abdullah bin Umar (may Allah be pleased with him) that the Messenger of Allah (ﷺ) said: Islam is founded on five things: Testifying that there is no god but Allah and that Muhammad (ﷺ) is the Messenger of Allah.

Establishing prayer, paying zakat, performing Hajj to the House of Allah and fasting Ramadan. (Bukhari and Muslim)

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said: Whoever performs Hajj and does not commit any obscene or indecent act, He did not speak or disobey Allah, then he returns as pure as if his mother had given birth to him today. (Bukhari and Muslim)

It was narrated from Hazrat Aisha Siddiqa (RA) that the Messenger of Allah (ﷺ) said: "There is no day on which Allah frees His servants from the fire of Hell more than on the Day of Arafat. (Muslim)

Hazrat Laqit bin Amir (RA) came to the Prophet (ﷺ) and said: My father is very old, and he has not been able to perform Hajj. He does not have the strength to perform Umrah or travel. He (ﷺ) said: Perform Hajj and Umrah on behalf of your father. (Abu Dawud, Tirmidhi)

Conditions for Hajj to be obligatory:

1. Being a Muslim, Hajj is not obligatory on a non-Muslim.
2. Being free, on a slave or a slave. Hajj is not obligatory.
3. Hajj is not obligatory on the sane, insane, drunk, or unconscious.
4. Hajj is obligatory for adults, not for minors.
5. Health and fitness, sick, disabled, blind, and Hajj are not obligatory on a lame person.
6. Having the means to perform Hajj means having enough wealth to meet all its needs and having more than enough debt.
7. Being safe on the journey,
8. His relationship with a woman is necessary to be in the state of Muharram.

Obligations of Hajj:

1. Ihram is both a condition and a part (i.e., an obligation) of Hajj.
2. Waquf Arafat, staying in the plain of Arafat on the 9th of Dhul-Hijja during the day, no matter how short.
3. Tawaf al-Ziarat, also known as Tawaf al-Afazah and Tawaf al-Rukn.
4. Maintaining the order in the duties mentioned above.
5. Performing each duty in its place.

Wajebat of Hajj:

1. Standing at Muzdalifah
2. Sai between Safa and Marwa.
3. Rami Jamar, throwing pebbles at the Jamarat.
4. Tawaf Qadom for the Afaqi (i.e. outsiders who live outside the Miqaat).
5. Halaq or Taqsir, shaving or cutting the hair of the head.
6. Nahar, Sacrificing an animal.

Hazrat Ibn Abbas (RA) narrates that a woman from the tribe of Hatham said: O Messenger of Allah (ﷺ)! One of Allah's obligations (Hajj) is upon His servants; my father is very old and tired of riding. He cannot sit down on the ride; can I perform Hajj on his behalf? He (ﷺ) said! Yes. Perform Hajj on his behalf. The narrator says that this question was answered during the Farewell Hajj. (Bukhari and Muslim)

Hazrat Ibn Abbas (RA) says that the Holy Prophet (ﷺ) determined the Miqaat for the people of Madinah as Dhul-Halifah, for the people of Syria as Juhfa, and the people of Najd as Qarn. Manizales and Yallamlam for the Yemenis. These are all places for the people of the region mentioned above to assume Ihram. (The Miqaat for Pakistan, India and its surrounding areas is Yallamlam). The people of Makkah Mukaramah assume Ihram in Makkah itself. (Bukhari and Muslim)

Mawaqit:

This is the plural of Miqaat, which refers to the place beyond which a person performing Hajj or Umrah cannot pass without entering Ihram.

Dhul-Hulaifa:

The name of a place about 10 kilometres south of Medina. Located 10 kilometres away, it is also called Abyar Ali. This place is the Miqaat for those coming from Medina and its surroundings.

Juhfa:

The name of a place. This place is about (190) kilometres from Makkah and a few miles south of Rabi'ah. It was once a station on the trade route of the Quraysh

and is now uninhabited. This place is the Miqaat for people coming from Egypt and Syria.

Najd:

Originally, Najd meant high land, but technically, it is the name of a region on the Arabian Peninsula that is part of the Kingdom of Saudi Arabia. This area is called Najd because it is significantly higher than the sea level. At that time, the entire central region of Saudi Arabia was called Najd. It starts from the southern tip of Baidya-tul-Sham in the north and extends to Wadi al-Awasir or Arrabaalkhal in the south. It also extends from al-Ahsa to Hijaz in width. Riyadh, the capital of Saudi Arabia, is in this area.

Qarn al-Manazil:

This hill is about (48) kilometres south of Makkah, a mountain in Tihamah. This hill is located on the way to Makkah from Yemen. Adjacent to this hill is a town called Sadiya. This is the Miqaat for people coming from Yemen. People from India pass through this hill, so this is the Miqaat for them as well.

Dat-e-Irq:

This is located about 100 kilometres northeast of Makkah, on the way to Iraq. This is the Miqaat for people coming from Iraq.

Hazrat Abu Umamah (RA) narrated that the Messenger of Allah (ﷺ) said! If a person is not prevented from performing Hajj by an apparent need by a tyrannical king or by a dangerous disease and dies without performing Hajj, then it is considered that he died as a Jew or a Christian. (Darmi)

Types of Hajj:

1. **Individuals (افراد)**: Performing Hajj by putting on the ihram for Hajj only.

2. **Qiran (قِران)**: Putting on the ihram for both Hajj and Umrah, first performing Umrah and performing Hajj in the same ihram without taking off the ihram.

3. **Tamattu (تمتع)**: Putting on the ihram of Umrah during the month of Hajj, performing Umrah and taking off the ihram, then putting on the ihram of Hajj on the 7th of Dhul-Hijja.

Allah Almighty says:

وَلِلّٰهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ اِلَيْهِ سَبِيْلًا O

(Surah Ale Imran – 97)
And it is the right of Allah upon mankind that whoever can travel
The House should perform Hajj.

Since this command was revealed at the end of the year, the Prophet (ﷺ) was not able to go for Hajj himself due to his busyness in teaching the rituals of Hajj and preparing the means of Hajj for the following year. However, this year, i.e. 9AH, he appointed Hazrat Abu Bakr Siddiq (may Allah be pleased with him) as the pilgrims' leader and sent him to Makkah to conduct the Hajj. Then the Prophet (ﷺ) himself went for Hajj the following year, i.e. 10AH, in compliance with this divine command. It is a coincidence that after Hajj became obligatory, the first Hajj that the Prophet (ﷺ) performed was also the last Hajj. Therefore, this Hajj is known as the Farewell Hajj. After this Hajj, the Master of the Two Worlds (ﷺ) passed away from this world. (Mazahir Haqq)

Hajj is obligatory once in a lifetime, provided all the conditions that make Hajj obligatory are met. Whoever does not perform Hajj despite these conditions being met is a transgressor and a sinner, and whoever denies the obligation of Hajj is a disbeliever.

The Messenger of Allah (ﷺ) sent Hazrat Abu Bakr Siddiq (may Allah be pleased with him) to Makkah in Dhul-Qadah or Dhul-Hijja 9 AH, 631 AD, as the Ameer of Hajj to establish the rituals of Hajj.

Ibn Sa'd (ra) says that Hazrat Abu Bakr Siddiq (may Allah be pleased with him) was accompanied by three hundred companions (may Allah be pleased with them) from Madinah. The Messenger of Allah (ﷺ) set out with them ten camels and appointed Hazrat Namiyah bin Jundab Aslami (may Allah be pleased with him) to look after them. Hazrat Abu Bakr Siddiq (may Allah be pleased with him) took his five camels. (Tabqat)

According to Ibn Ishaq (ra), when Hazrat Abu Bakr (RA) departed, the opening verses of Surah Baraah (Surah Taubah) were revealed after him, in which the order was to terminate the treaties made with the polytheists based on equality. After this order, the Messenger of Allah (ﷺ) immediately sent Hazrat Ali (RA) to announce it on his behalf. This had to be done because the Arab custom regarding blood and property covenants and agreements was that a person or a family member declare it. Any declaration made by a person outside the family was not accepted.

According to Ibn Sa'd (ra), when Hazrat Abu Bakr (RA) reached Maqam al-Arja, Hazrat Ali (RA), who was riding the camel of the Messenger of Allah (ﷺ), arrived there. Hazrat Ali (RA) told him that the Messenger of Allah (ﷺ) had sent me to recite Surah Baraah (Surah Taubah) and to take back the covenants of those with whom he has a covenant. Hazrat Abu Bakr (RA) asked! The Messenger of Allah (ﷺ) has sent you as an Amir, so Hazrat Ali (may Allah be pleased with him) said! You will remain the Amir, and I will only announce the verses of Surah Baraah (Surah Taubah).

After reaching Makkah, Hazrat Abu Bakr (may Allah be pleased with him) made the people perform Hajj. He delivered a sermon and taught them the rituals of Hajj. Then, on the Day of Sacrifice, Hazrat Ali (may Allah be pleased with him) announced that he would withdraw the covenant with whom he had made a covenant, as instructed by the Messenger of Allah (ﷺ) and spoke! O people! No disbeliever will enter Paradise; after this year, no disbeliever or polytheist can perform Hajj. Nor will anyone circumambulate the House naked, whose covenant with the Messenger of Allah (ﷺ) is for a fixed period. That covenant will remain.

After this, Hazrat Ali (RA) recited verses 1-37 of Surah Baraah (Surah Taubah).

بَرَآءَةٌ مِّنَ اللّٰهِ وَرَسُوْلِهٖٓ اِلَى الَّذِيْنَ عَاهَدْتُّمْ مِّنَ الْمُشْرِكِيْنَ ﴿١﴾ فَسِيْحُوْا فِي الْاَرْضِ اَرْبَعَةَ اَشْهُرٍ
وَّاعْلَمُوْٓا اَنَّكُمْ غَيْرُ مُعْجِزِي اللّٰهِ ۙ وَاَنَّ اللّٰهَ مُخْزِي الْكٰفِرِيْنَ ﴿٢﴾ وَاَذَانٌ مِّنَ اللّٰهِ وَرَسُوْلِهٖٓ اِلَى النَّاسِ
يَوْمَ الْحَجِّ الْاَكْبَرِ اَنَّ اللّٰهَ بَرِيْٓءٌ مِّنَ الْمُشْرِكِيْنَ ۙ وَرَسُوْلُهٗ ۭ فَاِنْ تُبْتُمْ فَهُوَ خَيْرٌ لَّكُمْ ۚ وَاِنْ
تَوَلَّيْتُمْ فَاعْلَمُوْٓا اَنَّكُمْ غَيْرُ مُعْجِزِي اللّٰهِ ۭ وَبَشِّرِ الَّذِيْنَ كَفَرُوْا بِعَذَابٍ اَلِيْمٍ ﴿٣﴾ اِلَّا الَّذِيْنَ

عَاهَدتُّمْ مِّنَ الْمُشْرِكِيْنَ ثُمَّ لَمْ يَنْقُصُوْكُمْ شَيْئًا وَّلَمْ يُظَاهِرُوْا عَلَيْكُمْ اَحَدًا فَاَتِمُّوْٓا اِلَيْهِمْ عَهْدَهُمْ
اِلٰى مُدَّتِهِمْ ؕ اِنَّ اللّٰهَ يُحِبُّ الْمُتَّقِيْنَ ﴿۴﴾ فَاِذَا انْسَلَخَ الْاَشْهُرُ الْحُرُمُ فَاقْتُلُوا الْمُشْرِكِيْنَ حَيْثُ
وَجَدْتُّمُوْهُمْ وَخُذُوْهُمْ وَاحْصُرُوْهُمْ وَاقْعُدُوْا لَهُمْ كُلَّ مَرْصَدٍ ۚ فَاِنْ تَابُوْا وَاَقَامُوا الصَّلٰوةَ وَاٰتَوُا
الزَّكٰوةَ فَخَلُّوْا سَبِيْلَهُمْ ؕ اِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ﴿۵﴾ وَاِنْ اَحَدٌ مِّنَ الْمُشْرِكِيْنَ اسْتَجَارَكَ فَاَجِرْهُ حَتّٰى
يَسْمَعَ كَلَامَ اللّٰهِ ثُمَّ اَبْلِغْهُ مَاْمَنَهٗ ؕ ذٰلِكَ بِاَنَّهُمْ قَوْمٌ لَّا يَعْلَمُوْنَ ﴿۶﴾ كَيْفَ يَكُوْنُ لِلْمُشْرِكِيْنَ عَهْدٌ
عِنْدَ اللّٰهِ وَعِنْدَ رَسُوْلِهٖٓ اِلَّا الَّذِيْنَ عَاهَدتُّمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ ۚ فَمَا اسْتَقَامُوْا لَكُمْ فَاسْتَقِيْمُوْا
لَهُمْ ؕ اِنَّ اللّٰهَ يُحِبُّ الْمُتَّقِيْنَ ﴿۷﴾ كَيْفَ وَاِنْ يَّظْهَرُوْا عَلَيْكُمْ لَا يَرْقُبُوْا فِيْكُمْ اِلًّا وَّلَا ذِمَّةً ؕ
يُرْضُوْنَكُمْ بِاَفْوَاهِهِمْ وَتَاْبٰى قُلُوْبُهُمْ ۚ وَاَكْثَرُهُمْ فٰسِقُوْنَ ﴿۸﴾ اِشْتَرَوْا بِاٰيٰتِ اللّٰهِ ثَمَنًا قَلِيْلًا فَصَدُّوْا
عَنْ سَبِيْلِهٖ ؕ اِنَّهُمْ سَآءَ مَا كَانُوْا يَعْمَلُوْنَ ﴿۹﴾ لَا يَرْقُبُوْنَ فِيْ مُؤْمِنٍ اِلًّا وَّلَا ذِمَّةً ؕ وَاُولٰٓئِكَ هُمُ
الْمُعْتَدُوْنَ ﴿۱۰﴾ فَاِنْ تَابُوْا وَاَقَامُوا الصَّلٰوةَ وَاٰتَوُا الزَّكٰوةَ فَاِخْوَانُكُمْ فِي الدِّيْنِ ؕ وَنُفَصِّلُ الْاٰيٰتِ لِقَوْمٍ
يَّعْلَمُوْنَ ﴿۱۱﴾ وَاِنْ نَّكَثُوْٓا اَيْمَانَهُمْ مِّنْۢ بَعْدِ عَهْدِهِمْ وَطَعَنُوْا فِيْ دِيْنِكُمْ فَقَاتِلُوْٓا اَئِمَّةَ الْكُفْرِ ۙ اِنَّهُمْ
لَآ اَيْمَانَ لَهُمْ لَعَلَّهُمْ يَنْتَهُوْنَ ﴿۱۲﴾ اَلَا تُقَاتِلُوْنَ قَوْمًا نَّكَثُوْٓا اَيْمَانَهُمْ وَهَمُّوْا بِاِخْرَاجِ الرَّسُوْلِ وَهُمْ
بَدَءُوْكُمْ اَوَّلَ مَرَّةٍ ؕ اَتَخْشَوْنَهُمْ ۚ فَاللّٰهُ اَحَقُّ اَنْ تَخْشَوْهُ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ﴿۱۳﴾ قَاتِلُوْهُمْ
يُعَذِّبْهُمُ اللّٰهُ بِاَيْدِيْكُمْ وَيُخْزِهِمْ وَيَنْصُرْكُمْ عَلَيْهِمْ وَيَشْفِ صُدُوْرَ قَوْمٍ مُّؤْمِنِيْنَ ﴿۱۴﴾ وَيُذْهِبْ
غَيْظَ قُلُوْبِهِمْ ؕ وَيَتُوْبُ اللّٰهُ عَلٰى مَنْ يَّشَآءُ ؕ وَاللّٰهُ عَلِيْمٌ حَكِيْمٌ ﴿۱۵﴾ اَمْ حَسِبْتُمْ اَنْ تُتْرَكُوْا وَلَمَّا
يَعْلَمِ اللّٰهُ الَّذِيْنَ جَاهَدُوْا مِنْكُمْ وَلَمْ يَتَّخِذُوْا مِنْ دُوْنِ اللّٰهِ وَلَا رَسُوْلِهٖ وَلَا الْمُؤْمِنِيْنَ وَلِيْجَةً ؕ وَاللّٰهُ
خَبِيْرٌۢ بِمَا تَعْمَلُوْنَ ﴿۱۶﴾ مَا كَانَ لِلْمُشْرِكِيْنَ اَنْ يَّعْمُرُوْا مَسٰجِدَ اللّٰهِ شٰهِدِيْنَ عَلٰٓى اَنْفُسِهِمْ بِالْكُفْرِ ؕ
اُولٰٓئِكَ حَبِطَتْ اَعْمَالُهُمْ ۚۖ وَفِي النَّارِ هُمْ خٰلِدُوْنَ ﴿۱۷﴾ اِنَّمَا يَعْمُرُ مَسٰجِدَ اللّٰهِ مَنْ اٰمَنَ بِاللّٰهِ وَالْيَوْمِ

الْاٰخِرِ وَاَقَامَ الصَّلٰوةَ وَاٰتَى الزَّكٰوةَ وَلَمْ يَخْشَ اِلَّا اللّٰهَ فَعَسٰٓى اُولٰٓئِكَ اَنْ يَّكُوْنُوْا مِنَ
الْمُهْتَدِيْنَ ﴿١٨﴾ اَجَعَلْتُمْ سِقَايَةَ الْحَآجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ اٰمَنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ
وَجَاهَدَ فِيْ سَبِيْلِ اللّٰهِ ؕ لَا يَسْتَوٗنَ عِنْدَ اللّٰهِ ؕ وَاللّٰهُ لَا يَهْدِى الْقَوْمَ الظّٰلِمِيْنَ ﴿١٩﴾ اَلَّذِيْنَ اٰمَنُوْا وَ
هَاجَرُوْا وَجَاهَدُوْا فِيْ سَبِيْلِ اللّٰهِ بِاَمْوَالِهِمْ وَاَنْفُسِهِمْ ۙ اَعْظَمُ دَرَجَةً عِنْدَ اللّٰهِ ؕ وَاُولٰٓئِكَ هُمُ
الْفَآئِزُوْنَ ﴿٢٠﴾ يُبَشِّرُهُمْ رَبُّهُمْ بِرَحْمَةٍ مِّنْهُ وَرِضْوَانٍ وَّجَنّٰتٍ لَّهُمْ فِيْهَا نَعِيْمٌ
مُّقِيْمٌ ﴿٢١﴾ خٰلِدِيْنَ فِيْهَآ اَبَدًا ؕ اِنَّ اللّٰهَ عِنْدَهٗٓ اَجْرٌ عَظِيْمٌ ﴿٢٢﴾ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَتَّخِذُوْٓا
اٰبَآءَكُمْ وَاِخْوَانَكُمْ اَوْلِيَآءَ اِنِ اسْتَحَبُّوا الْكُفْرَ عَلَى الْاِيْمَانِ ؕ وَمَنْ يَّتَوَلَّهُمْ مِّنْكُمْ فَاُولٰٓئِكَ هُمُ
الظّٰلِمُوْنَ ﴿٢٣﴾ قُلْ اِنْ كَانَ اٰبَآؤُكُمْ وَاَبْنَآؤُكُمْ وَاِخْوَانُكُمْ وَاَزْوَاجُكُمْ وَعَشِيْرَتُكُمْ وَاَمْوَالُ
ۨاقْتَرَفْتُمُوْهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسٰكِنُ تَرْضَوْنَهَآ اَحَبَّ اِلَيْكُمْ مِّنَ اللّٰهِ وَرَسُوْلِهٖ وَجِهَادٍ فِيْ
سَبِيْلِهٖ فَتَرَبَّصُوْا حَتّٰى يَاْتِيَ اللّٰهُ بِاَمْرِهٖ ؕ وَاللّٰهُ لَا يَهْدِى الْقَوْمَ الْفٰسِقِيْنَ ﴿٢٤﴾ لَقَدْ نَصَرَكُمُ اللّٰهُ فِيْ
مَوَاطِنَ كَثِيْرَةٍ ۙ وَّيَوْمَ حُنَيْنٍ ۙ اِذْ اَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْـًٔا وَّضَاقَتْ عَلَيْكُمُ
الْاَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُمْ مُّدْبِرِيْنَ ﴿٢٥﴾ ثُمَّ اَنْزَلَ اللّٰهُ سَكِيْنَتَهٗ عَلٰى رَسُوْلِهٖ وَعَلَى الْمُؤْمِنِيْنَ
وَاَنْزَلَ جُنُوْدًا لَّمْ تَرَوْهَا ۚ وَعَذَّبَ الَّذِيْنَ كَفَرُوْا ؕ وَذٰلِكَ جَزَآءُ الْكٰفِرِيْنَ ﴿٢٦﴾ ثُمَّ يَتُوْبُ اللّٰهُ مِنْۢ
بَعْدِ ذٰلِكَ عَلٰى مَنْ يَّشَآءُ ؕ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ ﴿٢٧﴾ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِنَّمَا الْمُشْرِكُوْنَ نَجَسٌ فَلَا
يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هٰذَا ۚ وَاِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيْكُمُ اللّٰهُ مِنْ فَضْلِهٖٓ
اِنْ شَآءَ ؕ اِنَّ اللّٰهَ عَلِيْمٌ حَكِيْمٌ ﴿٢٨﴾ قَاتِلُوا الَّذِيْنَ لَا يُؤْمِنُوْنَ بِاللّٰهِ وَلَا بِالْيَوْمِ الْاٰخِرِ وَلَا يُحَرِّمُوْنَ
مَا حَرَّمَ اللّٰهُ وَرَسُوْلُهٗ وَلَا يَدِيْنُوْنَ دِيْنَ الْحَقِّ مِنَ الَّذِيْنَ اُوْتُوا الْكِتٰبَ حَتّٰى يُعْطُوا الْجِزْيَةَ عَنْ يَّدٍ
وَّهُمْ صٰغِرُوْنَ ﴿٢٩﴾ وَقَالَتِ الْيَهُوْدُ عُزَيْرُ ۨابْنُ اللّٰهِ وَقَالَتِ النَّصٰرَى الْمَسِيْحُ ابْنُ اللّٰهِ ؕ ذٰلِكَ قَوْلُهُمْ

بِاَفْوَاهِهِمْ ۚ يُضَاهِـُٔوْنَ قَوْلَ الَّذِيْنَ كَفَرُوْا مِنْ قَبْلُ ؕ قَاتَلَهُمُ اللّٰهُ ۚ اَنّٰى يُؤْفَكُوْنَ ﴿۳۰﴾ اِتَّخَذُوْٓا
اَحْبَارَهُمْ وَرُهْبَانَهُمْ اَرْبَابًا مِّنْ دُوْنِ اللّٰهِ وَالْمَسِيْحَ ابْنَ مَرْيَمَ ۚ وَمَآ اُمِرُوْٓا اِلَّا لِيَعْبُدُوْٓا اِلٰهًا وَّاحِدًا ۚ
لَآ اِلٰهَ اِلَّا هُوَ ؕ سُبْحٰنَهٗ عَمَّا يُشْرِكُوْنَ ﴿۳۱﴾ يُرِيْدُوْنَ اَنْ يُّطْفِـُٔوْا نُوْرَ اللّٰهِ بِاَفْوَاهِهِمْ وَيَاْبَى اللّٰهُ اِلَّآ اَنْ
يُّتِمَّ نُوْرَهٗ وَلَوْ كَرِهَ الْكٰفِرُوْنَ ﴿۳۲﴾ هُوَ الَّذِيْٓ اَرْسَلَ رَسُوْلَهٗ بِالْهُدٰى وَدِيْنِ الْحَقِّ لِيُظْهِرَهٗ عَلَى
الدِّيْنِ كُلِّهٖ ۙ وَلَوْ كَرِهَ الْمُشْرِكُوْنَ ﴿۳۳﴾ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِنَّ كَثِيْرًا مِّنَ الْاَحْبَارِ وَالرُّهْبَانِ
لَيَاْكُلُوْنَ اَمْوَالَ النَّاسِ بِالْبَاطِلِ وَيَصُدُّوْنَ عَنْ سَبِيْلِ اللّٰهِ ؕ وَالَّذِيْنَ يَكْنِزُوْنَ الذَّهَبَ وَالْفِضَّةَ وَلَا
يُنْفِقُوْنَهَا فِيْ سَبِيْلِ اللّٰهِ ۙ فَبَشِّرْهُمْ بِعَذَابٍ اَلِيْمٍ ﴿۳۴﴾ يَّوْمَ يُحْمٰى عَلَيْهَا فِيْ نَارِ جَهَنَّمَ فَتُكْوٰى بِهَا
جِبَاهُهُمْ وَجُنُوْبُهُمْ وَظُهُوْرُهُمْ ؕ هٰذَا مَا كَنَزْتُمْ لِاَنْفُسِكُمْ فَذُوْقُوْا مَا كُنْتُمْ تَكْنِزُوْنَ ﴿۳۵﴾ اِنَّ
عِدَّةَ الشُّهُوْرِ عِنْدَ اللّٰهِ اثْنَا عَشَرَ شَهْرًا فِيْ كِتٰبِ اللّٰهِ يَوْمَ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ مِنْهَآ اَرْبَعَةٌ حُرُمٌ ؕ
ذٰلِكَ الدِّيْنُ الْقَيِّمُ ۙ فَلَا تَظْلِمُوْا فِيْهِنَّ اَنْفُسَكُمْ ؕ وَقَاتِلُوا الْمُشْرِكِيْنَ كَآفَّةً كَمَا يُقَاتِلُوْنَكُمْ كَآفَّةً ؕ
وَاعْلَمُوْٓا اَنَّ اللّٰهَ مَعَ الْمُتَّقِيْنَ ﴿۳۶﴾ اِنَّمَا النَّسِيْٓءُ زِيَادَةٌ فِي الْكُفْرِ يُضَلُّ بِهِ الَّذِيْنَ كَفَرُوْا يُحِلُّوْنَهٗ عَامًا
وَّيُحَرِّمُوْنَهٗ عَامًا لِّيُوَاطِـُٔوْا عِدَّةَ مَا حَرَّمَ اللّٰهُ فَيُحِلُّوْا مَا حَرَّمَ اللّٰهُ ؕ زُيِّنَ لَهُمْ سُوْٓءُ اَعْمَالِهِمْ ؕ
وَاللّٰهُ لَا يَهْدِي الْقَوْمَ الْكٰفِرِيْنَ ﴿۳۷﴾

(Surah At Taubah: 1 - 37)

Freedom from (all) obligations (is declared) from Allah and His Messenger (ﷺ) to those of the Mushrikun (polytheists, pagans, idolaters, disbelievers in the Oneness of Allah), with whom you made a treaty. (1) So, travel freely for four months (as you will) throughout the land, but know that you cannot escape (from the Punishment of) Allah, and Allah will disgrace the disbelievers. (2) And a declaration from Allah and His Messenger to mankind on the most significant day (the 10th of Dhul-Hijja - the 12th month of the Islamic calendar) that Allah is free from (all) obligations to the Mushrikun and so is His Messenger. So, if you (Mushrikun) repent, it is better for you, but if you turn away, then know that you cannot escape (from the Punishment of) Allah. And give tidings (O Muhammad ﷺ) of a painful torment to those who disbelieve. (3) Except those of the Mushrikun with whom you have a treaty and who have not subsequently failed

you in aught nor have supported anyone against you. So, fulfill their treaty for them at the end of their term. Surely Allah loves Al-Muttaqun. (4) Then, when the Sacred Months (the 1st, 7th, 11th, and 12th months of the Islamic calendar) have passed, then kill the Mushrikun wherever you find them, and capture them and besiege them, and lie in wait for them in every ambush. But if they repent, perform As-Salat (Iqamat-as-Salat), and give Zakat, then leave their way free. Verily, Allah is Oft-Forgiving, Most Merciful. (5) And if any of the Mushrikun (polytheists, idolaters, pagans, disbelievers in the Oneness of Allah) seeks your protection, then grant him protection, so that he may hear the Word of Allah (the Qur'an), and then escort him to where he can be secure, that is because they are men who know not. (6) How can there be a covenant with Allah and with His Messenger for the Mushrikun (polytheists, idolaters, pagans, disbelievers in the Oneness of Allah) except those with whom you made a covenant near Al-Masjid-al-Haram (at Makkah)? So long as they are true to you, stand true to them. Verily, Allah loves Al-Muttaqun (7). How (can there be such a covenant with them) when they overpower you, do they not regard the ties, either of kinship or covenant with you? With (good words from) their mouths, they please you, but their hearts are averse to you, and most of them are Fasiqun (rebellious, disobedient to Allah). (8) They have purchased a little gain with the Ayat (proofs, evidence, verses, lessons, signs, revelations, etc.) of Allah, and they hindered men from His Way; evil indeed is what they used to do. (9) Concerning believers, they do not respect the ties, either of kinship or covenant! It is they who are the transgressors. (10) But if they repent, perform As-Salat (Iqamat-as-Salat) and give Zakat, they are your religious brethren. (In this way) We explain the Ayat (proofs, evidence, verses, lessons, signs, revelations, etc.) in detail for people who know. (11) But if they violate their oaths after their covenant and attack your religion with disapproval and criticism, then fight (you) the leaders of disbelief (chiefs of Quraish - pagans of Makkah) - for indeed their oaths are nothing to them - so that they may stop (evil actions). (12) Will you not fight a people who have violated their oaths (pagans of Makkah) and intended to expel the Messenger, while they did attack you first? Do you fear them? As a believer, you should fear Allah more than anyone else. (13) Fight against them so that Allah will punish them by your hands and disgrace them and give you victory over them and heal the breasts of a believing people, (14) And remove the anger of their (believers') hearts. Allah accepts the repentance of whom He wills. Allah is All-Knowing, All-Wise. (15) Do you think that you shall be left alone. At the same time, Allah has not yet tested those among you who have striven hard and fought and have not taken Walijah [(Batanah - helpers, advisors and consultants from disbelievers, pagans) giving openly to them their secrets] besides Allah and His Messenger, and the believers. Allah is well-acquainted with what you do. (16) It is not for the Mushrikun (polytheists, idolaters, pagans, disbelievers in the Oneness of Allah) to maintain the Mosques of Allah (i.e. to pray and worship Allah therein, to look after their cleanliness and their building). At the same time, they witness against themselves their own disbelief. Such works are in

vain, and in Fire shall they abide. (17) The Mosques of Allah shall be maintained only by those who believe in Allah and the Last Day; perform As-Salat (Iqamat-as-Salat), and give Zakat and fear none but Allah. It is they who are on proper guidance. (18) Do you consider the providing of drinking water to the pilgrims and the maintenance of Al-Masjid-al-Haram (at Makkah) as equal to the worth of those who believe in Allah and the Last Day and strive hard and fight for the Cause of Allah? They are not equal before Allah. And Allah guides not those people who are the Zalimun (polytheists and wrong-doers). (19) Those who believed (in the Oneness of Allah - Islamic Monotheism) emigrated, strove hard, and fought for Allah's Cause with their wealth and lives far higher in degree with Allah. They are successful. (20) Their Lord gives them glad tidings of Mercy from Him, and that His being pleased (with them), and of Gardens (Paradise) for them wherein are everlasting delights. (21) They will dwell therein forever. Verily, with Allah is a great reward. (22) O you who believe! Take not for Auliya' (supporters and helpers), your fathers and your brothers if they prefer disbelief to Belief. And whoever of you does so is one of the Zalimun (wrong-doers). (23) Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight are dearer to you than Allah and His Messenger, and striving hard and fighting in His Cause, then wait until Allah brings about His Decision (torment). And Allah guides not the people who are Al-Fasiqun (the rebellious, disobedient to Allah) (24) Truly Allah has given you victory on many battlefields, and on the Day of Hunain (battle) when you rejoiced at your significant number but it availed you naught and the earth, vast as it is, was straitened for you, then you turned back in flight. (25) Then Allah did send down His Sakinah (calmness, tranquillity and reassurance, etc.) on the Messenger (Muhammad ﷺ), and the believers, and sent down forces (angels) which you saw not, and punished the disbelievers. Such is the recompense of disbelievers. (26) Then, after that, Allah will accept the repentance of whom He wills. And Allah is Oft-Forgiving, Most Merciful. (27) O you who believe (in Allah's Oneness and His Messenger (Muhammad ﷺ)! Verily, the Mushrikun (polytheists, pagans, idolaters, disbelievers in the Oneness of Allah, and the Message of Muhammad ﷺ) are Najasun (impure). So let them not come near Al-Masjid-al-Haram (at Makkah) after this year, and if you fear poverty, Allah will enrich you, if He wills, out of His Bounty. Surely, Allah is All-Knowing, All-Wise. (28) Fight against those who (1) believe not in Allah, (2) nor in the Last Day, (3) nor forbid that which has been forbidden by Allah and His Messenger (Muhammad ﷺ), (4) and those who acknowledge not the religion of truth (i.e. Islam) among the people of the Scripture (Jews and Christians), until they pay the Jizyah with willing submission, and feel themselves subdued. (29) And the Jews say: 'Uzair (Ezra) is the son of Allah, and the Christians say: Messiah is the son of Allah. That is what they say with their mouths, resembling the saying of those who disbelieved aforetime. Allah's Curse be on them; they are deluded away from the truth! (30) They (Jews and Christians) took their rabbis and their monks to be their lords besides Allah (by obeying

them in things which they made lawful or unlawful according to their desires without being ordered by Allah), and (they also took as their Lord) the Messiah, son of Maryam (Mary). At the same time, they (Jews and Christians) were commanded [in the Tourat (Torah) and the Injeel (Gospel)) to worship none but One Ilaha (God - Allah) La ilaha illa Huwa (none has the right to be worshipped but He). Praise and glory are to Him (far above is He) from having the partners they associate (with Him)." (31) They (the disbelievers, the Jews and the Christians) want to extinguish Allah's Light (with which Muhammad ﷺ has been sent - Islamic Monotheism) with their mouths. Still, Allah will not allow it except that His Light should be perfected even though the Kafiroon (disbelievers) hate (it). (32) It is He Who has sent His Messenger (Muhammad ﷺ) with guidance and the religion of truth (Islam) to make it superior over all religions, even though the Mushrikun (polytheists, pagans, idolaters, disbelievers in the Oneness of Allah) hate (it). (33) O you who believe! Verily, there are many of the (Jewish) rabbis and the (Christian) monks who devour the wealth of mankind in falsehood and hinder (them) from the Way of Allah (i.e. Allah's religion of Islamic Monotheism). And those who hoard up gold and silver [Al-Kanz: the money, the Zakat of which has not been paid], and spend them not in the Way of Allah, -announce unto them a painful torment. (34) On the Day when that (Al-Kanz: money, gold and silver, the Zakat of which has not been paid) will be heated in the Fire of Hell and with it will be branded their foreheads, their flanks, and their backs, (and it will be said unto them): -"This is the treasure which you hoarded for yourselves. Now taste of what you used to hoard." (35) Verily, the number of months with Allah is twelve months (in a year), so was it ordained by Allah on the Day when He created the heavens and the earth; of them four are Sacred, (i.e. the 1st, the 7th, the 11th and the 12th months of the Islamic calendar). That is the right religion, so wrong not yourselves therein, and fight against the Mushrikun (polytheists, pagans, idolaters, disbelievers in the Oneness of Allah) collectively, as they fight against you collectively. But know that Allah is with those who are Al-Muttaqun. (36) The postponing (of a Sacred Month) is indeed an addition to disbelief: thereby, the disbelievers have led astray, for they make it lawful one year and forbid it another year in order to adjust the number of months forbidden by Allah and make such forbidden ones lawful. The evil of their deeds is made fair-seeming, pleasing to them. And Allah guides not the people who disbelieve. (37)

Repentance and Asking for Forgiveness

The meaning of asking for forgiveness from Allah is to seek His forgiveness. Asking for forgiveness is related to the tongue; the servant asks for forgiveness from Allah through his tongue, while repentance is associated with the heart because of regret and shame for a sin and then turning to Allah and promising not to commit that sin in the future comes from the heart. Repentance means turning from sins to goodness, from negligence to the remembrance of Allah, from the present to the unseen. The forgiveness of a servant by Allah Almighty means that Allah Almighty covers the sins of this servant in this world, does not let anyone know about his sins, conceals his sins in the Hereafter, and does not subject him to punishment because of these sins.

Since repentance, seeking forgiveness and supplication are the highest manifestations of servitude. When repenting and seeking forgiveness, the servant feels extremely sorry and lowly because of his sinfulness and inferiority, and does not consider himself worthy to show his face before his Lord because of the filth of sin. Considering himself guilty, he asks for forgiveness and promises not to repeat this mistake. This state of servitude, sinfulness and guilt that occurs at the time of repentance and seeking forgiveness does not happen at the time of other supplications. Forgiveness is granted to a servant who repents and seeks forgiveness, and the good news of Allah Almighty's special love and grace is conveyed.

Scholars and righteous people advise seeking forgiveness 100 times each morning and evening.

اَسْتَغْفِرُ اللّٰهَ رَبِّيْ مِنْ كُلِّ ذَنْبٍ وَّ اَتُوْبُ اِلَيْهِ

Just reciting this Tasbih is not enough. Because of this sin, shame and regret are in the heart, and a sad face is on the face. If a sin is committed even after sincere repentance, one should repent again.

The hadith states that a servant grows tired of asking for forgiveness, but Allah Almighty does not grow tired of forgiving.

There are two types of Istighfar: one is that of an ordinary person, in which he repents and regrets his sins and disobediences; the other is that of the prophets

and great saints, in which their Istighfar is an acknowledgement of the greatness of Allah Almighty and an acknowledgement of their humility:
O Allah! Your glory is so great that our worship cannot reach this greatness.

The Messenger of Allah (ﷺ) said, "I seek forgiveness seventy times a day and night." His seeking forgiveness was an expression of servitude and an education for the Ummah, although he (ﷺ) has been forgiving.

The great scholars advise the seekers to seek forgiveness one hundred times in the morning and one hundred times in the evening. Man is prone to error, so he intentionally and unintentionally commits mistakes and sins and should ask for forgiveness.

The blessed saying of the Prophet (ﷺ) is that the best of all sinners (Muslims) is the one who repents.

كُلُّ بَنِيْ آدَمَ خَطَّاءٌ وَ خَيْرُ الْخَطَّاءِيْنَ التَّوَّابُوْنَ

Every son of Adam (AS) is a sinner, and the best of sinners is the one who repents. (Mishkat Sharif)

Allah says in the Holy Quran!

فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنبِكَ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَاللَّهُ يَعْلَمُ مُتَقَلَّبَكُمْ وَمَثْوَاكُمْ O

(Surah Muhammad. 19)
So, know there is no god but Allah, and ask forgiveness for your sins and the believing men and women. And Allah knows your turning back and your resting place.

وَاسْتَغْفِرِ اللّهَ إِنَّ اللّهَ كَانَ غَفُوراً رَّحِيماً (106)

(Surah An-Nisa - 106)
And seek forgiveness from Allah, for Allah is Oft-Forgiving, Most Merciful.

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّاباً (3)

(Surah An-Nasr - 3)

So, glorify the praise of your Lord and seek forgiveness from Him, for He is Oft-Forgiving.

قُلْ أَؤُنَبِّئُكُم بِخَيْرٍ مِّن ذَلِكُمْ لِلَّذِينَ اتَّقَوْا عِندَ رَبِّهِمْ جَنَّاتٌ تَجْرِي مِن تَحْتِهَا الأَنْهَارُ
خَالِدِينَ فِيهَا وَأَزْوَاجٌ مُّطَهَّرَةٌ وَرِضْوَانٌ مِّنَ اللّهِ وَاللّهُ بَصِيرٌ بِالْعِبَادِ(15) الَّذِينَ يَقُولُونَ رَبَّنَا
إِنَّنَا آمَنَّا فَاغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ(16) الصَّابِرِينَ وَالصَّادِقِينَ وَالْقَانِتِينَ
وَالْمُنفِقِينَ وَالْمُسْتَغْفِرِينَ بِالأَسْحَارِ(17)

(Surah Al-Imran: 15 - 17)

Say: "Shall I inform you of things far better than those? For Al-Muttaqun, there are gardens (paradises) with their Lord, underneath which rivers flow. Therein (is their) eternal (home) and Azwaj Mutahirat (purified mates or wives), and Allah will be pleased with them. And Allah is All-Seer of the (His) slaves" (15). Those who say: "Our Lord! We have indeed believed, so forgive us our sins and save us from the punishment of the Fire." (16) (They are) those who are patient, those who are true (in Faith, words, and deeds), and obedient with sincere devotion in worship to Allah. Those who spend [give the Zakat and alms in the Way of Allah] and those who pray and beg Allah's Pardon in the last hours of the night. (17)

وَمَن يَعْمَلْ سُوءاً أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللّهَ يَجِدِ اللّهَ غَفُوراً رَّحِيماً(110)

(Surat al-Nisa - 110)

And whoever does evil or wrongs himself, then asks for forgiveness from Allah, He will find Allah forgiving and merciful.

وَالَّذِينَ إِذَا فَعَلُواْ فَاحِشَةً أَوْ ظَلَمُواْ أَنفُسَهُمْ ذَكَرُواْ اللّهَ فَاسْتَغْفَرُواْ لِذُنُوبِهِمْ وَمَن يَغْفِرُ الذُّنُوبَ
إِلاَّ اللّهُ وَلَمْ يُصِرُّواْ عَلَى مَا فَعَلُواْ وَهُمْ يَعْلَمُونَ(135)

(Surah Al-Imran - 135)

When they commit an open sin or some other evil against themselves, they remember Allah and ask forgiveness for their sins. Who can forgive sins except Allah? And they do not deliberately persist in their actions.

وَقُل لِّلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ
مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَى جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَاءِهِنَّ أَوْ آبَاءِ
بُعُولَتِهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ أَبْنَاءِ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ بَنِي أَخَوَاتِهِنَّ أَوْ نِسَائِهِنَّ
أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوِ التَّابِعِينَ غَيْرِ أُولِي الْإِرْبَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا
عَلَى عَوْرَاتِ النِّسَاءِ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِن زِينَتِهِنَّ وَتُوبُوا إِلَى اللَّهِ
جَمِيعاً أَيُّهَا الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ(31)

(Surah Al-Nur – 31)

And tell the believing women to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts) and not to show off their adornment except only that which is apparent (like both eyes for the necessity to see the way or outer dress like veil, gloves, head-cover, apron, etc.), and to draw their veils all over Juyubihinna (i.e. their bodies, faces, necks and bosoms,) and not to reveal their adornment except to their husbands, or their fathers, or their husband's fathers, or their sons, or their husband's sons, or their brothers or their brother's sons, or their sister's sons, or their (Muslim) women (i.e. their sisters in Islam), or the (female) slaves whom their right hands possess, or old male servants who lack vigour, or small children who have no sense of the feminine sex. And let them not stamp their feet to reveal what they hide of their adornment. And all of you beg Allah to forgive you all, O believers, that you may be successful. (31)

وَأَنِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُمَتِّعْكُم مَّتَاعاً حَسَناً إِلَى أَجَلٍ مُّسَمًّى وَيُؤْتِ كُلَّ
ذِي فَضْلٍ فَضْلَهُ وَإِن تَوَلَّوْا فَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ كَبِيرٍ(3)

(Surah Hud – 3)

And (commanding you): "Seek the forgiveness of your Lord, and turn to Him in repentance, that He may grant you reasonable enjoyment, for a term appointed, and bestow His abounding Grace to every owner of grace (i.e. the one who helps and serves needy and deserving, physically and with his wealth, and even with good words). But if you turn away, then I fear for you the torment of a Great Day (i.e. the Day of Resurrection). (3)

يَاَيُّهَا الَّذِيْنَ اٰمَنُوْا تُوْبُوْٓا اِلَى اللّٰهِ تَوْبَةً نَّصُوْحًا ؕ عَسٰى رَبُّكُمْ اَنْ يُّكَفِّرَ عَنْكُمْ سَيِّاٰتِكُمْ وَيُدْخِلَكُمْ
جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ ۙ يَوْمَ لَا يُخْزِى اللّٰهُ النَّبِيَّ وَالَّذِيْنَ اٰمَنُوْا مَعَهٗ ۚ نُوْرُهُمْ يَسْعٰى بَيْنَ
اَيْدِيْهِمْ وَبِاَيْمَانِهِمْ يَقُوْلُوْنَ رَبَّنَآ اَتْمِمْ لَنَا نُوْرَنَا وَاغْفِرْ لَنَا ۚ اِنَّكَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ﴿٨﴾

(Surah At-Tahrim - 8)

O you who believe! Turn to Allah with sincere repentance! It may be that your Lord will expiate from you your sins, and admit you into Gardens under which rivers flow (Paradise) the Day that Allah will not disgrace the Prophet (Muhammad ﷺ) and those who believe with him, Their Light will run forward before them and (with their Records — Books of deeds) in their right hands They will say: "Our Lord! Keep perfect our Light for us [and do not put it off till we cross over the Sirat (a slippery bridge over the Hell) safely] and grant us forgiveness. Verily, You are Able to do all things." (8)

اِسْتَغْفِرُوْا رَبَّكُمْ ثُمَّ تُوْبُوْٓا اِلَيْهِ

(Surah Hud - 52)

(Ask for forgiveness from your Lord, then repent to Him)

وَمَا كَانَ اللّٰهُ لِيُعَذِّبَهُمْ وَأَنتَ فِيهِمْ وَمَا كَانَ اللّٰهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ O

(Surah Anfal: 33)

Allah Ta'ala will not punish them in the presence of you (ﷺ) and while they are seeking forgiveness. Even if they do, they will not be punished.

كَانُوا قَلِيلاً مِّنَ اللَّيْلِ مَا يَهْجَعُونَ O وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ O

Surah Al Zariyat: 17 – 18)

They used to sleep little at night and seek forgiveness at dawn.

Hazrat Abu Bakr Siddiq (may Allah be pleased with him) narrated that the Messenger of Allah (ﷺ) said: It is obligatory upon you to say: There is no god but Allah and to seek forgiveness frequently because Iblis says: I have destroyed people with sins. They are destroying me with: There is no god but Allah and to seek forgiveness. (Tafsir Mazhari)

Hazrat Ibn Abbas (may Allah be pleased with him) said: The Messenger of Allah (ﷺ) said: Whoever always seeks forgiveness, Allah will save him from every sorrow and distress and will provide for him from a source he does not even imagine. (Sunan Abu Dawud)

Hazrat Fazala bin Ubaid (RA) says that the Messenger of Allah (ﷺ) said: As long as a servant keeps seeking forgiveness, he is safe from the punishment of Allah. (Tafsir Ibn Kathir)

A believer should always seek forgiveness. Continuing to sin in the hope of repentance and delaying repentance in the hope of life is evidence of extreme ignorance. Allah Almighty has made repentance obligatory on man and has kept the doors of mercy and forgiveness open. Allah Almighty says that if one repents before the beginning of the torments of death, it will be accepted. By repenting, Allah Almighty erases that sin from his record, and he becomes as if he had not committed any sin. This is the mercy of Allah. And sometimes, this mercy becomes so intense that it turns sins into good deeds.

In a narration, it is said that a man was travelling in the desert. He fell asleep at a place on the way because he was tired. When he woke, he saw that his camel had gone somewhere with his luggage. He searched for a long time but could not find the camel. Now, he was sure that he would die of extreme hunger and thirst in this desert. But amid despair, his camel returned. The man said in a state of joy and fear.

اَللّٰهُمَّ اَنْتَ عَبْدِیْ وَ اَنَا رَبُّکَ

(O Allah! You are my servant and I am your Lord)

He was so happy that he even said the words in reverse. The Holy Hadith mentions that the traveller's happiness on this occasion is greater for Allah Almighty when a servant repents and turns to Allah Almighty.

Allah Almighty says: O My servant! Even if your sins are as many as the stars in the sky, even if your sins are as many as the leaves of the trees in the whole world or as many as the foam of the entire sea, still your sins are minor compared to My mercy, so come and repent and I will accept your repentance. Instead, He has said, "O servant! You repented and broke, and then you repented and broke again. This door is still open if you repented a hundred times and broke a hundred times. I will accept your repentance."

Allah Almighty says!

إِنَّ اللّٰهَ يُحِبُّ التَّوَّابِيْنَ O

Indeed, Allah loves those who repent. (Surah Al-Baqarah, 222)

Hazrat Aisha Siddiqah (may Allah be pleased with her) said that the Messenger of Allah (ﷺ) said: O Allah, make me among those who do good deeds so that if I do any wrong or evil, I seek forgiveness from You. (Ibn Majah, Bayhaqi)

Hazrat Abu Hurairah (may Allah be pleased with him) narrated that the Messenger of Allah (ﷺ) said: When a believing servant commits a sin, as a result of it, every black spot on his heart is covered, then if he repents from that sin and asks Allah for forgiveness, that black spot is cleared, but if after that sin, instead of repenting and seeking forgiveness, he commits more sins and continues to sin, then that blackness of the heart increases until it covers the entire heart. He (ﷺ) said that this is the ink and rust that Allah Almighty has mentioned in this verse. (Musnad Ahmad, Tirmidhi, Ibn Majah)

كلا بل ران على قلوبهم ما كانو يكسبون O

No, instead, what they are earning is visible in their hearts.

We should continue to repent to become the beloved servants of Allah Almighty. Nowadays, people complain about problems and the shortage of livelihood and say that this work is not being done, that work is not being done, there is a loss in business, and it seems that someone has done something. There is only one cure and one prescription for all these people: to adhere to Istighfar and seek forgiveness frequently. Allah Almighty will remove every problem. (Insha Allah)

There are four conditions for the correct and accepted repentance:

1. Repentance should be done solely out of fear of Allah's punishment and out of respect for His command, and no other motive should be involved, such as gaining praise and admiration from people, or the cause of weakness and poverty should not enter into the motive of repentance.
2. There should be genuine shame and regret for past sins.
3. Avoid all outward and inward sins in the future.
4. Make a firm commitment and determination that he will never sin.

Repentance is obligatory for every sin. If the sin is related to Allah and no one's right is related to it, then there are three conditions for the acceptance of repentance for such a sin;

- The first is that he abandons the sin he is repenting of.
- The second is that he expresses regret and remorse.
- The third is that he is firmly determined never to commit this sin.

His repentance will not be valid if he does not fulfill these three conditions. If the sin involves another person, it has four conditions. The three conditions are mentioned above, and the fourth condition is that he should pay the rights of the rightful owner. If he has taken someone's property or anything else illegally, he should return it. If he has slandered someone, he should have it imposed on him or ask for forgiveness and satisfy him. If he repents from one or more sins, then according to the Sunnis, repentance is valid, but this repentance will be for that sin. The other sins will remain his responsibility. (Unless he repents with all the conditions)

When Hazrat Adam (peace be upon him) was sent into the world, before he came into the world, Satan challenged him, saying, "O Allah! I will mislead your servants and send them to Hell. Because man is my rival, I have been deposed from my high position." Hazrat Adam (peace be upon him) said, "O Allah! You have sent my enemy, Satan, with such power that my children and I do not have." It can take different forms; it can come in ways we cannot see, but it sees us. It is a Jinn, and we are humans. Our characteristics differ, and that will push us to hell.

Allah Almighty said! O Adam (peace be upon him)! Indeed, We have given him many powers. But We give you the weapon to fight against these powers. As long as you continue to use this weapon, no attack of Satan can be effective. The name of this weapon is ***Istighfar***. Whenever a sin is committed, say Istighfar Allah from your sincere heart. Allah Almighty does not punish those who continue to seek forgiveness.

Allah Almighty has placed feelings of sin in man's heart and pleasures in sins. Avoiding these sins is not easy. Man, involuntarily rushes towards them. Allah Almighty has also kept the doors of His mercy open so that if a person commits a

sin out of his feelings and then repents sincerely, feeling ashamed of it, Allah Almighty forgives him.

The Messenger of Allah (ﷺ) said that a person who repents becomes pure from sins as if he had never committed a sin.

The Messenger of Allah (ﷺ) said: يا ايها الناس توبوا الى الله

O people! Repent sincerely to Allah. (Narrated by Muslim)

Remembering your sin, feeling sad about it, resolving not to do it again, and preventing the soul from doing evil when it desires are called Taubah.

The meaning of Taubah is to turn back and return to goodness. But for this, too, there is a beginning and an end. The beginning is that the rays of the light of knowledge spread over the heart, and the heart becomes aware of the harms of sin, and then fear and regret arise. A genuine and pure desire to atone for the sin should arise and leave this sin forever—a firm intention to avoid and abstain from this sin in the future. Attention is obligatory for every sin.

The reality of repentance is that sins are to be forgiven for the life of the hereafter. Consider it harmful. Whoever repents in the manner prescribed in the Shariah keeps his actions correct in the future, abandons all evil deeds, and remains steadfast in his repentance while following the Shariah. Indeed, Allah Almighty will have mercy on his condition, forgive his past sins, and grant him steadfastness in repentance.

The Hadith states that Allah Almighty says: if someone comes to Me with sins as great as the earth and the heavens and asks for My forgiveness, I will forgive them all, and I will not care about the abundance of their sins.

In another Hadith, it is mentioned that the one who repents from sins becomes as if he had not committed any sin. The Messenger of Allah (ﷺ) said that I seek forgiveness seventy times every day, while the Prophets are free from sins, yet you (ﷺ) are seeking forgiveness. How many of us are there if this is the state of the Prophets and the great ones? Do not worry that the repentance will be broken. If the repentance is broken, repent again, but do it from the heart and remain steadfast. If one has repented sincerely, then even if one breaks it repeatedly, one should not worry. He will be counted among the righteous servants of Allah.

The way to repent is to ask for forgiveness for his past sins and be ashamed, immediately fulfill the rights of the servant incumbent upon him, and resolve not to violate anyone's rights in the future. If a sin is still committed, one should immediately pray two rak'ahs with the intention of repentance, then repent, both with the tongue and the heart, and humbly ask Allah for forgiveness. After repenting, one should not deliberately remember that sin again and again. If, after true repentance, old sins are remembered spontaneously, then one should renew the repentance and get busy with one's work. While repenting, one should not describe one's sins in too much detail. One should briefly mention that I repent of this sin and sins I do not know. Instead of thinking about remembering sins, say that I repent of all my sins, knowingly or unknowingly. The primary purpose is to remember Allah. The purpose of remembering sins is repentance; remembering them for pleasure is forbidden once the objective is achieved. If you start remembering automatically, then recite ˮInna Lillahi.... ˮthat at this time Inna Lillahi... Reciting it will bring the same reward as reciting it during a real calamity. Remember the warnings in the Quran and Hadith about sins, and think about them; this will create hatred for sins in the heart. It is also essential for the repentant to never be so fearless that he does not care about permissible and unlawful actions; in this way, he will provoke the wrath of Allah Almighty.

Imam Muslim (may Allah be pleased with him) narrated that Allah Almighty extends His hand at night so that the sinner of the day may repent, and He extends His hand during the day so that the sinner of the night may repent. This continues until the sun rises from the west (a sign of the Day of Judgment).

Imam Ibn Majah (may Allah be pleased with him) narrated that if you commit so many sins that your sins reach the sky and then you repent, Allah will still accept your repentance.

Imam Tirmidhi (may Allah be pleased with him), Ibn Majah (may Allah be pleased with him), and Al-Hakim (may Allah be pleased with him) narrated that every human being is a sinner and the best sinners are those who repent.

Hazrat Abdullah bin Masood (may Allah be pleased with him) said: ˮالندم توبةˮ

Repentance is the feeling of regret, shame, and anxiety over sin. An example is how a great person apologizes to him when he makes a mistake. They clasp their hands, hold his feet, put a cap on them, and say flattering words, making faces as if they were crying. He is a human being in this world. When Allah is at fault, at least apologize to that person in the same way that we apologize, while no one

can match Allah's power. But Allah is very merciful and has promised that whoever repents to Him, He will surely forgive him. The mentions of Allah's punishment in the Quran and Hadith should be read and remembered. One should be free from lamentation and hatred of sins in the heart.

There are innumerable benefits of repentance and seeking forgiveness; seeking forgiveness is also worship; it is also a means of forgiveness from sins and brings one closer to Allah Almighty. Seeking forgiveness is an act for no fixed time; it can be done anytime and anywhere. It is not even necessary to be in a state of ablution for it. How many sins do we commit intentionally, and how many do we commit out of negligence? Sometimes, we do not even realize that we are committing a sin, or we do not consider this act a sin. In such a situation, whenever a thought comes to mind, we should feel regret, turn to Allah, and seek forgiveness with our tongue. And say, O Allah! I am humiliated. Forgive me and protect me from it in the future.

Hazrat Anas bin Malik (RA) narrated that the Messenger of Allah (ﷺ) said! Allah is more pleased with the repentance of His servant than a person who has lost his camel in a forest and then found it. (Bukhari and Muslim)

Hazrat Abdullah bin Umar (RA) narrated that the Prophet (ﷺ) said! Indeed, Allah accepts the supplication of a servant until he starts to gargle (i.e., the Naza is not upon him). (Jami' Tirmidhi)

Hazrat Abu Saeed Al-Khudri (RA) narrated that the Messenger of Allah (ﷺ) said: There was a man among the people before you who had killed ninety-nine (99). He wanted to repent, so he asked the people about the most outstanding scholar on earth, and they told him the monk's address. The murderer went to him and asked him, "I have killed ninety-nine." Can my repentance be accepted? The monk said, "No." He killed that monk, too, and reached one hundred (then he regretted it). He asked the people, "Tell me about the greatest scholar?" He was told about a scholar. He went to him and asked him the same question. The scholar said, "Yes." Who can stand between him and his repentance? Go to such and such a place, and some people worship Allah there, so worship Allah with them, and do not return to your land, for it is a land of evil. So, he set out on his journey towards this city of good deeds. He had only covered half the way when death came to him (to take his soul). The angels of mercy and punishment came, and a dispute began between them. The angels of mercy said that he had come repenting and would come to Allah with all his heart. The angels of punishment said that he had never started any good deeds

(therefore, he deserves punishment). This dispute was going on between these angels when an angel came in the form of a man. They made him their judge. He decided to measure the distance between the two lands (the distance from the area from which he had come to this place and the distance from here to the area of good deeds, measure both). Which of the two is closer will be his command. So, they measured and found the land towards which he was going with the intention of doing good. So, the angels of mercy took him into their possession. (Agreed upon)

Another narration states that it was only a span longer toward the city of righteousness.

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said: Allah will laugh at two men, one of whom killed the other, and they will both enter Paradise. One of the killed men was martyred while fighting in the way of Allah, then Allah granted the infidel murderer the opportunity to repent, and he became a Muslim and was martyred in the way of Allah.
(Sahih Bukhari and Muslim)

Hazrat Aghhar Al-Mazini (RA) narrated that the Messenger of Allah (ﷺ) said: My heart also (sometimes) feels like a veil, and I seek forgiveness from Allah a hundred times a day. (Muslim)

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said: I seek forgiveness from Allah more than seventy times a day and repent to Him. (Bukhari)

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said: By the One in Whose Hand is my soul, if you do not sin, Allah will destroy you and create a people who will sin and then seek forgiveness from Allah. So, Allah will forgive them. (Muslim)

Hazrat Ibn Abbas (RA) narrated that the Messenger of Allah (ﷺ) said: Whoever constantly seeks forgiveness, Allah will make for him a way out of every distress and will provide for him from every sorrow and will provide for him from where he does not expect. (Sunan Abu Dawud)

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said: Whoever repents before the sun rises from the west, Allah will accept his repentance. (Muslim)

Hazrat Ibn Abbas (RA) and Hazrat Anas bin Malik (RA) narrated that the Messenger of Allah (ﷺ) said: If a man had a valley of gold, he would not be satisfied with it, but he would wish that he had two valleys. His mouth would be filled with the dust of the grave. Allah Almighty turns to the one who turns to Him (i.e., accepts the repentant's repentance, provided that the repentance follows all the conditions and manners). (Bukhari and Muslim)

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said: Allah Almighty raises the status of His righteous and righteous servant in Paradise, and he asks: O my Lord! How did I attain this status? Allah Almighty says: Because of your son's seeking forgiveness for you. (Musnad Ahmad)

Hazrat Aisha Siddiqah (RA) narrated that the Messenger of Allah (ﷺ) said: O Allah! Make me among those who rejoice when they do good and seek forgiveness when they do evil. (Ibn Majah, Bayhaqi)

Sin and Disobedience

Disobedience to Allah and His Messenger (ﷺ) is called sin. Sin is divided into two categories: major sin and minor sin. Some sins, such as murder, theft, and adultery, have been legally punished by the Sharia, but others are minor sins. If one does not repent, one will be punished on the Day of Judgment. Examples include backbiting, lying, arrogance, and betrayal.

A major sin is a sin for which the perpetrator has been specifically warned in the Quran and Sunnah, and the perpetrator has been cursed or threatened with hellfire. This sin is also called a major sin, which is subject to a Hadd by the Sharia.

Imam Ghazali (may Allah have mercy on him) said that every act of disobedience a person commits without fear or remorse is a major sin. That act is done out of the foolishness of the soul, and the person always regrets it, is ashamed, and loses pleasure from it. If his nature is heavy while losing, then it is a minor sin, but these do not include sins that are punishable by punishment.

Hazrat Fuzail bin Ayad (RA) says that as sin becomes small in your eyes, it becomes prominent in the eyes of Allah. And as sin becomes prominent in your eyes, it becomes small in the eyes of Allah. It is narrated that once Allah Almighty sent a revelation to Hazrat Musa (AS) that: O Musa (AS)! The first person among My creation to be destroyed, that is, to suffer loss, is Iblis because he disobeyed Me and at the same time prepared the people who disobey Me. Those who commit sins and disobedience are the messengers and couriers of disbelief. This means that when the heart is covered with the blackness of sins, it does not accept any good but becomes complicated, and all kinds of mercy and compassion leave it. Therefore, he does whatever he wants. And he takes Satan as his friend instead of Allah, who leads him astray. He gives him various consolations and makes him wish, and he is not satisfied with anything less than disbelief.
(The Major Sins, External and Internal, by Allama Ibn Hajar Makki ra)

Hazrat Sufyan Thawri (ra) says that once I came to Hazrat Jafar Sadiq (RA) and asked him, "O son of the Messenger of Allah (ﷺ)! (meaning joining his progeny) Give me some advice?" He said, "O Sufyan! There is no mercy for a liar, no comfort for an envious person, no brotherhood for a narrow-minded person, and no leadership for a bad-mannered person." I asked him for more advice, and he said, "O Sufyan! Avoid what Allah has forbidden, and you will become a

worshipper. Be content with what Allah has divided for you, and you will become a believer. Be with people as you want them to be with you, and you will become a believer." Do not keep company with a sinner; otherwise, he will teach you his sinful ways.

The Holy Hadith mentions that a person follows the religion of his friend. Therefore, you should be careful with whom you make friends. Consult those who fear Allah in your affairs. I asked him for further advice, and he spoke!

O Sufyan! Whoever wants to attain honour without family and power without dominion should come out of the humiliation of sin and come to obedience to Allah. I asked him for further advice, and he said, my father taught me three manners. He said to me!

Dear son!

- He who sits with a bad companion is never safe.
- He who enters the paths of evil is slandered.
- He who does not control his tongue is regretful.

(Major Sins, External and Internal, by Allama Ibn Hajar Makki ra)

Hazrat Abdullah bin Masood (RA) narrated that the Messenger of Allah (ﷺ) said, "Whoever has these two states of hope and fear in his heart at such a time (i.e. at the time of death) will surely grant him what he hopes for and will protect him from the punishment he fears." If a believer's eyes shed tears out of fear and awe of Allah, even if they are tiny in quantity (for example, a drop the size of a fly's head), and then the tears flow down and reach his face, Allah Almighty forbids the Fire of Hell from that face. (Sunan Ibn Majah)

Hazrat Abbas (RA) narrated that the Messenger of Allah (ﷺ) said: When the hairs of a believer's face stand on end due to fear and awe of Allah Almighty, at that time his sins fall like the leaves of an old, dry tree. (Narrated by Al-Bazzaz)

Major Sins

The following are the major sins mentioned by the scholar of the age, Hazrat Maulana Mufti Muhammad Ashiq Ilahi Muhajir Madani (ra), in his commentary on the Quran (Anwar al-Bayan).

(1) Shirk
(2) Beliefs and actions that require disbelief.
(3) Killing a person intentionally
(4) Practicing magic
(5) Leaving the obligatory prayer
(6) Selling property by concealing its defects
(7) Not paying zakat
(8) Not fasting during Ramadan without an excuse
(9) Breaking the fast of Ramadan without an excuse
(10) Dying without performing Hajj, while it is obligatory
(11) Hurting or disobeying parents
(12) Cutting ties with relatives
(13) Committing adultery
(14) Having sexual intercourse with a woman in an unnatural way
(15) Having sexual intercourse with a man or boy
(16) Dealing in interest or being a scribe or witness to interest
(17) Capturing the property of an orphan
(18) Telling lies about Allah or the Messenger of Allah (ﷺ)
(19) Running away from the battlefield
(20) The ruler's betrayal and betrayal of his subjects
(21) Arrogance
(22) Bearing false witness
(23) Not bearing witness knowingly when someone's right is being violated
(24) Drinking alcohol or eating or drinking any intoxicating substance
(25) Gambling
(26) Slandering a chaste woman
(27) Betraying the booty
(28) Theft
(29) Robbery
(30) Taking a false oath
(31) Injustice towards someone (by beating, swearing, or consuming wealth)
(32) Collecting taxes unjustly

(33) Eating, drinking, wearing, or spending forbidden wealth
(34) Committing suicide
(35 Cutting off a limb without a legitimate excuse
(36) Lying
(37) Making decisions against Islamic law
(38) Taking bribes
(39) Women adopting the likeness of men
(40) Men adopting the likeness of women. (This includes beards, including shaving)
(41) Speaking obscenely or indecently in one's family
(42) Getting a woman who has been divorced thrice with conditions (i.e. she will return after divorcing this new husband)
(43) Not refraining from getting urine on her body or clothes
(44) Doing deeds for show
(45) Acquiring religious knowledge for worldly gain
(46) Hiding religious knowledge on the spot
(47) Betraying
(48) Paying zakat with worthless wealth
(49) Denying destiny
(50) Spying on or prying into people's secret affairs
(51) Backbiting
(52) Cursing
(53) Cheating on someone
(54 Breaking a promise after making a promise
(55) Going to an astrologer or fortune teller
(56) A wife disobeying her husband
(57) Making a picture or hanging it in the house
(58) Lamenting someone's death, beating her face, tearing her clothes, and uttering blasphemous words
(59) Rebellion against Allah
(60) Harming Muslims or speaking ill of them
(61) Encroaching upon Allah's creation
(62) Harming one's neighbour
(63) Especially harming and harbouring enmity towards the righteous servants of Allah
(64) Wearing or hanging any garment on or below the ankles
(65) Wearing silk or gold for men
(66) Slaughtering and eating in the name of anything other than Allah
(67) Knowingly calling someone else a father instead of one's father

(68) Fighting and arguing as a means of mischief
(69) Not giving water to others in times of need
(70) Shortening the measure and weight
(71) Being fearless of Allah's grip
(72) Not organizing congregational prayers
(73) Leaving Friday prayers without a legitimate excuse
(74) Making a will that harms an heir
(75) Deception
(76 Abusing the Prophet (ﷺ)
(77) Helping an oppressor
(78) Memorizing the Holy Quran and then forgetting it
(79) Mutilating an animal, smearing it on its face, oppressing it or burning it alive
(80) Despairing of Allah's mercy
(81) Eating forbidden food, carrion, or swine without necessity
(82) Insisting on a minor sin
(83) Helping and encouraging sins
(84) Taking up singing as a profession
(85) Being naked in front of people
(86) Dancing
(87) Kissing someone other than his wife with lust
(88) Speaking ill of the guardians of honour or religious scholars
(89) Betraying your ruler
(90) Insulting someone's lineage
(91) Calling to misguidance
(92) Accepting the gift of forbidden wealth
(93 Cutting off or castrating a member of your subordinate or worker
(94) Being ungrateful
(95) Playing a game that the Ummah unanimously forbids
(96) Drinking cannabis (heroin and all types of intoxicants are included in this ruling)
(97) Calling a Muslim an infidel
(98) Not being fair between wives
(99) Masturbating
(100) Having intercourse during menstruation
(101) Being happy when Muslims are hurt
(102) Being abusive towards animals
(103) A scholar not acting on his knowledge
(104) Finding fault with food
(105) Staring at a beardless boy

(106) Entering a house without permission
(107) Peeking into someone's house
(108) Getting angry
(109) Remaining silent after hearing backbiting
(110) Making a promise to someone with the intention in his heart that he will not fulfill
(Anwar al-Bayan)

In addition to the above sins, Hazrat Allama Ibn Hajar Makki Haithami (may Allah have mercy on him) has mentioned some other sins in his books. What are society's deadly diseases and their treatment, and what are the major sins, both outward and inward? They are described below.

(111) Fortune-telling and bad omens
(112) Making graves places of worship
(113) Lighting lamps on graves
(114) Taking shrines as idols instead of Allah and clinging to them
(115) Walking around graves or shrines
(116) Kissing graves
(117) Praying facing graves
(118) Leaving prayers intentionally
(119 Postponing the time of prayer without an excuse
(120) Befriending disbelievers and polytheists
(121) Not enjoining what is right and forbidding what is wrong
(122) Abandoning the Sunnah and insisting on it
(123) Initiating innovations in religion
(124) Urinating on the road or not covering oneself while urinating
(125) Not paying wages to workers
(126 Harassing heirs
(127) Abusing parents
(128) Depicting the life of the Prophet Muhammad (ﷺ) or his family and companions
(129) Abusing a Muslim. Touching his honour and dignity
(130) Following non-Muslims
(131) Undressing and women going out in public in public)
(132) Making marks and designs on the body (tattooing)
(133) Scratching the eyebrows to become handsome
(134) Conveying a secret of Muslims to an enemy
(135) Hiding knowledge

(136) Suspicion of Allah and despair of His mercy
(137) Arrogantly claiming knowledge without right or necessity
(138) Deliberately lying to Allah or the Messenger of Allah (ﷺ) attribution
(139 Loving the oppressors and the wicked and hating the righteous
(140) Criticizing the times
(141 Not reciting Durood Shareef even after hearing the blessed mention of the Messenger of Allah (ﷺ)
(142) Clinging to evil, indecency and nudity
(143) Not fulfilling a vow
(144) Passing in front of a person praying
(145) Performing the Arkan before the imam in congregational prayer
(146) A woman travelling alone on a path that threatens her honour
(147) Visiting a women's cemetery
(148) Not maintaining ties of kinship with close relatives
(149) Showing kindness by giving charity
(150) Hoarding
(151) A man not getting circumcised despite reaching puberty

Minor sins

(1) Looking where it is forbidden to look
(2) Loving the world
(3) Touching someone other than one's wife with lust
(4) Having sex with a strange woman, living in seclusion
(5) Using gold and silver utensils
(6) Cutting off contact with a Muslim for more than three days
(7) Laughing at a person praying while he is praying
(8) Urinating while standing
(9) Acting arrogantly
(10) Sitting with a transgressor
(11) Praying at an indecent time
(12) Spreading impurity in the masjid
(13) Turning one's face or back towards the Qiblah while urinating
(14) Uncovering one's private parts in solitude without a reason
(15) Travelling by a woman without a husband or a mahram
(16) To set a higher price for a product to get a higher price from another buyer when one has no intention of buying it.

(17) To hold back grain at a time of need, waiting for inflation.
(18) To offer a product based on a Muslim's relationship. (i.e., if there is talk of a relationship somewhere and the decision has not been made yet, present your relationship.
(19) If there is talk of a Muslim's relationship in a transaction, then make your offer.
(20) To transact outside the city with those who bring goods from outside.
(21) To buy and sell during the call to prayer for Friday.
(22) To compete with others by being polite.
(23) To keep a dog without the need to protect hunting or livestock.
(24) To walk past the necks of worshippers in the masjid.
(25) To delay the payment of Zakat after it is obligatory.
(26) To stand on the public roads and sell goods, causing inconvenience to passersby.
(27) Call prayer, enter the masjid, or sit in the masjid while in the state of Janabat.
(28) To pray. Placing hands on the waist or playing with clothes
(29) Turning the neck while praying and looking to the right and left
(30) Talking about worldly things in the masjid or doing something that is not worship
(31) Kissing a fasting person
(32) Pointing a weapon at your brother
(33) Cutting off the entire neck during slaughter
(34) Marrying an adult woman without the permission of her guardian
(35) Giving more than one divorce at a time
(36) Giving a divorce during menstruation
(37) Giving a divorce during the period of purity in which intercourse was performed
(38) Not treating all children equally
(39) Making fun of or praising someone excessively
(40) Walking on someone's land without permission
(41) Becoming an imam by force
(42) Prostrating on a picture while praying or praying in front of a picture
(43) Greeting a non-believer
(44) Dressing children in clothes that do not cover the Islamic veil
(45) Continuing to eat even after eating a full meal
(46) Suspecting a Muslim Doing
(47) Listening to the words of blood and fire
(48) Talking during the sermon
(Anwar al-Bayan)

Even minor sins are sins, and it is obligatory to avoid them. It is narrated from Umm al-Mominin Hazrat Aisha Siddiqah (may Allah be pleased with her) that the Messenger of Allah (ﷺ) said: Avoid even minor sins because they will also be held accountable by Allah. The angels assigned to record good and bad deeds also record them. (Mishkat al-Musabeh)

If a minor sin is committed out of fear of punishment and accountability, it is a minor sin; if it is done thinking it is not a problem, then it becomes a major sin. Not giving importance to an act prohibited in the Quran and Hadith is disbelief, whether it is a minor or a major sin. (Anwar al-Bayan)

Hazrat Abu Ayyub Ansari (may Allah be pleased with him) states that whoever takes a bath on Friday and has perfume with him should apply perfume. Wearing the best clothes, he went to the masjid and prayed as many rak'ahs as he could without disturbing anyone. Then, he sat quietly to listen to the sermon, and this act became an expiation for a minor sin until the following Friday.
(Al-Targheeb and Al-Tarheeb)

It is narrated from Hazrat Abu Dhar Ghaffari (RA) that one day in the winter season, the leaves of a tree fell due to autumn, so the Holy Prophet (ﷺ) went out and grabbed the branches of that tree (and shook them), and the leaves started falling from those branches. He (ﷺ) said, "O Abu Dhar!" Hazrat Abu Dhar (RA) said, "I am here, O Messenger of Allah (ﷺ)!" He (ﷺ) said, "When a servant prays sincerely for the sake of Allah, his sins are washed away in this way."
(Musnad Ahmad)

Hazrat Anas bin Malik (RA) narrated that the Messenger of Allah (ﷺ) visited a young man at the end of his life and asked him, "What is your condition at this time?" He said, "O Messenger of Allah (ﷺ)! My condition is that I hope for Allah's mercy, and I fear the punishment for my sins." He (ﷺ) said, "Whoever has these two states of hope and fear in his heart at such a time (i.e. at the time of death), Allah will surely grant him what he hopes for and will protect him from the punishment he fears." (Jami' Tirmidhi)

Jihad in the way of Allah

جهد and جهادٌ mean to exert oneself and to bear a burden beyond one's strength.

Imam Raghib (RA) says that جهادٌ means to attack with extreme force and to defend oneself from the enemy.

In the terminology of Sharia, to use force in a war fought against the infidels or polytheists, whether by sacrificing one's life, by fighting with wealth or by helping those who fight. That is, to help the Muslims with your intelligence and wisdom, your opinion and advice, or to join the Islamic army and support the army against the enemies of Islam. The aim of jihad is that the commands of Allah Almighty should always prevail in the world. The law of Allah should be enforced on the land of Allah, and its opponents and rebels should be beheaded.

Jihad is Fard Kifayah when there is no general declaration of war. But if the infidels attack a city of Muslims and commit acts against the Islamic State,

If they start a war, then jihad becomes obligatory on every Muslim. In this case, fighting the enemies and participating in jihad becomes obligatory for all the inhabitants of that city and state. If they need further help, it also becomes obligatory for those who live nearby in that state and city. Whoever neglects these responsibilities will be a sinner.

Allah says!

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهٌ لَّكُمْ وَعَسَى أَن تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ وَعَسَى أَن تُحِبُّوا
شَيْئًا وَهُوَ شَرٌّ لَّكُمْ وَاللّهُ يَعْلَمُ وَأَنتُمْ لاَ تَعْلَمُونَ O

(Surat al-Baqarah - 216)

Jihad has been imposed on you, and you find it precious, and maybe something you think is terrible, and it is better for you, and perhaps something you like is bad for you, and (The absolute truth) Only Allah knows. You do not know.

Allah says!

وَقَاتِلُوا الْمُشْرِكِينَ كَآفَّةً كَمَا يُقَاتِلُونَكُمْ كَآفَّةً وَاعْلَمُوا أَنَّ اللّهَ مَعَ الْمُتَّقِينَ O

(Surah At Taubah – 36)

And fight the polytheists all together as they fight you all together. And know that Allah is with the righteous.

Allah says!

انْفِرُواْ خِفَافاً وَثِقَالاً وَجَاهِدُواْ بِأَمْوَالِكُمْ وَأَنفُسِكُمْ فِي سَبِيلِ اللّهِ ذَلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ O

(Surah At Taubah – 41)

Go forth, light and heavy, and strive hard in the way of Allah with your wealth and your lives. That would be best for you if you only knew about it.

إِنَّ اللّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَالَهُم بِأَنَّ لَهُمُ الجَنَّةَ يُقَاتِلُونَ فِي سَبِيلِ اللّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ وَعْداً عَلَيْهِ حَقّاً فِي التَّوْرَاةِ وَالإِنجِيلِ وَالْقُرْآنِ وَمَنْ أَوْفَى بِعَهْدِهِ مِنَ اللّهِ فَاسْتَبْشِرُواْ بِبَيْعِكُمُ الَّذِي بَايَعْتُم بِهِ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ O

Surah At-Tawbah: 111)

Verily, Allah has purchased their lives and properties of the believers for (the price) that theirs shall be the Paradise. They fight for Allah's Cause, so they kill (others) and are killed. It is a promise in truth binding on Him in the Tourat (Torah), the Injeel (Gospel), and the Qur'an. And who is more faithful to his covenant than Allah? Then rejoice in the bargain which you have concluded. That is the supreme success. (111)

Allah says!

لاَّ يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُوْلِي الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللّهِ بِأَمْوَالِهِمْ وَأَنفُسِهِمْ فَضَّلَ اللّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنفُسِهِمْ عَلَى الْقَاعِدِينَ دَرَجَةً وَكُلاًّ وَعَدَ اللّهُ الْحُسْنَى وَفَضَّلَ اللّهُ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ أَجْراً عَظِيماً O

(Surah Al Nisa – 95)

Not equal are those of the believers who sit (at home), except those who are disabled (by injury or are blind or lame), and those who strive hard and fight for the Cause of Allah with their wealth and their lives. Allah has preferred in grades those who strive hard and fight with their wealth and live above those who sit (at home). Unto each,

Allah has promised good (Paradise), but Allah has preferred those who strive hard and fight above those who sit (at home) by a huge reward (95)

The word of Allah Almighty is!

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا هَلْ اَدُلُّكُمْ عَلٰى تِجَارَةٍ تُنْجِيْكُمْ مِّنْ عَذَابٍ اَلِيْمٍ ﴿١٠﴾ تُؤْمِنُوْنَ بِاللّٰهِ وَرَسُوْلِهٖ
وَتُجَاهِدُوْنَ فِيْ سَبِيْلِ اللّٰهِ بِاَمْوَالِكُمْ وَاَنْفُسِكُمْ ۗ ذٰلِكُمْ خَيْرٌ لَّكُمْ اِنْ كُنْتُمْ تَعْلَمُوْنَ ﴿١١﴾ يَغْفِرْ
لَكُمْ ذُنُوْبَكُمْ وَيُدْخِلْكُمْ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ وَمَسٰكِنَ طَيِّبَةً فِيْ جَنّٰتِ عَدْنٍ ۗ ذٰلِكَ
الْفَوْزُ الْعَظِيْمُ ﴿١٢﴾ وَاُخْرٰى تُحِبُّوْنَهَا ۗ نَصْرٌ مِّنَ اللّٰهِ وَفَتْحٌ قَرِيْبٌ ۗ وَبَشِّرِ الْمُؤْمِنِيْنَ ﴿١٣﴾

(Surat Al-Saf: 10 – 13)

O You who believe! Shall I guide you to a trade that will save you from a painful torment? (10) You believe in Allah and His Messenger (Muhammad ﷺ), and you strive hard and fight for the Cause of Allah with your wealth and your lives. That would be better for you if you knew it! (11) (If you do so) He will forgive you your sins, and admit you into Gardens under which rivers flow, and pleasant dwellings in Adn (Eden) Paradise; that is indeed the great success. (12) And also (He will give you) another (blessing) which you love, help from Allah (against your enemies) and a near victory. And give glad tidings (O Muhammad SAW) to the believers. (13)

All these verses are related to jihad, in which the believers are encouraged to engage in jihad and its worldly benefits are also explained. Therefore, whenever and wherever there is a need to fight the infidels, one should not shy away from jihad. Jihad is the secret of Islam's greatness and the Muslims' honour and superiority. Whenever the Muslims raised the flag of jihad, the flag of their greatness and exaltation continued to wave throughout the world, and the coin of their civilization and culture was established in the world. And since the Muslims forgot this vital duty of jihad, they became victims of humiliation and degradation. Their example became that of a worthless nation in the eyes of the world. Today, Muslims are humiliated and debased all over the world, and their civilization has become a counterfeit coin that they are not ready to adopt. This stigma of humiliation has covered Muslims all over the world, but they do not have any yearning, dedication or passion to remove it and achieve their greatness. Because cowardice and love of the world are prevalent in their hearts. Today's Muslims have become easy-going and fond of luxury. Muslim

governments are also devoid of Islamic sentiments and feelings; somewhat, they have become enemies of Islam. That is why the infidels are roaming around in the areas of Muslims and have made their lives miserable. They kill them as they wish and treat them as they want to. But there is a deathly silence in all Muslim countries. The Crusader powers and Zionist conspiracies are doing their work, but the rulers of Muslim countries are busy with luxury. Instead, they are determined to erase even the traces of Islam in their own countries. There are a few groups and movements that individually carry the banner of the greatness of Islam and jihad, but what can these few movements do in the face of the global powers of disbelief and their immense resources? Allah Almighty sometimes grants victory to a small number of people against a large number despite the lack of means and resources.

Allah Almighty has emphasized the importance of jihad in Surah At-Tawbah. The Messenger of Allah (ﷺ) had publicly announced that he would participate in the Battle of Tabuk and that all Muslims would participate in it. Violation of this command was not permissible. Most of those who violated it were hypocrites, and some believers were lagging due to temporary laziness. Allah Almighty accepted their repentance. Jihad is a sufficient obligation in general, and the ruling is that if a group of Muslims engages in jihad, the rest of the Muslims are exempted from this obligation. Yes, suppose the group participating in jihad is not enough and begins to be defeated. In that case, it becomes obligatory for the surrounding Muslims to come out to their aid and participate in jihad. And if this is not enough, then jihad becomes obligatory on Muslims from other parts of the state and even the whole world in such a situation and refusing it becomes forbidden. For this, the leader of the Muslims must announce this and invite the Muslims to jihad.

Like jihad in general, there are collective issues and campaigns of Islam and Muslims, which are also Fard Kifayah, like jihad. For these, it is also necessary for different groups of Muslims to be present so that all essential work continues and collective duties are also performed. Funeral prayers and the preparation and burial of the deceased for Muslim men, construction and supervision of Masajid, jihad, protection of Islamic borders, religious education and training. All of these are Fard Kifayah. Their responsibility is to the Muslims of the whole world. If some people are performing this duty to the extent necessary, the rest of the Muslims are relieved of this duty.

(Tafsir Ma'arif Al-Quran)

Hazrat Abu Hurairah (RA) narrates that the Messenger of Allah (ﷺ) was asked which deed was the best. He (ﷺ) said: Believing in Allah and His Messenger (ﷺ). It was asked which. He (ﷺ) said: Jihad in the way of Allah. It was asked which. He (ﷺ) said: Hajj Mabrur. (Sahih Bukhari and Muslim)

Hazrat Anas bin Malik (RA) narrated that the Messenger of Allah (ﷺ) said: Spending a morning or an evening in the way of Allah (jihad) is better than the world and what is in it. (Sahih Bukhari and Muslim)

It was narrated from Sahl bin Saad (may Allah be pleased with him) that the Messenger of Allah (ﷺ) said: "One day of guarding the frontier in the way of Allah is better than the world, and all that is in it, and a place in Paradise the size of a person's whip is better than the world, and all that is in it."
(Sahih Bukhari and Muslim)

It was narrated from Salman al-Farsi (may Allah be pleased with him) that I heard the Messenger of Allah (ﷺ) say: "One night and one day of guarding the frontier is better than a month of fasting and staying awake at night. And if he dies in that state, his good deeds will continue, and what he used to do, and his provision in Paradise will continue, and he will be safe from being put to trial." (Sahih Muslim)

It was narrated from Abu Hurairah (may Allah be pleased with him) that the Messenger of Allah (ﷺ) said: The wounded person who is wounded while fighting in the way of Allah will come on the Day of Resurrection with blood flowing from his wound, its colour will be the colour of blood, and its smell will be the smell of musk. (Sahih Bukhari and Muslim)

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said: There are one hundred levels in Paradise, which Allah has prepared for those who fight in the way of Allah. The distance between two levels is as great as between the heavens and the earth. (Sahih Bukhari)

Hazrat Abdur Rahman bin Jabr (RA) narrated that the Messenger of Allah (ﷺ) said: A servant's feet can't be covered with dust in the way of Allah (jihad), and then the fire of Hell touches them. (Sahih Bukhari)

Hazrat Zaid bin Khalid (RA) narrated that the Messenger of Allah (ﷺ) said: Whoever equips a warrior in the way of Allah (jihad) has indeed fought Jihad himself. And whoever looks after a Mujahid in his house with kindness has fought Jihad. (Sahih Bukhari and Muslim)

Narrated Anas bin Malik (RA): The Messenger of Allah (ﷺ) said: No one enters Paradise who would like to return to this world, and there is nothing for him on earth except martyrdom. He will wish to return to this world repeatedly and be martyred ten times because he will see the greatness (of martyrdom).
(Sahih Bukhari and Muslim)

Narrated Sahl bin Hanif (RA): The Messenger of Allah (ﷺ) said: Whoever sincerely asks Allah for martyrdom, Allah will raise him to the status of a martyr, even if death comes to him on his bed. (Sahih Muslim)

Narrated Uqbah bin Amir (RA): The Messenger of Allah (ﷺ) said: Whoever learns the art of archery and then abandons it (i.e. forgets it) is not one of us or says that he has undoubtedly disobeyed. (Sahih Muslim)

Hazrat Uqbah bin Amir (RA) narrates that the Messenger of Allah (ﷺ) said: Allah will admit three people into Paradise because of an arrow: the maker who made it with good intention, the archer and the one who drew the arrow from the quiver. Learn archery and riding, and your learning of archery is more beloved to me than your learning of riding. And whoever abandons the art of archery after being taught it out of reluctance, then he has abandoned a blessing that he has received, or he said: He is ungrateful for a blessing. (Sunan Abu Dawud)

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said: Whoever dies while he has fought in Jihad. If his soul does not think of fighting in Jihad, then he will die with a characteristic of hypocrisy. (Sahih Muslim)

Permission to War

1AH, 623 AD

Despite the treaties with the polytheists of Medina and the Jews, the Muslims and the Messenger of Allah (ﷺ) were in great danger. He (ﷺ) was living a very cautious life. The companions (may Allah be pleased with them) kept watch at night to protect him (ﷺ). The Quraysh of Makkah were always threatening. Allah Almighty permitted the Muslims to fight the infidels, and the Almighty said:

أُذِنَ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظُلِمُوا ۚ وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ ۝

(Surah Al-Hajj – 39)

Permission is given to those who fight because they are being wronged,
And Allah can help them.

When permission for war was given, the Muslims wisely planned to fight against the Quraysh of Makkah. They had two critical missions.

- Treaties of friendship, cooperation, and non-war were concluded with the tribes of the Quraysh, who lived around their trade routes or in the area between these routes and Medina.
- Sending patrols on these trade routes.

As part of the first plan, agreements were concluded with the surrounding Jews, including a friendship, cooperation, and non-war agreement with the tribe of Jahaniyah. The route to Medina, in general, and the route to Makkah, in particular, were kept under close watch, and the movement of the Quraysh was closely monitored.

The polytheists of Medina, the Jews and the surrounding Bedouin tribes were made to realize that the Muslims were powerful and that they had been relieved of their old weakness. By jeopardizing the economic and financial interests of the Quraysh, who were still determined to eradicate the Muslims, they should be persuaded to make peace so that the Muslims would be free to carry the message of Allah throughout the Arabian Peninsula.

The commandment of the obligation of Jihad

After Hazrat Abdullah bin Jahesh (RA) 's martyrdom, the commandment of the obligation of Jihad came in Sha'ban 2/AH.

Allah Almighty said:

وَقَاتِلُوْا فِيْ سَبِيْلِ اللّٰهِ الَّذِيْنَ يُقَاتِلُوْنَكُمْ وَلَا تَعْتَدُوْا ۭ اِنَّ اللّٰهَ لَا يُحِبُّ الْمُعْتَدِيْنَ ﴿١٩٠﴾ وَاقْتُلُوْهُمْ
حَيْثُ ثَقِفْتُمُوْهُمْ وَاَخْرِجُوْهُمْ مِّنْ حَيْثُ اَخْرَجُوْكُمْ وَالْفِتْنَةُ اَشَدُّ مِنَ الْقَتْلِ ۚ وَلَا تُقٰتِلُوْهُمْ عِنْدَ
الْمَسْجِدِ الْحَرَامِ حَتّٰى يُقٰتِلُوْكُمْ فِيْهِ ۚ فَاِنْ قٰتَلُوْكُمْ فَاقْتُلُوْهُمْ ۭ كَذٰلِكَ جَزَاۗءُ الْكٰفِرِيْنَ ﴿١٩١﴾
فَاِنِ انْتَهَوْا فَاِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ﴿١٩٢﴾ وَقٰتِلُوْهُمْ حَتّٰى لَا تَكُوْنَ فِتْنَةٌ وَّيَكُوْنَ الدِّيْنُ لِلّٰهِ ۭ
فَاِنِ انْتَهَوْا فَلَا عُدْوَانَ اِلَّا عَلَى الظّٰلِمِيْنَ ﴿١٩٣﴾

(Surah Al-Baqarah, 190-193)

And fight those who fight you in the Way of Allah, but transgress not the limits. Indeed, Allah likes not the transgressors. [This Verse is the first one revealed in connection with Jihad, but another supplemented it. (190) And kill them wherever you find them, and turn them out from where they have turned you out. And Al-Fitnah is worse than killing. And fight not with them at Al-Masjid-Al-Haram (the sanctuary at Makkah) unless they (first) fight you there. But if they attack you, then kill them. Such is the recompense of the disbelievers. (191) But if they cease, then Allah is Oft-Forgiving, Most Merciful. (192) And fight them until there is no more Fitnah (disbelief and worshipping of others along with Allah), and (all and every kind of) worship is for Allah (Alone). But if they cease, let there be no transgression except against Az-Zalimeen (the polytheists and wrong-doers). (193)

A few days after these verses were revealed, these other verses were revealed, in which the method of war is explained, its encouragement is given, and some rulings are also explained.

فَاِذَا لَقِيْتُمُ الَّذِيْنَ كَفَرُوْا فَضَرْبَ الرِّقَابِ ۭ حَتّٰٓى اِذَآ اَثْخَنْتُمُوْهُمْ فَشُدُّوا الْوَثَاقَ ۙ فَاِمَّا مَنًّۢا بَعْدُ
وَاِمَّا فِدَاۗءً حَتّٰى تَضَعَ الْحَرْبُ اَوْزَارَهَا ۚ ذٰلِكَ ۘ وَلَوْ يَشَاۗءُ اللّٰهُ لَانْتَصَرَ مِنْهُمْ ۙ وَلٰكِنْ
لِّيَبْلُوَا۟ بَعْضَكُمْ بِبَعْضٍ ۭ وَالَّذِيْنَ قُتِلُوْا فِيْ سَبِيْلِ اللّٰهِ فَلَنْ يُّضِلَّ اَعْمَالَهُمْ ﴿٤﴾ سَيَهْدِيْهِمْ

وَيُصْلِحُ بَالَهُمْ ﴿٥﴾ وَيُدْخِلُهُمُ الْجَنَّةَ عَرَّفَهَا لَهُمْ ﴿٦﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ تَنْصُرُوا

اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ ﴿٧﴾

(Surah Muhammad: 4 - 7)

So, when you meet (in the fight — Jihad in Allah's Cause), those who disbelieve smite (their) necks till when you have killed and wounded many of them, then bind a bond firmly (on them, i.e. take them as captives). Thereafter (is the time) either for generosity (i.e. free them without ransom) or ransom (according to what benefits Islam) until the war lays down its burden. Thus, [Allah orders you to continue carrying out Jihad against the disbelievers till they embrace Islam and are saved from the punishment in the Hellfire or at least come under your protection]. Still, if it had been Allah's Will, He could certainly have punished them (without you). But He lets you fight, to test some of you with others. But those who are killed in the Way of Allah, He will never let their deeds be lost. (4) He will guide them and set their state right. (5) And admit them to Paradise, which He has made known to them (i.e. they will know their places in Paradise better than they used to know their homes in the world). (Tafsir Ibn Kathir) (6) O you who believe! If you help (in the cause of) Allah, He will help you and make your foothold firm. (7)

He then condemned those who avoided the war.

وَيَقُولُ الَّذِينَ آمَنُوا لَوْلَا نُزِّلَتْ سُورَةٌ ۖ فَإِذَا أُنْزِلَتْ سُورَةٌ مُحْكَمَةٌ وَذُكِرَ فِيهَا الْقِتَالُ ۙ رَأَيْتَ الَّذِينَ

فِي قُلُوبِهِمْ مَرَضٌ يَنْظُرُونَ إِلَيْكَ نَظَرَ الْمَغْشِيِّ عَلَيْهِ مِنَ الْمَوْتِ ۖ فَأَوْلَىٰ لَهُمْ ﴿٢٠﴾

(Surat Muhammad - 20)

Those who believe say: "Why is not a Surah (chapter of the Qur'an) sent down (for us)? But when a decisive Surah (explaining and ordering things) is sent down, and fighting (Jihad — holy fighting in Allah's Cause) is mentioned (i.e. ordained) therein, you will see those in whose hearts is a disease (of hypocrisy) looking at you with a look of one fainting to death. But it was better for them (hypocrites) to listen to Allah and to obey Him. (20)

Musnad Ahmad, it is narrated by Hazrat Ibn Abbas, Hazrat Abu Hurairah, Hazrat Aisha Siddiqah, Hazrat Abu Bakr Siddiq, Zuhri, Saeed bin Jubayr, Mujahid, Urwah bin Zubayr, Zaid bin Aslam, Qatadah, Muqatil bin Hayyan and other Salaf (Peace be upon all of them) that the first verse revealed in the permission of Jihad is this:

أُذِنَ لِلَّذِيْنَ يُقٰتَلُوْنَ بِاَنَّهُمْ ظُلِمُوْا ۗ وَاِنَّ اللّٰهَ عَلٰى نَصْرِهِمْ لَقَدِيْرُ ۙ﴿٣٩﴾ اَلَّذِيْنَ اُخْرِجُوْا مِنْ
دِيَارِهِمْ بِغَيْرِ حَقٍّ اِلَّآ اَنْ يَّقُوْلُوْا رَبُّنَا اللّٰهُ ۗ وَلَوْلَا دَفْعُ اللّٰهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَّهُدِّمَتْ صَوَامِعُ
وَبِيَعٌ وَّصَلَوٰتٌ وَّمَسٰجِدُ يُذْكَرُ فِيْهَا اسْمُ اللّٰهِ كَثِيْرًا ۗ وَلَيَنْصُرَنَّ اللّٰهُ مَنْ يَّنْصُرُهٗ ۗ اِنَّ اللّٰهَ لَقَوِيٌّ
عَزِيْزٌ ﴿٤٠﴾ اَلَّذِيْنَ اِنْ مَّكَّنّٰهُمْ فِى الْاَرْضِ اَقَامُوا الصَّلٰوةَ وَاٰتَوُا الزَّكٰوةَ وَاَمَرُوْا بِالْمَعْرُوْفِ وَنَهَوْا عَنِ
الْمُنْكَرِ ۗ وَلِلّٰهِ عَاقِبَةُ الْاُمُوْرِ ﴿٤١﴾

(Surah Al-Hajj: 39 - 41)

Permission to fight (against disbelievers) is given to those (believers) who are fought against because they (believers) have been wronged, and indeed, Allah can give them victory. (39) Those who have been expelled from their homes unjustly only because they said: "Our Lord is Allah." - For had it not been that Allah checks one set of people through another, monasteries, churches, synagogues, and mosques, wherein the Name of Allah is mentioned much, would indeed have been pulled down. Verily, Allah will help those who help His (Cause). Indeed, Allah is All-Strong, All-Mighty. (40) Those (Muslim rulers) who, if We give them power in the land, (they) enjoin Iqamat-as-Salat. [i.e. to perform the five compulsory congregational Salat (prayers) (the males in mosques)], to pay the Zakat, and they enjoin Al-Maruf (i.e. Islamic Monotheism and all that Islam orders one to do), and forbid Al-Munkir (i.e. disbelief, polytheism and all that Islam has forbidden) [i.e. they make the Qur'an as the law of their country in all the spheres of life]. And with Allah rests the end of (all) matters (of creatures). (41)

The way the verses related to war were being revealed, it seemed that a major war was about to happen soon and that the Muslims would be the ones to achieve this victory. By considering these verses, it seems that Allah is somehow considering it as a sign to the Muslims that just as the polytheists have driven you out of there, you should drive them out as well. Then, in some way, orders are given to imprison them and crush the opponents. This indicates that the Muslims will achieve the final victory.

It is narrated from Hazrat Abu Hurairah (RA) that the Messenger of Allah (ﷺ) said! Allah takes responsibility for the person who goes out in His way (on Jihad). Allah says: "If he leaves his house except to fight in My way, to believe in Me, and to confirm My Messengers, I guarantee that I will admit him to Paradise or return him to the house from which he came with a reward and booty." By the One in Whose Hand is the soul of Muhammad (ﷺ), the Mujahid who is wounded in the

way of Allah will come on the Day of Resurrection as if he had been injured today (the wound will be fresh and blood will flow from it). Its colour will be that of blood, and its smell will be the smell of musk. By the One in Whose Hand is the soul of Muhammad (ﷺ), if I had not feared hardship for the Muslims, I would never have stayed behind an army that had set out for Jihad in the way of Allah. But I do not find the means to arrange for all the people to ride, nor do they find the means to do so, and it is challenging for them to stay behind me (so that I go and they stay behind in their homes). And by Him in Whose Hand is the soul of Muhammad (ﷺ), I only want to fight in the way of Allah and be killed, then fight and be killed, then fight and be killed again. (Muslim)

In this hadith, along with the virtue of fighting, the distinctive dignity of the believer is described that he will be raised on the Day of Judgment in a wounded state, bleeding as if he had been wounded today, and the smell of musk will be rising from this blood. This state will highlight the distinctive dignity and greatness of the mujahid in the field of judgment. This hadith also mentions the compassion and mercy of the Messenger of Allah (ﷺ) toward his Ummah. It is also stated about the passion of the Prophet (ﷺ) for Jihad that he repeatedly wished to be martyred in the way of Allah. Just as it is said about a martyr that after the Day of Judgment, he will want to, O Allah, send us back to this world so that we may be martyred in Your way again.

Hazrat Abu Bakr bin Abu Musa Al-Ashari (may Allah be pleased with him) narrated that I heard my father (Hazrat Abu Musa Al-Ashari (may Allah be pleased with him) say when he was facing the enemy that the Messenger of Allah (ﷺ) said: The gates of Paradise are in the shadow of swords. A dishevelled man stood up and said: O Abu Musa (may Allah be pleased with him)! Did you hear the Messenger of Allah (ﷺ) say this? They said: Yes. So he returned to his companions and said to them: "I bid you farewell." Then he broke the hilt of his sword and threw it away, then took his sword and went towards the enemy and kept on striking the enemy with it until he was martyred. (Muslim)

Hazrat Abu Abbas Abdur Rahman bin Jabr (RA) narrated that the Messenger of Allah (ﷺ) said! A servant's feet can't be covered with dust in the way of Allah (Jihad fi Sabil Allah), and then the Fire of Hell touches him. (Bukhari)

Hazrat Abdullah bin Amr bin Al-Aas (RA) narrated that the Messenger of Allah (ﷺ) said! Allah forgives every sin of a martyr except debt. (Muslim)

Hazrat Samura (RA) narrated that the Messenger of Allah (ﷺ) said! I saw two men come to me at night. They took me up a tree and took me to a magnificent house. I have never seen a home more attractive than this. They both said: This is the house of a martyr. (Bukhari)

(This is a lengthy hadith; the two men mean Gabriel (as) and Michael (as)

Hazrat Sahl bin Hanif (RA) narrated that the Messenger of Allah (ﷺ) said! Whoever sincerely desires martyrdom will be granted it, even if death comes to him on his bed. (Muslim)

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said: The martyr feels the pain of being killed as much as one of you feels the pain of being bitten by an ant. (Tirmidhi)

Hazrat Abdullah bin Abi Awfa (RA) narrated that the Messenger of Allah (ﷺ), during one of his days when he faced the enemy, waited until sunset. Then he stood up and said to the people: O people! Do not desire to fight the enemy and ask Allah for safety. So, when you face the enemy, stand firm and know that Paradise is in the shade of swords. Then he said: O Allah! The One who sent down the Book, the One who moves the clouds, the One who defeats the enemy's armies, defeats them twice and helps us against them.
(Bukhari and Muslim)

It was narrated from Sahl bin Saad (may Allah be pleased with him) that the Messenger of Allah (ﷺ) said: Two supplications are not rejected, or he said: they are rarely dismissed. The supplication is at the time of the call to prayer, and the supplication is at the time of fighting when there is a clash between them.
(Abu Dawud)

It was narrated from Abu Musa (may Allah be pleased with him) that when the Messenger of Allah (ﷺ) felt fear from the enemy people, he would say: O Allah! We find You against them and seek refuge in You from their mischief.
(Abu Dawud)

Hazrat Uqbah bin Amir Juhani (may Allah be pleased with him) narrated that I heard the Messenger of Allah (ﷺ) saying on the pulpit: Prepare your possible strength against these disbelievers. Then he said: Listen, strength means archery, beware strength means archery, beware strength means archery. (Muslim)

In his commentary on the command of Allah Almighty to provide and prepare the potential force for the enemy according to his time and circumstances, the Prophet (ﷺ) said that this refers to archery and repeated it three times to clarify its importance and emphasis because archery played a fundamental role in the art of war. Archery is not used in today's wars, so emphasizing this force means that weapons are thrown at the enemy from a distance. In its place are tanks, cannons, missiles and bombs. Similarly, for air warfare, the air force, warships and their equipment, and the navy, fleets, and submarines and their related equipment are essential. This command of the Quran and the Messenger of Allah (ﷺ) means the complete preparation and provision of the things mentioned above.

Muslims must arrange for all modern weapons and not neglect this task. Today's Muslims are negligent and lazy in this work, due to which the infidels have more knowledge of modern means of war, and they have dominated the world on their own; the Muslim rulers of the whole world are afraid of them. Unless the Muslims, according to this Quranic command, provide more than the infidels or equal to them or at least similar fighting power and capability, they will not be able to resist the invasion of the infidels and defeat the infidels. In contrast, the elimination of the power of infidels is necessary for the glory of Islam.

The virtues of a martyr in the blessed hadiths

Hazrat Anas bin Malik (RA) narrates that the Messenger of Allah (ﷺ) said! Whoever enters Paradise once does not like to return to the world, even if he gets everything on earth. When the martyr sees his honour and respect, he wishes to return to the world repeatedly and be martyred ten times by Allah Almighty. (Sahih Muslim)

Hazrat Abdullah bin Amr bin Al-Aas (RA) narrated that the Messenger of Allah (ﷺ) said: All the sins of a martyr are forgiven except debt. (Sahih Muslim)

Hazrat Anas bin Malik (RA) narrated that the Messenger of Allah (ﷺ) said: Whoever seeks martyrdom with a sincere heart, Allah will grant him the reward of martyrdom, even if he does not die as a martyr. (Sahih Muslim)

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said: Whoever is wounded in the way of Allah, that is, in Jihad, will come on the Day of Resurrection with blood flowing from his wound, its colour will be like blood, and its smell will be like musk. (Sahih Muslim)

Hazrat Fazala bin Ubaid (RA) narrated that the Messenger of Allah (ﷺ) said: Every dead person's deeds come to an end, but whoever is martyred while guarding in Jihad, his deeds will continue for him until the Day of Resurrection, and he will be safe from the trials and punishments of the grave. (Jami' Tirmidhi)

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said: The martyr feels the pain of his martyrdom only as much as any of you feels when bitten by an ant. (Mishkat Shareef)

Hazrat Bara' (RA) narrated that a man from the tribe of Banu Nabit of the Ansar came, embraced Islam, recited the Kalima and at that time went out with the caravan of Jihad and was martyred while fighting in Jihad. The Messenger of Allah (ﷺ) said: He did a little deed but received a great reward. (Sahih Muslim)

Hazrat Samurah bin Jundub (RA) narrated that the Messenger of Allah (ﷺ) said: I saw two men in my dream last night who came to me and took me up a tree and took me to a house that I have never seen before, and they both said to me: This is the house of the martyrs. (Sahih Bukhari)

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said: By the One in Whose Hand is my soul, If I were not afraid that many Muslims would not

be happy to be left behind me, and I do not have enough animals to carry them all, I would not have stayed behind any army fighting in the way of Allah. By Him in Whose Hand is my soul, my desire and longing are to be killed in the way of Allah, then be brought back to life, then be killed, then be brought back to life, then be killed. (Sahih Muslim)

Hazrat Abu Umamah (RA) narrated that the Messenger of Allah (ﷺ) said:

Nothing is more beloved to Allah than two drops and two marks. One is a tear shed out of fear of Allah, and the other is a drop of blood shed in the way of Allah. These two marks are: one is a tear that is shed in performing one of the obligatory duties, and, for example, a mark is left in the place of prostration after performing the prayer. (Jami' al-Tirmidhi)

Abu Dawud and Ibn Hayyan have narrated from Abu Darda (RA) that he heard the Messenger of Allah (ﷺ) say:

He will intercede on behalf of 70 of his family members. Musnad Ahmad and Tabarani have narrated from Hazrat Ubadah bin Samit (RA) and Tirmidhi (RA), and Ibn Majah (RA) have narrated from Hazrat Miqdam bin Madi Karb (RA) that the Messenger of Allah (ﷺ) said! On the Day of Resurrection, the prophets will intercede, followed by the great scholars and the martyrs. Bazzaz (RA) recorded this hadith and then wrote that the muezzin would intercede. The scholars who have been given precedence in intercession by martyrs in the hadith may refer to the staunch scholars knowledgeable about the truth. (Tafsir Mazhari)

Hazrat Anas bin Malik (RA) narrated that the mother of Hazrat Haritha bin Suraqah (RA) came to the Messenger of Allah (ﷺ). She said to the Messenger of Allah (ﷺ): "O Messenger of Allah (ﷺ)! My son, who was fighting with you against the disbelievers, was martyred in the Battle of Badr. If he is forgiven and in Paradise, I should be patient. Otherwise, I should express my sorrow, grief and shock to him. The Messenger of Allah (ﷺ) said: Mother of Haritha! Paradise is not one but many; each paradise is as far apart as the earth and the sky. There are a hundred paradises above and below; the highest is Paradise, Firdous, where your son is. (Mishkat Sharif)

In Mishkat Sharif, it is narrated that lamps are hanging near the Throne of Allah Almighty, and a place has been made for the martyrs to live in. They have become green birds, and their souls will fly into Paradise and go wherever they

want to eat and drink. (This matter is before the Day of Judgment; the rewards and honours they will receive on the Day of Judgment cannot be imagined.)

Hazrat Umar Farooq (ﷺ) used to pray: O Allah! Grant me the death of martyrdom and grant me death in the city of Your Messenger (ﷺ). Then he would say to himself: O Umar! How can these two things be combined; you ask for martyrdom, and you ask for the city of the Holy Prophet (ﷺ). Jihad takes place outside Medina; how can martyrdom be achieved while sitting in Medina? Then they would say that if Allah Almighty wills, He can bring both together. Indeed, Allah Almighty brought both together and showed them, and Hazrat Umar's (RA) prayer was accepted, and he was blessed with martyrdom in Medina.

Kind of a martyr

1. A person who dies at the hands of an infidel.
2. A person who is found dead in the field of jihad, and there is a mark of a wound on his body.
3. A person brought from the field of jihad in a wounded state. He has not yet received a bandage or food and drink, and if he dies, then he is a martyr.
4. A person who is killed by robbers or rebels.
5. A person whom a Muslim unjustly kills.

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said: "There are five martyrs!

1. One who dies of plague
2. One who dies of cholera
3. One who dies by drowning
4. One who dies by being crushed under a heavy object
5. One who is martyred in the way of Allah Almighty.
6. (Sahih Bukhari and Muslim)

Allama Jalaluddin Sayuti (RA) has written a list of (34) thirty-four people who come under the category of martyrs.

1. One who dies of a stomach disease
2. One who dies by drowning in water
3. One who dies by being crushed under a wall, etc.
4. (Dat al-Janab) A wound in the ribcage on one side of the chest and severe pain. This will cause death
5. Tuberculosis, in this disease, blood comes from the lungs through the mouth
6. One who dies during a journey
7. One who dies from epilepsy
8. One who dies due to fever
9. One who dies while protecting one's life and property
10. One who is killed unjustly.
11. One who dies in the love of chastity.
12. One who dies of leprosy.
13. One whom a wild animal kills.
14. One who is killed unjustly by a king, or one who was hiding from fear of it and died during that time.
15. One who dies from the bite of a poisonous animal or snake.
16. One who dies while seeking religious knowledge, whether teaching or writing.
17. One who calls for prayer with the intention of reward and does not take a salary.
18. One who speaks the truth.
19. One who dies while seeking lawful sustenance for himself and his family.
20. One who recites this prayer twenty-five times a day: (اللهم بارک لی فی موت و فیها بعد الموت)
21. One who arranges the Chasht (Dhuha) prayer observes three fasts every month and is committed to prayer.
22. One who dies while vomiting and nauseating during a sea voyage.
23. The one who follows the Sunnah during the times of trials.
24. The one who recites this verse four times during an illness dies of the same disease. لا اله الا انت سبحانک انی کنت من الظالمین
25. The one who recites Surah Yaa Sen every night.
26. The one who recites (اعوذ باللہ السمیع العلیم من الشیطان الرجیم) three times in the morning and The one who recites the last three verses of Surah Al-Hasher.
27. The one who sends blessings on the Holy Prophet (ﷺ) one hundred times daily.
28. The one who sincerely desires martyrdom.
29. The one who dies on Friday.

30. The one who guards the border for the war against the infidels.
31. The one who dies after falling from a horse.
32. The one who dies from the plague.
33. The one who dies by burning.
34. The one who dies during childbirth or before the completion of the period of postpartum hemorrhage.
    (Rawza-tul-Saleheen)

Rulings on the Burial of a Martyr

The ruling for a martyr is that he should be buried in his clothes without bathing. He is not shrouded, and his clothing has not been removed. However, any extra clothes, such as a coat or any heavy clothes worn on top in winter, can be removed. A chadar can be given if he needs a covering from above. The martyr's clothes are the shroud, even though the deceased is not covered by sewn clothes; for the martyr, his sewn clothes are his shroud. In the Hadith Shareef, it is said! The martyr should be buried with his wounds and his clothes.
(Mishkat Shareef)

Imam Shafi'i (may Allah be pleased with him) says that the funeral prayer of the martyr is not even performed. He should be buried as is now. He does not need your intercession. But Hazrat Imam Abu Hanifa (may Allah be pleased with him) said that the funeral prayer of the martyr should be offered. (Islahi Mwaiz)

Rewards for the martyr

1. A martyr deserves a great reward:

فَلْيُقَاتِلْ فِيْ سَبِيْلِ اللّٰهِ الَّذِيْنَ يَشْرُوْنَ الْحَيٰوةَ الدُّنْيَا بِالْاٰخِرَةِ ۗ وَمَنْ يُّقَاتِلْ فِيْ سَبِيْلِ اللّٰهِ فَيُقْتَلْ
اَوْ يَغْلِبْ فَسَوْفَ نُؤْتِيْهِ اَجْرًا عَظِيْمًا ﴿٧٤﴾ وَمَا لَكُمْ لَا تُقَاتِلُوْنَ فِيْ سَبِيْلِ اللّٰهِ وَالْمُسْتَضْعَفِيْنَ
مِنَ الرِّجَالِ وَالنِّسَآءِ وَالْوِلْدَانِ الَّذِيْنَ يَقُوْلُوْنَ رَبَّنَآ اَخْرِجْنَا مِنْ هٰذِهِ الْقَرْيَةِ الظَّالِمِ اَهْلُهَا ۚ
وَاجْعَلْ لَّنَا مِنْ لَّدُنْكَ وَلِيًّا ۚ وَّاجْعَلْ لَّنَا مِنْ لَّدُنْكَ نَصِيْرًا ﴿٧٥﴾

(Surat al-Nisa: 74 - 75)

Let those (believers) who sell the life of this world for the Hereafter fight in the Cause of Allah, and whosoever fights in the Cause of Allah and is killed or gets victory, We shall bestow on him a great reward. (74) And what is wrong with you that you fight not in the Cause of Allah, and for those weak, ill-treated and oppressed among men, women, and children, whose cry is: "Our Lord! Rescue us from this town whose people are oppressors; and raise for us from You one who will protect, and raise for us from You one who will help." (75)

2. The reward for the souls of the martyrs is Paradise.

اِنَّ اللّٰهَ اشْتَرٰى مِنَ الْمُؤْمِنِيْنَ اَنْفُسَهُمْ وَاَمْوَالَهُمْ بِاَنَّ لَهُمُ الْجَنَّةَ ۗ يُقَاتِلُوْنَ فِيْ سَبِيْلِ اللّٰهِ
فَيَقْتُلُوْنَ وَيُقْتَلُوْنَ ۖ وَعْدًا عَلَيْهِ حَقًّا فِي التَّوْرٰىةِ وَالْاِنْجِيْلِ وَالْقُرْاٰنِ ۗ وَمَنْ اَوْفٰى بِعَهْدِهٖ مِنَ اللّٰهِ
فَاسْتَبْشِرُوْا بِبَيْعِكُمُ الَّذِيْ بَايَعْتُمْ بِهٖ ۗ وَذٰلِكَ هُوَ الْفَوْزُ الْعَظِيْمُ ﴿١١١﴾

(Surah At-Tawbah - 111)

Verily, Allah has purchased the lives and properties of the believers for (the price) that theirs shall be Paradise. They fight for Allah's Cause, so they kill (others) and are killed. It is a promise in truth which is binding on Him in the Tourat (Torah) and the Injeel (Gospel) and the Qur'an. And who is more faithful to his covenant than Allah? Then rejoice in the bargain which you have concluded. That is the supreme success. (111)

3. There is a new life after the death of the martyrs.

وَلَا تَقُوْلُوْا لِمَنْ يُّقْتَلُ فِيْ سَبِيْلِ اللّٰهِ اَمْوَاتٌ ۗ بَلْ اَحْيَآءٌ وَّلٰكِنْ لَّا تَشْعُرُوْنَ ﴿١٥٤﴾

(Surah Al-Baqarah - 154)

And say not of those who are killed in the Way of Allah, "They are dead." Nay, they are living, but you perceive it not. (154)

4. The martyrs receive sustenance from Allah.

وَلَا تَحْسَبَنَّ الَّذِيْنَ قُتِلُوْا فِيْ سَبِيْلِ اللّٰهِ اَمْوَاتًا ۗ بَلْ اَحْيَآءٌ عِنْدَ رَبِّهِمْ يُرْزَقُوْنَ ﴿١٦٩﴾
فَرِحِيْنَ بِمَآ اٰتٰىهُمُ اللّٰهُ مِنْ فَضْلِهٖ ۙ وَيَسْتَبْشِرُوْنَ بِالَّذِيْنَ لَمْ يَلْحَقُوْا بِهِمْ مِّنْ خَلْفِهِمْ ۙ
اَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ﴿١٧٠﴾ يَسْتَبْشِرُوْنَ بِنِعْمَةٍ مِّنَ اللّٰهِ وَفَضْلٍ ۙ
وَّاَنَّ اللّٰهَ لَا يُضِيْعُ اَجْرَ الْمُؤْمِنِيْنَ ﴿١٧١﴾

(Surah Al-Imran: 169 - 171)

Think not of those who are killed in the Way of Allah as dead. Nay, they are alive, with their Lord, and they have provision- (169) They rejoice in what Allah has bestowed upon them of His Bounty, rejoice for the sake of those who have not yet joined them, but are left behind (not yet martyred) that on them no fear shall come, nor shall they grieve. (170) They rejoice in a Grace and a Bounty from Allah and that Allah will not waste the reward of the believers. (171)

5. The martyr is rewarded by Allah Almighty.

وَمَنْ يُّطِعِ اللّٰهَ وَالرَّسُوْلَ فَاُولٰٓئِكَ مَعَ الَّذِيْنَ اَنْعَمَ اللّٰهُ عَلَيْهِمْ مِّنَ النَّبِيّٖنَ وَالصِّدِّيْقِيْنَ وَالشُّهَدَآءِ
وَالصّٰلِحِيْنَ ۚ وَحَسُنَ اُولٰٓئِكَ رَفِيْقًا ﴿٦٩﴾ ذٰلِكَ الْفَضْلُ مِنَ اللّٰهِ ۗ وَكَفٰى بِاللّٰهِ عَلِيْمًا ﴿٧٠﴾

And whoso obeys Allah and the Messenger (Muhammad ﷺ), then they will be in the company of those on whom Allah has bestowed His Grace, of the Prophets, the Siddiqeen (those followers of the Prophets who were first and foremost to believe in them, like Abu Bakr As-Siddiq radhiallahu'anhu), the martyrs, and the righteous. And how excellent these companions are! (69) Such is the Bounty from Allah, and Allah is Sufficient as All-Knower. (70) (Surat al-Nisa: 69 - 70)

6. Forgiveness of the sins of the martyr.

It was narrated from Miqdad bin Madi Karb (RA) that the Messenger of Allah (ﷺ) said: There are six special rewards for the martyr with Allah Almighty:

01. *He is forgiven with the first drop of blood and shown his place in Paradise.
02. *He is saved from the torment of the grave.
03. *He is protected from the great encirclement of the Day of Judgment.
04. *A crown of dignity will be placed on his head, a ruby of which will be better than the world and all its things.
05. *He will be married to the best (27) beautiful and large-eyed Houris.
06. *His intercession will be accepted by (70) seventy of his relatives. (Jami' Tirmidhi)

7. The first to enter Paradise will be the servants of Paradise.

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said: The first three people to enter Paradise are a martyr, a pure person, and a gentle person.
(Jami' al-Tirmidhi)

8. The heirs of Paradise without reckoning

Hazrat Naeem bin Hammar (RA) narrated that a man asked the Prophet (ﷺ): Who are the best martyrs?
He (ﷺ) said: Those who join the ranks of the enemy and do not turn their faces back until they are martyred, these are the ones who will reside in the palaces of Paradise. Allah Almighty will smile upon them, and when Allah Almighty smiles upon someone in this world, they will not be called to account.
(Musnad Ahmad)

9. The martyr will go to Paradise:

Hazrat Hasna ibn Mu'awiyah (RA) said: My uncle narrated to me that I asked the Prophet (ﷺ) who would go to Paradise. The Prophet (ﷺ) said: The Prophets will go to Paradise, the martyr will go to Paradise, the newborn (who died) will go to Paradise, and the girl who was buried alive will go to Paradise.
(Sunan Abu Dawud)

10. People who will receive the certificate of Paradise:

Hazrat Abu Hurairah (may Allah be pleased with him) reported that the Messenger of Allah (ﷺ) said!
Allah Almighty has guaranteed that whoever goes out in My way (for Jihad) and is a Jihadist, a believer, and a witness to My Messenger (ﷺ), then I guarantee that I will admit him to Paradise. I will send him back to his home, where he went out for Jihad with a reward and booty. By the One in Whose Hand is the soul of Muhammad (ﷺ), the wound that a Mujahid receives in the way of Allah will come on the Day of Resurrection in a state of wound that blood will flow from its wound, and its colour will be the colour of blood, and its smell will be like musk.

And by the One in Whose Hand is my soul! Were it not for the hardships that the Muslims were to suffer because of me, I would never have remained behind the Jihadist army in the way of Allah Almighty. Still, I am not spacious enough for the people, and it would be painful for them to remain behind without me. And by the One in Whose Hand is the soul of Muhammad (ﷺ)! I love to fight in the way of Allah and be killed, then fight and be killed, then fight and be killed.
(Sahih Bukhari, Sahih Muslim)

11. The tent of the martyr will be under the shade of the Throne:

It was narrated from Utbah bin Salamah (may Allah be pleased with him) that the Messenger of Allah (ﷺ) said:

Three types of people will be killed:
A believer who strives in Allah's way with his life and wealth until he fights against the enemies (infidels) and is killed is a martyr who has passed the test and will be in Allah's special tent under the Throne. The prophets are superior to him only in the degree of prophethood.

A believer who is afraid because of his sins and mistakes strives in the way of Allah with his life and wealth; then, it is as if he had washed away his sins and errors. Indeed, the sword removes sins. And he can enter Paradise from any gate he wishes. Indeed, Paradise has eight gates, and Hell has seven gates, one above and one below.

He is a hypocrite who strives in the way of Allah with his life and wealth until he fights against the enemies (infidels) and is killed; then, he is in the fire of Hell because the sword does not remove hypocrisy.
(Kitab al-Jihad by Ibn Mubarak, Sunan al-Kubra by Bayhaqi)

12. The smell of musk from the wound of a martyr:

Hazrat Abu Hurairah (may Allah be pleased with him) narrated that the Messenger of Allah (ﷺ) said: Whoever is wounded in the way of Allah (while fighting) will come on the Day of Resurrection with blood flowing from his wound and its colour will be like blood but its smell will be like musk.
(Sahih Muslim)

Hazrat Mu'adh ibn Jabal (may Allah be pleased with him) said: The Messenger of Allah (ﷺ) said: Whoever is wounded in the way of Allah and when he comes on the Day of Resurrection, his smell will be like musk and his colour will be like saffron and he will have the seal of martyrdom on him. And whoever asks Allah for martyrdom, Allah will give him the reward of a martyr, even if he dies on his bed. (Sahih Ibn Habban)

13. The martyr will enter Paradise without being held accountable:

Hazrat Abdullah bin Umar (RA) narrates that the Messenger of Allah (ﷺ) said to me! Do you know who the first group of my Ummah is to enter Paradise? I said that Allah and His Messenger (ﷺ) know best. He spoke! Those who fought in the way of Allah will come to the gate of Paradise on the Day of Resurrection and knock on it, then the gatekeeper of Paradise will ask them, "Have you been

accounted for?" They will reply. "What is our account for? Our condition was that the swords were constantly on our shoulders until death came to us."

The Holy Prophet (ﷺ) said! The gates of Paradise will be opened for them, and they will enter Paradise forty years before the people enter it and rest in it. (Mustadrak Al-Hakim)

14. Allah smiles upon seeing a martyr:

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said! There are two people upon whom Allah smiles, one of whom kills the other, and then both enter Paradise. The companions (may Allah be pleased with them) said:

O Messenger of Allah (ﷺ)! How is that?

He (ﷺ) said: This one was martyred and entered Paradise, and the other, who was a murderer, repented, and Allah accepted his repentance and guided him to Islam, then he too was martyred while fighting in the way of Allah. Allah smiles upon seeing them both together in Paradise.
(Sahih Muslim)

15. The descent of the Houris upon the martyrs:

Hazrat Abdullah bin Umar (may Allah be pleased with him) narrated that the Messenger of Allah (ﷺ) passed by a hut with his companions. A villager came out of the hut and asked, "What are you doing?" He was told that the Messenger of Allah (ﷺ) and his companions were going on a jihad. He asked, "Will there be any benefit from this world?" He said: "Yes." There will be booty which will be distributed among the Muslims." He saddled his camel and set out with the army. He used to bring his camel closer to the camel of the Messenger of Allah (ﷺ), and the companions used to move his camel away from the camel of the Messenger of Allah (ﷺ). The Messenger of Allah (ﷺ) said, "Let this villager come closer to me, by the One in Whose Hand is my life! He is one of the kings of Paradise."

Narrated Abdullah bin Umar (RA): Then there was a battle with the enemy, and this man was martyred. The Messenger of Allah (ﷺ) was informed. He came to his body, sat on its head, started smiling, then turned away. We said, "O Messenger of Allah (ﷺ)! First, we saw you smiling, and then you turned your face away." He (ﷺ) said, "The reason for my smiling was that I had seen the mercy

and forgiveness of Allah Almighty." Then suddenly, the Houris descended from Paradise and sat at his head, and I turned my face away.
(Shub al-Iman by al-Bayhaqi)

16. The martyr is in Firdous Paradise:

Hazrat Anas bin Malik (RA) narrated that a young companion, Hazrat Haritha (RA), was martyred in the Battle of Badr. His mother came to the Messenger of Allah (ﷺ) and said: O Messenger of Allah (ﷺ)! You know how dear Haritha (RA) was to me. If he is in Paradise, I will be patient and hope for a reward. But if he is in some other place, then look at how I cry and howl. The Messenger of Allah (ﷺ) said: May Allah have mercy on you, have you gone mad? Is there any Paradise there? There are many Paradises, and as far as Haritha (RA) is concerned, he is in the highest Paradise, the Paradise of Firdous.
(Sahih Bukhari)

17. The fragrance of paradise to the martyr in this world:

It is narrated from Hazrat Anas bin Malik (RA) that his uncle, Hazrat Anas bin Nadr (RA), could not participate in the Battle of Badr. Therefore, he expressed his feelings and said, "I was with the Messenger of Allah (ﷺ), but I was not able to participate in the first battle. Now, if Allah allows me to fight alongside the Messenger of Allah (ﷺ), how can I fight without courage?"

When the Muslims faced a temporary defeat on the day of the Battle of Uhud, Hazrat Anas bin Nadr (RA) said: O Allah! I seek Your forgiveness for what these Muslims did today (by disobeying the command of our Prophet (ﷺ) due to a mistake in their judgment), and I express my deep sorrow for what the polytheists did (to the bodies of Your Prophet (ﷺ), Muslims and martyrs).

Then he moved forward and met Hazrat Saad bin Muadh (RA). Hazrat Anas bin Nadr (RA) said to him: Saad! Where are you going? I can smell the fragrance of Paradise from the foothills of Uhud. Saying this, he moved forward, entered the enemy ranks, and fought fiercely until he was martyred. His body was unrecognizable. His sister Hazrat Rabi' bint Nadr (RA) recognized him from the tips of his fingers. He had more than eighty (80) wounds. Spears, swords, and arrows caused these wounds and lacerations. (Sahih Bukhari)

18. The martyr is given a beautiful appearance:

It was narrated from Anas bin Malik (RA) that a black man came to the Messenger of Allah (ﷺ) and said: O Messenger of Allah (ﷺ)! I am a black man

with an ugly appearance who smells terrible, and I have no wealth. Where will my abode be if I fight the disbelievers and am martyred?

He (ﷺ) said: In Paradise. So, he was martyred while fighting on the battlefield. The Messenger of Allah (ﷺ) came to him and said: Allah has made your face white and beautiful, and has changed your bad smell into fragrance, and has increased your wealth. Then he (ﷺ) said: I saw his wife, Hur Ain, lifting his cloak and wanting to enter between it and his body. (Mustadrak al-Hakim)

19. Only martyrdom takes a martyr to Paradise:

Hazrat Abu Hurairah (RA) narrated that Amr bin Aqeesh used to lend money to people during the period of ignorance and took interest in it. But he could not bear to convert to Islam without taking interest, so he refused to accept Islam. Then, on the day of the Battle of Uhud, he came to his neighbourhood and asked, "Where have my uncle's sons gone?" People said, "They have gone to the Battle of Uhud." Then he asked about someone else. He got an answer! They are also in Uhud.
He donned his war gear, mounted his horse, and headed towards Uhud. When the Muslims present in Uhud saw him coming towards them, they were surprised and asked him, "Amr, where are you?" He said, "I have become a Muslim." Afterward, the battle began, and he was injured while fighting. He was taken to his family in an injured state. Hazrat Saad bin Muadh (RA) asked Amr's sister whether he fought out of national pride and in support of his people or out of anger in support of Allah, the Exalted and Glorious. Amr said: I did not fight for the people, but out of anger for Allah alone and in support of the Messenger of Allah (ﷺ). After that, he was martyred and entered Paradise even though he had not prayed a single prayer.
(Sunan Abu Dawud)

Ibn Hisham had written that when the companions mentioned Hazrat Asaram (RA) to the Messenger of Allah (ﷺ), he said: He is from the people of Paradise. (Sirah Ibn Hisham)

20. Angels' Bathing the Martyr:

Hazrat Abdullah bin Zubair (RA) narrated that Hanzalah bin Abi Amir (RA) reached Abu Sufyan while fighting and was about to kill him when Shaddad bin Aswad stabbed Hazrat Hanzalah (RA) with his sword, which resulted in his martyrdom. After his martyrdom, the Messenger of Allah (ﷺ) said: "Angels are bathing your companion Hanzalah (RA). Ask his wife what the reason for this is." When the wife was asked, she said he needed to bathe that day, but he set out

on the way of Allah as he was. Hearing this, the Messenger of Allah (ﷺ) said: "That is why the angels bathed Hanzalah (RA).
(Seerah Ibn Habban)

Hazrat Ibn Abbas (RA) narrated that the Messenger of Allah (ﷺ) said: "I saw angels bathing Hamza bin Abdul Muttalib (RA) and Hanzalah bin Rahab (RA). (Kanz al-Ummal)

It is written in Mustadrak al-Hakim that when Hazrat Hamza bin Abdul Muttalib (RA), the uncle of the Prophet (ﷺ), was killed (martyred), he was in a state of impurity. The Prophet (ﷺ) said: The angels bathed him.

21. The shadow of angels on the martyr:

Hazrat Jabir bin Abdullah (may Allah be pleased with him) says: When my father was martyred in the Battle of Uhud, I would repeatedly remove the cloth from his face and visit him and weep. The companions of the Prophet (ﷺ) used to forbid me from doing so, but the Messenger of Allah (ﷺ) did not forbid me at all. Seeing this scene, my aunt Fatima also started crying, to which the Messenger of Allah (ﷺ) said: You cry or be silent until you lift the dead body; the angels are shading it with their wings. (Sahih Bukhari)

22. Allah's direct conversation with the martyr:

Hazrat Jabir bin Abdullah (may Allah be pleased with him) says: The Messenger of Allah (ﷺ) saw me distressed and said:

O Jabir, come here and let me tell you something. Allah Almighty has spoken to everyone until now, but He spoke to your father before him. Allah Almighty asked, "O My servant! Ask me, and I will give it to you."
Your father said: O my master! I request that I be sent back to this world and be killed again in Your way. Allah Almighty said to Abdullah (RA), "I have decided that those who have come here will not be able to return to this world."
Hearing this, Abdullah said: O my Lord! Then those behind me will be informed of the reward to be given to me.

This verse was revealed upon this:

وَلَا تَحْسَبَنَّ الَّذِيْنَ قُتِلُوْا فِيْ سَبِيْلِ اللّٰهِ اَمْوَاتًا ۗ بَلْ اَحْيَآءٌ عِنْدَ رَبِّهِمْ يُرْزَقُوْنَ ﴿١٦٩﴾

(Surah Ale Imran – 169)

Think not of those who are killed in the Way of Allah as dead. Nay, they are alive, with their Lord, and they have provision- (169)
(Tirmidhi, Mustadrak Al-Hakim)

23. The food, drink, and abode of the martyrs are very excellent:

Hazrat Abdullah bin Abbas (RA) says that the Messenger of Allah (ﷺ) addressed us and informed us that your brothers who were martyred in Uhud, Allah Almighty had placed their souls in the bellies of green birds. They fly over the rivers of Paradise, eating the fruits of the trees around the rivers, and then they come and sit in the lamps, which are made of gold and are hanging under the Throne.
When these martyrs saw that their food, drink, and shelter were excellent, they said, "Would that our brothers in the world would know the reward that Allah has given us and that they would not be lazy in Jihad and would not flee from the battle?"

Upon this, Allah Almighty revealed this verse:

وَلَا تَحْسَبَنَّ الَّذِيْنَ قُتِلُوْا فِيْ سَبِيْلِ اللّٰهِ اَمْوَاتًا ۗ بَلْ اَحْيَآءٌ عِنْدَ رَبِّهِمْ يُرْزَقُوْنَ ﴿١٦٩﴾
فَرِحِيْنَ بِمَآ اٰتٰىهُمُ اللّٰهُ مِنْ فَضْلِهٖ ۙ وَيَسْتَبْشِرُوْنَ بِالَّذِيْنَ لَمْ يَلْحَقُوْا بِهِمْ مِّنْ خَلْفِهِمْ ۙ
اَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ﴿١٧٠﴾ يَسْتَبْشِرُوْنَ بِنِعْمَةٍ مِّنَ اللّٰهِ وَفَضْلٍ ۙ
وَّاَنَّ اللّٰهَ لَا يُضِيْعُ اَجْرَ الْمُؤْمِنِيْنَ ﴿١٧١﴾

(Surah Al-Imran: 169 - 171)

Think not of those who are killed in the Way of Allah as dead. Nay, they are alive, with their Lord, and they have provision- (169) They rejoice in what Allah has bestowed upon them of His Bounty, rejoice for the sake of those who have not yet joined them, but are left behind (not yet martyred) that on them no fear shall come, nor shall they grieve. (170) They rejoice in a Grace and a Bounty from Allah and that Allah will not waste the reward of the believers. (171)
(Musnad Ahmad)

24. The martyr receives a full reward according to his sacrifice:

Hazrat Abdullah bin Umar (RA) narrated that the Messenger of Allah (ﷺ) said: If a group of Mujahideen goes out for Jihad and returns safe and sound with booty, they will receive two parts of the reward in cash, and if a group of Mujahideen does not get the booty, they will be given the full reward.
(Sahih Muslim)

25. Hospitality of the martyrs by Allah Almighty:

Hazrat Abdullah bin Masood (RA) says: We asked the Messenger of Allah (ﷺ) about the meaning of this verse (Surah Al-Imran, 169), and he (ﷺ) said:

The souls of these martyrs are in the form of green birds inside lamps. Their abode is in lamps hanging near the Throne. They eat and drink wherever they want and then return to their lamps. They were engrossed in their lives when their Lord looked at them and asked, "Do you need anything else?" They said: O our Lord! Now, what else should we ask for? We can walk wherever we want in Paradise; the blessings are beyond our desires. Allah Almighty asked them this three times? So, the martyrs thought Allah Almighty was repeatedly asking them until they asked for something, at which point Allah Almighty would keep asking. Finally, they said! O Allah! We request to return our souls to our bodies in this world so we may be martyred again in Your path.
(Sahih Muslim)

26. Blessings of Paradise even before martyrdom:

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) sent ten companions to preach Islam at the request of the infidels and appointed Hazrat Asim bin Thabit Al-Ansari (RA) as their leader. He was the maternal grandfather of Hazrat Umar (RA). When he reached the place of Hada, between Makkah and Usfan, a tribe of Banu Hudhail heard of their arrival; the name of this tribe was Banu Lehyan. A hundred men of this tribe set out to pursue the companions with their arrows.

Finally, they reached where the Muslims had camped for a while. Seeing the date stones there, they said they were from Yathrib. Indeed, these people are Muslims, and they started following in their footsteps. Hazrat Asim bin Thabit (RA) and his companions felt they were being pursued, so they stopped at a safe place. The people of Banu Lehyan reached there and surrounded them. They said, "Come down and surrender yourselves to us. We will not kill any of you." At this, Hazrat Asim bin Thabit (RA) said to his companions, "I will not surrender myself to these infidels," and he prayed to Allah Almighty:

اَللّٰهُمَّ اَخْبِرْ عَنَّا نَبِيَّكَ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ

O Allah, inform your Prophet (ﷺ) about us.

An army of one hundred men from this tribe started shooting arrows at the Muslims, due to which Hazrat Asim bin Thabit (RA) and six of his companions were martyred. They captured the remaining three companions. Among them were Hazrat Khubaib (RA), Hazrat Zaid bin Dasna (RA), and Hazrat Abdullah bin Tariq

(RA). They tied all three of them with ropes. Hazrat Abdullah bin Tariq (RA) said, "This is the beginning of your betrayal. By Allah! I will never go with you." They tried to take him by force, and in this quarrel, he was martyred.

Now, these two companions took Hazrat Khubaib (RA) and Hazrat Zaid (RA) with them, went to Makkah, and sold them to the infidels of Makkah. This happened after the Muslims' revenge at the Battle of Badr and their weakness at the Battle of Uhud. The sons of Harith bin Naufal bought Hazrat Khubaib (RA) because Hazrat Khubaib (RA) had killed his father, Harith bin Amir, in the Battle of Badr. For a few days, they kept Hazrat Khubaib (RA) imprisoned in the house. Then, they planned to kill Hazrat Khubaib (RA). During this time, Hazrat Khubaib (RA) asked Harith's daughter for a razor to clean his hair, and Harith's daughter gave him a razor. After some time, a small child of the same woman went to him while playing. The child's mother was unaware of this. The mother saw the child sitting on Hazrat Khubaib's (RA) lap, holding a razor. Seeing this, she became frightened and started shouting. Seeing his panic, Hazrat Khubaib (RA) said, "Don't be afraid, I will not kill this child, I will not do such a vile act." Then, he left the child with his mother.

Then the woman said! By Allah! I have never seen a prisoner better than Khubayb (RA). By Allah! One day, I saw him holding a bunch of grapes in his hand and eating them, even though he was chained and there was no fruit available in Makkah then. She said that this was the provision that Allah Almighty had given to Khubaib (RA).

When they started to take Hazrat Khubaib (RA) outside the limits of the Haram to kill him, Hazrat Khubaib (RA) said to them, "Let me pray two rak'ahs." They gave permission, and Hazrat Khubayb (RA) prayed two rak'ahs and said: By Allah! If it were not for the fear that you would say that he is prolonging his prayer for fear of death, I would have prolonged his prayer even more. Then he prayed: "
O Allah! Count them one by one, then scatter them and kill them and do not leave any of them." (Later, it happened as he had prayed)

Then he recited some verses, the translation of which is as follows:
If I am killed while I am a Muslim, what does it matter? Whichever side I fall on, this field is adorned for the sake of Allah. This whole scene is for the sake of the Lord, who, if He wills, can join the limbs torn apart and bless them.

Then Uqbah Abu Saroha, the son of Harith, martyred Hazrat Khubaib (RA). On the day this calamity befell the Companions, Allah Almighty informed the Messenger of Allah (ﷺ) of this incident. When some of the polytheists of Quraysh received the news that Hazrat Asim bin Thabit (RA) had been killed, they sent their men to behead his body so that they could be sure that Asim (RA) had

indeed been killed because, in the Battle of Badr, they had killed the leader of the polytheists, Uqbah bin Abi Moet. Allah Almighty sent a swarm of wasps to protect Hazrat Asim (RA), and they started flying around Hazrat Asim (RA)'s body and protecting it. The people sent by Quraysh could not even come close to his body, and they could not desecrate his body. (Sahih Bukhari)

27. Proud of the martyr of Allah Almighty:

Hazrat Abdullah bin Masood (RA) narrated that the Messenger of Allah (ﷺ) said: Allah Almighty is proud of two types of people. One is the one who gets up at night to pray with his wife and children, leaving his warm bed. Then Allah Almighty says: O angels! Look at My servant who, out of the desire for reward from Me and fear of My arrest, left his warm bed for prayer in the company of his wife and children.

The second is the man in Jihad in Allah's way. If his companions flee, he returns to the field, thinking about what is the punishment for fleeing from Jihad and the reward that will be given in the future, and sheds his blood out of desire for reward and fear of being caught by Allah. Allah is proud of this servant before the angels, saying, "Look at this servant of Mine; he did not return out of desire for the blessings that are with Me and fear of being caught by Me, but he shed his blood."
(Sunan Abu Dawud, Mustadrak al-Hakim)

28. The martyr of Allah is victorious:

It was narrated from Anas bin Malik (RA) that some people came to the Messenger of Allah (ﷺ) and said: "Send some of your people with us to teach us the Quran and Sunnah." So, he (ﷺ) sent seventy companions with them. These companions were called reciters. Among these reciters was my maternal uncle, Hazrat Haram (RA). The habit of these people was to recite the Quran at night and to do research and teaching. These people used to learn, while during the day they carried water to the masjid, collected firewood, and sold it to provide food and drink for the people of Suffah and the poor. These were the people whom the Messenger of Allah (ﷺ) sent to preach the religion.

The tribe changed their minds on the way and killed these Muslim teachers (martyrs). As soon as they were martyred, they said to their Lord,

فُزْتُ وَرَبِّ الْكَعْبَةِ By the Lord of the Kaaba! I succeeded.

The Messenger of Allah (ﷺ) told the Companions that their brothers had been martyred and had reached Paradise, and said:

اَللّٰهُمَّ بَلِّغْ عَنَّا نَبِيَّنَا اَنَّا قَدْ لَقِيْنَاكَ فَرَضِيْنَا عَنْكَ وَرَضِيْتَ عَنَّا

O our Allah! Convey our message to our Prophet (ﷺ) that we have met You,
We are pleased with you, and you are happy with us.
(Sahih Muslim)

Hazrat Abdullah ibn Abbas (may Allah be pleased with him) said that the Messenger of Allah (ﷺ) used to recite the revealed Qunut continuously for a whole month in Fajr, Zuhr, Asr, Maghrib and Isha. In the last rak'ah of every prayer, when he stood up from Rukku', he would curse Bani Salim, Bani Rael, Bani Dhakwan, and Bani 'Usaha, and those who followed him would say amen to it. (Musnad Ahmad)

29. The angels descend on the funeral of a martyr:

When the funeral of these martyrs was carried out and taken to the cemetery, the weight of these funerals was very light, although they were all young and heavy people.

The Messenger of Allah (ﷺ) said!

اِنَّ الْمَلَائِكَةَ كَانَتْ تَحْمِلُهُ (Their funeral is light because the angels have carried it.)

(سير العالم النبلاء)

Seventy thousand angels attended the funeral of Hazrat Saad bin Mu'adh (may Allah be pleased with him), and the gates of Paradise were opened for him. The Holy Prophet (ﷺ) once gifted someone a silk cloth. The Companions (may Allah be pleased with them) saw the softness and smoothness of the fabric and looked at it in amazement. The Messenger of Allah (ﷺ) said! Do not be surprised at this, for the clothes Allah has given to Saad bin Mu'adh (may Allah be pleased with him) in Paradise are many times softer and smoother.
(Tirmidhi)

30. Martyr Flying in Paradise:

Hazrat Abdullah bin Umar (RA) says that in the Battle of Mutah, the Messenger of Allah (ﷺ) appointed Hazrat Zaid bin Haritha (RA) as the commander of the army of Islam and said at the same time. If Zaid (RA) is martyred, then Ja'far bin Abu Talib (RA) will be the commander, and if Ja'far (RA) is martyred, then Abdullah bin Rawahah (RA) will be the commander of the army of Islam.

Hazrat Abdullah bin Umar (RA) says I was also in that army. When we searched for Hazrat Ja'far bin Abu Talib (RA), we found him among the martyrs. We saw ninety (90) wounds from spears, arrows, and swords on his body.
(Sahih Bukhari)

Hazrat Anas bin Malik (RA) narrates that the Messenger of Allah (ﷺ) said: Zaid (RA) grabbed the flag and was martyred, then Ja'far (RA) grabbed the flag and was also martyred, then Abdullah bin Rawahah (RA) grabbed the flag and was also martyred. While narrating this, the eyes of the Messenger of Allah (ﷺ) were filled with tears. Then, without being the commander of the army of Islam, Khalid bin Walid (RA) took over the flag and achieved victory.
(Sahih Bukhari)

The Messenger of Allah (ﷺ) had received the news of the martyrdom of the three companions in the way of Allah through revelation.
Hazrat Abdullah bin Abbas (RA) narrates that the Messenger of Allah (ﷺ) said! I entered Paradise last night and saw Ja'far (RA) flying with the angels and Hamza (RA) leaning on his bed.
(Al-Muajam al-Kabir by al-Tabarani, Al-Mustadrak by al-Hakim)

Hazrat Abdullah bin Abbas (RA) narrates that Hazrat Ja'far bin Abu Talib (RA) flies with Gabriel (as) and Michael (as), and Allah Almighty has given him two wings instead of two hands. (Fath al-Bari)

31. The heir of a vast and spacious paradise:

Hazrat Anas bin Malik (RA) narrates that when the polytheists approached in battle, the Messenger of Allah (ﷺ) encouraged the Mujahideen by saying: Mujahideen! Run towards a paradise whose width is as vast as the seven heavens and the earth.

Upon hearing this, Umair bin Hammam Al-Ansari (RA) said: O Messenger of Allah (ﷺ)! Is there a paradise whose width is as vast as the seven heavens and the earth? He (ﷺ) replied: Absolutely. Hazrat Umair (RA) said, "Wow. Wah... What is the matter?" The Messenger of Allah (ﷺ) said: "Wow. Wah... Why?"
Hazrat Umair (RA) said: O Messenger of Allah (ﷺ)! By Allah! Nothing else. I only wish that I were among the inhabitants of this paradise. He (ﷺ) said: You are

among the inhabitants of this paradise. Hazrat Umair (RA) took out dates from his bag and started eating them, and then he remembered and said:
This life is very long if I live until I eat these dates. Then he threw away the dates he had and started fighting the polytheists until he was martyred.
(Sahih Muslim)

32. Three people with whom Allah is very pleased:

Hazrat Abu Saeed Khudri (RA) narrates that the Messenger of Allah (ﷺ) said! Three people with whom Allah smiles. One is the one who gets up at night to pray; the second is the one who lines up for prayer; and the third is the one who lines up in the field of Jihad. (Musnad Ahmad)

33. Martyr, the heir of Paradise of blessings:

Hazrat Mughira bin Shubah (RA) narrated that our Prophet (ﷺ) ordered us to continue Jihad with the disbelievers until he said: "Worship Allah without any partners or they will start paying Jizya." And our Prophet (ﷺ) conveyed the message of our Lord that whoever among us is martyred will be in such blessings of Paradise that no one has ever seen, and whoever among us remains will be the owner of the necks of the enemies.
(Sahih Bukhari)

34. A Beautiful Palace for Martyrs:

Hazrat Samurah bin Jundub (RA) said that it was the custom of the Messenger of Allah (ﷺ) that when he finished the morning prayer, he would turn his holy face towards us and ask us: Did any of you dream tonight? If any of us had a dream, he would tell it, and he (ﷺ) would explain its interpretation. So, one day, as was his custom, the Messenger of Allah (ﷺ) asked us the same question: And he said: Did any of you dream? We said: No.

Then he (ﷺ) said: But I dreamed last night that two men came to me and took both my hands and led me towards the holy land of Syria. When I reached a place, I saw:

One man was sitting, and another was standing with an iron bar. He then put the bar in the jaws of the man sitting and tore it until he tore it to the buttocks. Then he did the same thing to the jaw on the other side. When that jaw returned to its original position, it became the same. Then he did the same thing as before, that is, he tore the jaw; that is, he did the same thing again and again. This process continued in this way. The Messenger of Allah (ﷺ) said: I asked, and I was told

to go ahead (i.e., do not ask now, but go ahead; there are many more wonders to see).

So, we went ahead until we reached a place where a man was lying down, and another was standing near his head with a large stone and was crushing the head of the man lying down with it. When he pulled the stone and hit it on his head, the stone would crush his head and roll away. He would pick up the stone to hit him again, but before he reached it, his head would be back in its proper position. He would hit the stone on his head again, continuing similarly. Seeing this, I (the Messenger of Allah ﷺ) asked what was happening and was told to go ahead.

So, we went on until we came to a pit like a furnace; its upper part was narrow, and its lower part was wide. A fire was burning inside it. When the fire rose, some of the people inside would come up until they were close to coming out of the pit, and when the flame's intensity decreased, they would go down again. I saw several men and several women in the fire, all naked. When I saw them, I asked who they were, so I was told to go ahead.

So, we continued until we reached a stream filled with blood instead of water. In the middle of the stream was a man standing, and stones were placed in front of him on the bank of the stream. When the man in the stream came to the bank to get out, the man on the bank threw a stone at the mouth of the man on the bank, which made him return to his place. And so, it continued. When the man in the stream wanted to get out, the man on the bank would throw a stone at his mouth and make him return to his place. When I saw him, I asked who they were, and he said, "Let's go ahead."

So, we went on until we reached a lush and green garden. In this garden was a big tree, and at its root were sitting an old man and a child. Then I saw another man near the tree, in front of whom was a fire burning, and he was fanning it. Then the two men took me up the tree and into a house right in the middle of it (this house was so beautiful). I have never seen a home more attractive than this. There were so many young and old men and women in this house.

And how many children were there? After that, they both took me out of that house, took me to the top of that tree, and placed me in a much better home than the previous house, and there were old and young people in it.
(Sahih Bukhari)

Now I said to these two men that you have made me go around a lot tonight, but inform me of the truth of what I have seen. They both said that it is good that we will tell you. Then they started to narrate that the person whose jaws you saw

being torn off is a person who is a liar, who speaks lies, whose falsehoods are narrated and narrated, which spread all over the world, which leads people astray, so he is being treated as you (peace be upon you) saw. This series of things will continue until the Day of Judgment.

The person you saw whose head was being crushed is a person whom Allah Almighty had taught the Quran, that is, had given him the ability to learn Quranic sciences. Still, being indifferent to this Quran, that person slept at night and did not act according to the Quran during the day; that is why he is being treated like this, and this series will continue until the Day of Judgment. And the people whom you saw in the oven are adulterers. The person you saw in the river is a usurer (all of them are being punished for their deeds and will continue to be punished in the same way until the Day of Judgment). The old man you saw sitting by the tree is Hazrat Ibrahim (AS), and the children with him are Hazrat Adam's (AS) children.

The person who was lighting the fire at some distance from this tree is the one who is in Hell, and the first house on top of the tree that you entered is the house of the ordinary believer in Paradise, and this house, which is located above the first house, is the house of the martyrs. I am Gabriel (as), and Michael (as) is with me. You (ﷺ) raise your head (the Messenger of Allah (ﷺ) says that I raised my head), and there is something like a cloud above me.
Another narration says that it is something like a cloud. They both said that this cloud-like thing you see is your house in Paradise. I (the Messenger of Allah (ﷺ)) noted that leave me so that I may go to my house. They both said that you (ﷺ) still have some life left, which you (ﷺ) have not yet completed. When you complete this life, you will go to your house.

The virtue of knowledge

Knowledge is an excellent quality that teaches a person civilization and nobility, bestows honour and greatness, improves morals and habits, and takes him to the heights of humanity. Through knowledge, a person's heart acquires recognition of Allah Almighty. It teaches a person's mind and thoughts to distinguish between right and wrong and guides him to the straight path.

The saying of the Prophet (ﷺ) is!

طَلَبُ الْعِلْمِ فَرِضَةٌ عَلٰى كُلِّ مُسْلِمٍ

(Acquiring knowledge is obligatory upon every Muslim)

The life that Islam demands and wants to see a man on the ascent of servitude is religious knowledge. Only by acquiring religious knowledge does a man become a man. A servant recognizes his reality and attains the understanding of the reality of the essence of Allah Almighty. All the paths of human belief and intellect open up only by learning the knowledge of religion. By following this, a servant becomes a faithful, obedient servant of his Lord, obedient to the Messenger of Allah (ﷺ) and bound by religion and Sharia.

Religious knowledge is based on the Book of Allah (the Holy Quran) and the Sunnah of the Messenger of Allah (ﷺ). It includes two things: means and objectives. How is knowledge of the Quran and Sunnah attained? Unless this knowledge is acquired, the Quran and Hadith cannot be understood. The objectives relate to beliefs, actions, and morals. He understands the straight path of following the religion and the Sharia through knowledge, and this knowledge brings correctness to matters. This is the light that illuminates the heart and reveals the truth.

Hazrat Abdullah bin Amr (RA) narrated that the Messenger of Allah (ﷺ) said: Convey from me, even if it is a single verse, and hear the stories of the Children of Israel or narrate them to people. It is not a sin, and whoever intentionally attributes a lie to me should seek his abode in Hell. (Bukhari)

Hazrat Muawiyah (RA) narrated that the Messenger of Allah (ﷺ) said: Whoever Allah intends suitable for, He gives him the understanding of the religion.
(Bukhari and Muslim)

Hazrat Ibn Masood (RA) narrated that the Messenger of Allah (ﷺ) said: Two people are worthy of envy: one is the one whom Allah has given wealth and then enabled him to spend it in the right way, and the other is the one whom Allah has given wisdom and with it, he decides the affairs of the people and teaches others. (Bukhari and Muslim)

Hazrat Sahl bin Saad (RA) narrated that the Messenger of Allah (ﷺ) said to Hazrat Ali (RA): By Allah, if you guide a single person to Allah's guidance, it is better for you than red camels. (Bukhari and Muslim)

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said: When a person dies, his deeds come to an end, except for three things: ongoing charity, knowledge that is used for benefit, and righteous children who pray for him. (Muslim)

Hazrat Abu Umamah (RA) narrated that the Messenger of Allah (ﷺ) said: The superiority of a scholar over a worshipper is like my superiority over the lowest of you. Then the Messenger of Allah (ﷺ) said: Indeed, Allah, His angels, and all the creatures of the heavens and the earth, even an ant in its burrow and a fish in water, send blessings and supplications upon those who teach people good (in their way). (Tirmidhi)

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said: Whoever is asked about a matter of religious knowledge and then conceals it, he will be given a rein of fire on the Day of Resurrection. (Abu Dawud, Tirmidhi)

Hazrat Abu Saeed (RA) narrated that the Messenger of Allah (ﷺ) said: People are your followers (i.e. the Companions), and many people will come to you from all over the world seeking knowledge, so when they come to you, treat them well. (Tirmidhi)

Hazrat Anas bin Malik (RA) narrated that the Messenger of Allah (ﷺ) said: Whoever leaves his house to seek knowledge and does not return home is in the way of Allah. (Tirmidhi, Darmi)

Hazrat Ibn Abbas (RA) narrated that the Messenger of Allah (ﷺ) said: Whoever says something in the Quran with his mind, let him seek his abode in the Fire, he said in another place! Whoever says something in the Quran without knowledge should seek his abode in Hell. (Tirmidhi)

Hazrat Jundub (RA) narrated that the Messenger of Allah (ﷺ) said:

Who said something intelligent about the Quran that was true? Even then, he made a mistake. (Tirmidhi, Abu Dawud)

It was narrated from Abu Hurairah (RA) that what I have learned from the Messenger of Allah (ﷺ) is that he said Allah sends a person (Mujaddid) every hundred years for the benefit of this Ummah who will renew his religion.
(Abu Dawud)

It was narrated from Khawaja Hasan Basri (ra) that the Messenger of Allah (ﷺ) said: Whoever dies while he is seeking knowledge, and he seeks it intending to spread Islam through it, then there will be only one degree of difference between him and the prophets in Paradise, and that is the degree of prophethood.
(Sunan Darmi)

It was narrated from Wathla bin Aqsa (RA) that the Messenger of Allah (ﷺ) said: Whoever seeks knowledge and acquires it will have a double reward, and if he does not obtain it, he will have a part of the reward. (Sunan Darmi)

It is narrated from Imam Amash (ra) that the Messenger of Allah (ﷺ) said: The disaster of knowledge is its forgetting, and the waste of knowledge is to present it to the unworthy. (Sunan Darmi)

Hazrat Hasan Basri (ra) has described two types of knowledge: internal and external. Nothing is gained from internal knowledge until the external is improved; external knowledge is not completed until the internal is improved.

The Almighty says:

وَقُل رَّبِّ زِدْنِي عِلْمًا

(Surah Taha - 114)
O Prophet (ﷺ)! Say, O, my Lord! Increase my knowledge.

The Almighty says:

قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُوا الْأَلْبَابِ O

(Surah Az-Zumar - 9)
Say, "Are those who know equal to those who do not? Indeed, only those who are endowed with understanding will remember."

وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ O

(Surah Al Mujadelah – 11)
And those who are given knowledge will be given degrees, and Allah is well-acquainted with what you do.

Allah Almighty says:

إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاء

(Surah Fatir - 28)
(Indeed, only the scholars fear Allah from among His servants)

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said: Whoever calls to guidance will have a reward equal to that of those who follow it, without that detracting from the reward of those who follow it in the least. (Sahih Muslim)

Hazrat Abdullah bin Masood (RA) narrated that he heard the Messenger of Allah (ﷺ) saying: May Allah keep alive the man who hears something from us and then conveys it to others in the same way as he heard it. That is why many people to whom the message is conveyed are more mindful than those who represent it. (Jami' Tirmidhi)

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said: Whoever seeks knowledge seeking the pleasure of Allah to obtain worldly goods through it, he will not even smell the fragrance of Paradise on the Day of Resurrection. (Sunan Abu Dawud)

Imam Tirmidhi (RA) narrated from Hazrat Abu Darda (RA) that I heard the Messenger of Allah (ﷺ) saying: Whoever follows a path whose purpose is to seek knowledge, Allah will make his path to Paradise in reward for that. And that the angels of Allah spread their wings for the seeker. All the creatures of the heavens and the earth and the fish of the water pray and seek forgiveness for the scholar. The superiority of a scholar over the one who performs voluntary prayers frequently is like the superiority of the moon on the fourteenth night over all the other stars. Scholars are the heirs of the prophets. The prophets do not leave any inheritance of gold or silver, but they leave an inheritance of knowledge. The person who has acquired this inheritance of knowledge has acquired great wealth. (Qurtubi)

A hadith has been narrated in Darmi that a person asked the Messenger of Allah (ﷺ) that there were two men among the Children of Israel; one was a scholar who only prayed and was busy teaching people about religion. The other used to fast all day and stay up at night in worship. Who is better between the two? He (ﷺ) said, "The superiority of this scholar over that worshipper is like my superiority over the lowest of you." (Qurtubi)

The Messenger of Allah (ﷺ) said! A jurist is more potent against Satan than a thousand worshippers. (Jami' al-Tirmidhi)

The Messenger of Allah (ﷺ) said! When a person dies, his deeds end, but there are three deeds whose reward continues to accrue to a person even after death.

- One is an ongoing charity, i.e. building a masjid or a building for religious education and institutions for public welfare.
- The other is knowledge from which people benefit even after death. For example, a scholar whose students continue to teach the religion even after his death, and a book or writing that people will benefit from.
- Third, righteous children who pray for him and convey his reward.

Hazrat Ibn Masood (RA) narrated that the Messenger of Allah (ﷺ) said to me: Learn knowledge and teach it, learn the obligatory commands and teach it to people, and learn the Quran and teach it to people. Indeed, I am a human being who will be raised, knowledge will be raised, and tribulations will appear. Until two people disagree about an obligatory duty, you will not find anyone to judge between them (i.e., this will happen due to the decrease in knowledge and the increase in tribulations).
(Darmi, Darqutni)

Innovation

Allah says!

وَلاَ تَتَّبِعُواْ أَهْوَاء قَوْمٍ قَدْ ضَلُّواْ مِن قَبْلُ وَأَضَلُّواْ كَثِيراً وَضَلُّواْ عَن سَوَاء السَّبِيلِO

(Surah Al-Majidah - 77)

And do not follow the desires of the people who have gone astray before, led many astray, and strayed from the straight path.

Allah says!

قُلْ هَلْ نُنَبِّءُكُم بِالأَخْسَرِينَ أَعْمَالاً O الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعاًO

(Surah Al-Kahf: 103 - 104)

Say, "Shall We inform you of the losers in their deeds? Those whose efforts have gone astray in this worldly life, while they think that they are doing good deeds."

فَذَلِكُمُ اللّهُ رَبُّكُمُ الْحَقُّ فَمَاذَا بَعْدَ الْحَقِّ إِلاَّ الضَّلاَلُ فَأَنَّى تُصْرَفُونَO

(Surah Yunus - 32)

So, Allah is your Lord, the Truth. So, what is there after the Truth except error? How, then, will you turn away?

The Almighty says!

وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيماً فَاتَّبِعُوهُ وَلاَ تَتَّبِعُواْ السُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِ ذَلِكُمْ وَصَّاكُم بِهِ لَعَلَّكُمْ تَتَّقُونَO

(Surah Inaam – 153)

And that is My path, straight, so follow it, and do not follow other paths, for they will lead you astray from the path of Allah. This is what Allah has commanded you, and you may become righteous.

يَا أَيُّهَا الَّذِينَ آمَنُواْ أَطِيعُواْ اللّهَ وَأَطِيعُواْ الرَّسُولَ وَأُوْلِي الأَمْرِ مِنكُمْ فَإِن تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللّهِ وَالْيَوْمِ الآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلاً (59)

(Surat al-Nisa. 59)

O believers! Obey Allah and His Messenger (ﷺ) and those in authority among you. And if you differ about anything, then refer to Allah and His Messenger (ﷺ) if you believe in Allah and the Last Day. This is better, and the end is better.

Bedat is a serious crime and an incredible deception because the innovator presents his self-made actions as religion, just as someone reaches the market with fake currency and wants to buy something with it. When this counterfeit currency holder takes out his counterfeit currency in front of a wise and prudent shopkeeper, instead of getting anything, he will go to jail and be beaten by the police. This is the condition of the innovators in the market of the Hereafter. They consider their self-made methods as a means of reward and salvation and consider those who do not innovate as irreligious. But when these people appear before the Holy Prophet (ﷺ) with their deeds on the Day of Judgment, they will again come to know the truth of these innovations. Because only the coin of Muhammad (ﷺ) will be used there, and those who have hoarded the currency of innovations will not have a single penny of value there. Instead, they will be punished for their actions. (Innovation and Innovator: p. 72)

It was narrated from Umm al-Mominin Hazrat Aisha Siddiqah (may Allah be pleased with her) that the Messenger of Allah (ﷺ) said: Whoever innovates something in our religion that is not part of it, then it will be rejected.
(Sahih Bukhari and Muslim)

It was narrated from Hazrat Jabir (may Allah be pleased with him) that when the Messenger of Allah (ﷺ) delivered a sermon, his eyes would become red, his voice would become loud, and his anger would become intense until it became as if he were warning of an army (of the enemy). He (ﷺ) would say: He will attack you in the morning or the evening, and he would say: The Hour and I have been sent like these two fingers, and he would put his index finger and middle finger together and say:

But undoubtedly, the best of speech is the Book of Allah, and the best of guidance is the guidance of Muhammad (ﷺ), and the worst of deeds are newly invented matters, and every newly invented matter is misguidance.

He said: I have more rights over every believer than his life. Whoever leaves behind wealth does so for his heirs. Whoever dies leaving behind debt or needy family members, then it is my responsibility (to pay off the debt), and their (children's) care is upon me. (Sahih Muslim)

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said: In the last days, there will be deceitful liars who will bring to you hadiths that you have not heard nor your fathers have listened to. So, beware of them and protect them from yourselves, lest they mislead you and cause you to fall into temptation. (Sahih Muslim, Mishkat Sharif)

Hazrat Hassan (RA) narrated that when people innovate something new in their religion, Allah Almighty takes away an equivalent of its Sunnah and that Sunnah will not be returned to them until the Day of Resurrection.
(Sunan Darmi)

It was narrated from Ibrahim bin Maisarah (RA) that the Messenger of Allah (ﷺ) said: Whoever glorifies an innovator has helped him to overthrow a pillar of Islam. (Bayhaqi)

Imam Muslim (ﷺ) narrated from Abdullah bin Masood (ﷺ) that the Messenger of Allah (ﷺ) said: Allah did not send a prophet before me to any nation whose helpers and friends were not from among them. Those who adopted the way of the Prophet and followed his orders, then after them came those who were not worthy of being disbelievers, who preached to the people but did not practice them themselves and did things that they were not commanded to do. So, whoever fights against them with his hands is a believer; whoever fights against them with his heart is a believer; and whoever cannot do even that much against them has not faith even as much as an iota. (Sahih Muslim, Mishkat Sharif)

Hazrat Abdullah bin Masood (RA) said! You will also come up with new things, and people will find new ways to worship. Understand that every new way is misguidance, and the abode of misguidance is Hell.

Hazrat Bilal bin Harith Al-Muzaina (RA) narrated that the Messenger of Allah (ﷺ) said! Whoever revives a Sunnah of mine that was abandoned after me will have a reward like that of the one who followed it without any reduction in his reward. And whoever introduces a new matter (Bedat) that Allah and His Messenger (ﷺ) are not pleased with will have a sin like that of the one who followed it without any reduction in their sins. (Jami' Tirmidhi, Mishkat Sharif)

Imam Ahmad bin Hanbal (ra) narrated from Hazrat Uzaid bin Harith Thumali (RA) that the Prophet (ﷺ) said: When a people introduces an innovation in religion, a Sunnah like it is taken away, so holding fast to the Sunnah is better than introducing a new thing (innovation). (Mishkat Sharif)

A similar hadith has been narrated from Hazrat Hassan bin Thabit (RA).

Tabarani (ra) has narrated from Hazrat Anas bin Malik (RA) that the Messenger of Allah (ﷺ) said: Allah has closed the door of repentance for every innovator. (Majma' al-Zawaid)

Imam Bukhari (RA) and Imam Muslim (RA) narrated from Hazrat Sahl bin Sa'd (RA) that the Messenger of Allah (ﷺ) said: I will be present before you at the Pool of Kauthar. Whoever comes to me will drink from its water, and whoever drinks from it will never be thirsty again. Some people will come to me there whom I will recognize, and they will recognize me, but a barrier will be placed between us. I will say, "These are people from my Ummah." Then it will be said to me, "Do you not know what innovations they have introduced after you?" Upon hearing this answer, I will say, "Woe, woe to those who changed my religion after me." (Bukhari, Muslim, Mishkat)

Hazrat Jabir (RA) narrated that the Messenger of Allah (ﷺ) said in a sermon: "Indeed, the best of things is the Book of Allah, the best of guidance is the guidance of Muhammad (ﷺ), and the worst of things is that which is newly invented in religion, and every innovation is misguidance." (Muslim)

Hazrat Abdullah bin Amr (RA) narrated that the Messenger of Allah (ﷺ) said: "Indeed, there will come upon my Ummah a time like that which came upon the Children of Israel, and the similarity between them will be like that of two shoes. Even if a man from the Children of Israel commits public indecency with his mother, there will be people from my Ummah who will do the same. The Children of Israel were divided into (72) sects, my Ummah will be divided into (73) sects, and all of them will be in Hell except one sect that will be in Paradise. The Companions asked, "O Messenger of Allah! Which sect will be in Paradise?" He said, "On which my Companions and I will be."

(Tirmidhi)

The Ruling on Circumcision

2 AH / 624 AD

In the same year, circumcision was made obligatory for Muslims.

Hazrat Abu Hurairah (may Allah be pleased with him) said, "The Prophet (ﷺ) said, 'Five things are innate.'" Circumcision, shaving the navel hair, trimming the moustache, cutting the nails, and plucking the armpit hair.

(Sahih Bukhari)

Chapter third

Matters

The virtues of treating parents well

In human society, whenever the rights of the people are discussed, the rights of the parents are mentioned first because the parents are the foundation and origin of society. If the origin is strong and sound, then the tree of society will remain green and lush. This is why Islam has placed parents in a very high position and status. It is the system of Allah Almighty that parents are the reason for bringing a person into the world and raising them in childhood when they are highly forced and helpless.

Allah Almighty has placed love, mercy and compassion for his children in the hearts of parents. Parents endure all kinds of pain and hardship for the sake of their children throughout their lives. They sacrifice their comfort and rest for their children. They eat dry food but are constantly concerned about their children's food and needs. They wear simple clothes themselves but choose the most suitable clothes for their children to keep them warm in winter and cool in summer. Parents are the ones who love their children selflessly and are concerned about their every good and welfare. It is a fact that humanity's existence in this world is due to parents, after the Creator of the universe. Allah Almighty has commanded obedience to parents and the proper treatment of them in many places in the Holy Quran.

Allah Almighty says!

وَاعْبُدُواْ اللّهَ وَلاَ تُشْرِكُواْ بِهِ شَيْئاً وَبِالْوَالِدَيْنِ إِحْسَاناً

(Surah An-Nisa - 36)

And worship Allah and do not associate anyone with Him, and be dutiful to parents.

Hazrat Ibn Abbas (RA) explained the meaning of this verse and said that parents should be treated with love, kindness, and gentleness. They should not be harsh with their children when answering, look at them with sharp eyes, or raise their voices in front of them, but rather, children should be in front of them like a slave is in front of his master.

Allah Almighty says!

وَقَضَى رَبُّكَ أَلاَّ تَعْبُدُواْ إِلاَّ إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَاناً إِمَّا يَبْلُغَنَّ عِندَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلاَهُمَا

فَلَا تَقُل لَّهُمَا أُفٍّ وَلَا تَنْهَرْهُمَا وَقُل لَّهُمَا قَوْلًا كَرِيمًا (23) وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُل رَّبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا (24)

(Surah Bani Israil: 23 - 24)

Your Lord has decreed that you worship none but Him and that you be kind to your parents. If one or both of them reach old age before you, do not say to them, "Uff." nor rebuke them, but speak to them kindly, and bow down to them with humility and compassion, and pray for them: "My Lord! So have mercy on them as they brought me up in my youth."

In this verse, man is urged in a very effective and beautiful way to obey and serve his parents immediately after his worship and service by his Creator and Owner, to be clear and humble with them and speak well of them, to treat them well and to respect them. This verse states that serving and obeying parents is always necessary and obligatory. The need for this service and obedience increases as they grow older, and their nerves have given out. Physical and mental strength have weakened, and courage has almost given up. Fears, whispers, and illnesses heighten feelings of helplessness. This verse also states that one should always pray for them, and Allah Almighty has even taught them the words of prayer. Allah Almighty has commanded man to remember this period of his childhood when he prays for his parents, so that he may feel gratitude and kindness towards them.

Parents have many favours for their children. They endure hardships for their own sake, for their upbringing, and for their life and happiness. Man is so weak that if he has to endure even minor suffering from his parents, some of his children start wishing for their death.

Hazrat Ibn Umar (RA) saw a man performing Tawaf of the Kaaba with his mother on his shoulder. The man addressed him and said, "O Ibn Umar (RA)! Do you think that I have fulfilled my mother's right?" He said, "No, you have not been able to repay her even for a single worry, but you have done a good deed, and Allah Almighty will reward you greatly for even a small one. Whoever is grateful to Allah Almighty and does not thank his parents, Allah Almighty will not accept his gratitude."

It is narrated in Sahih Bukhari from Hazrat Ibn Masood (RA) that the Messenger of Allah (ﷺ) was asked, "Which deed is the most beloved to Allah Almighty?" The

Messenger of Allah (ﷺ) said: Praying at its appointed time. He asked: After that. He (ﷺ) said: Behaving well towards one's parents. He asked: Then after that. He (ﷺ) said: Jihad in the way of Allah. (Bukhari and Muslim)

Imam Muslim narrated that a son cannot repay his father unless he finds him living in slavery with someone, and he buys him and frees him.

Tabarani (ra) narrated that a companion came to the Messenger of Allah (ﷺ) and said, "I have a great desire for Jihad in my heart, but I do not have the power to do so." The Messenger of Allah (ﷺ) asked, "Are any of your parents alive?" He replied, "My mother is alive." The Messenger of Allah (ﷺ) said, "Be kind to her and supplicate to Allah, for by doing so, you will be considered one who performs Hajj, Umrah, and Jihad."

Imam Ahmad (ra) narrated, "Whoever likes his life to be blessed and his sustenance to increase, he should be kind to his parents and maintain good relations."

Imam Muslim (ra) narrated that once the Prophet (ﷺ) ascended the pulpit and said, "Amen" three times. Then he said, "Gabriel (peace be upon him) came to me and said, "O Muhammad (ﷺ)! Whoever meets one of his parents but does not treat them well and dies and enters Hell, may Allah keep him away from His mercy." You (ﷺ) say Amen to him. So, I said Amen to him. Then Gabriel (peace be upon him) said: O Muhammad (ﷺ)! Whoever reaches the month of Ramadan and dies without seeking forgiveness (i.e., without seeking forgiveness by paying attention and fasting), may Allah keep him away from His mercy. You (ﷺ) say Amen to him. So, I said Amen to him, too. Then Gabriel (peace be upon him) said: O Muhammad (ﷺ)! Whoever is mentioned before you (ﷺ) and does not send blessings upon you (ﷺ) and dies and enters Hell, may Allah keep him away from His mercy. Say Amen to him. So, I said Amen to him, too.

It is narrated in Sahih Bukhari from Hazrat Asma bint Abu Bakr (RA) that during the blessed time of the Prophet (ﷺ), my mother came to me. At that time, she was a polytheist. I asked the Messenger of Allah (ﷺ) about this, saying, "My mother has come to me, and she has not yet accepted Islam. Can I maintain ties of kinship with her?" The Prophet (ﷺ) said, "Yes! Maintain ties of kinship with your mother."

There is a narration in Tirmidhi that a man came to the Messenger of Allah (ﷺ) and said, "I have committed a great sin. Can my repentance be accepted?"

The Prophet (ﷺ) asked him, "Is your mother alive?" He replied, "No." He asked, "Is your aunt alive?" He replied, "Yes." The Prophet (ﷺ) said, "Go and treat her well."

Abu Dawud (ra) and Ibn Majah (ra) have narrated that a companion asked the Messenger of Allah (ﷺ), "Is there any good deed that I can do for my parents even after they have passed away?" The Prophet (ﷺ) said, "Yes." Pray for them, seek forgiveness, fulfill their promises, connect the relationships connected through them, and respect their friends.

Ibn Habban (may Allah be pleased with him) narrated on the authority of Hazrat Abu Burda (may Allah be pleased with him) that once I came to Medina, Hazrat Abdullah bin Umar (may Allah be pleased with him) came to me and said: Do you know why I have come to you? I said: No. He said: In fact, I heard the Messenger of Allah (ﷺ) say: Whoever wants to maintain ties of kinship with his father in his grave, he should maintain ties of kinship with his brothers. There was brotherhood and friendship between my father, Hazrat Umar (may Allah be pleased with him), and your father, so I want to maintain kinship ties.

It is narrated in Sahih Bukhari that once three friends set out on a journey, it started raining on the way, and they were forced to take shelter in a cave. As soon as they entered the cave, a rock fell on its mouth and closed the mouth of the cave. Seeing this, they began to consult among themselves about how to get rid of it, which was to pray to Allah Almighty for our best deeds. Perhaps he would remove our troubles. So, one of them went ahead and prayed, "O Allah! My parents were very old; I had small children, and I was a shepherd. I used to come home in the evening, milk them, and offer them milk first. One day, searching for fodder, I went far away and could not reach my parents until evening, and they fell asleep without drinking milk. When I reached them with the milk, they had fallen asleep. I did not want to feed my wife and children before feeding them. I waited for them to wake up all night with a bowl of milk in my hand until dawn broke, and they woke up and drank milk. O Allah! If I did this only to seek Your pleasure, save us from this trouble." At that, the rock moved a little from one place. Then the second mentioned his abstinence from adultery, and the third mentioned paying the labourer his full dues after many years, so the rock moved away, and they left the cave and set off on their journey. (Sahih Bukhari)

It was narrated from Abu Hurairah (RA) that the Messenger of Allah (ﷺ) said: "It may be unintentional, then unintentional, then unintentional." It was asked, "O Messenger of Allah (ﷺ)!" Who is unintentional?" He said: "He who finds his parents

or one of them in old age and still cannot please them and enter Paradise." (Sahih Muslim)

It was narrated from Abdullah bin Umar (RA) that the Messenger of Allah (ﷺ) said: "The pleasure of Allah is in the pleasure of the father, and the displeasure of Allah is in the displeasure of the father." (Jami' Tirmidhi)

It was narrated from Ibn Umar (RA) that the Messenger of Allah (ﷺ) said: "Be good to your parents, and your children will treat you well." (Tabarani)

It was narrated from Abu Usaid Malik bin Rabi'ah al-Saidi (RA) that once he was in the presence of the Messenger of Allah (ﷺ) when a man from Banu Salamah came and said: "O Messenger of Allah (ﷺ)! Do my parents have any rights over me after their death?" He (ﷺ) said: "Yes!" You should pray for them, ask Allah for forgiveness for them, fulfill whatever covenant they made with them even after their death, honour their friends, and maintain the ties of kinship that were established through them. (Ibn Majah, Abu Dawud, Ahmad)

The Messenger of Allah (ﷺ) said: Shall I not tell you what the greatest sin is? Shall I not tell you what the greatest sin is? Shall I not tell you what the greatest sin is? (i.e. he said three times)

We said: You must tell me. He (ﷺ) said: Associating partners with Allah and disobeying one's parents. (Bukhari)

Both parents deserve the utmost respect, and the Quran and Hadith command us to treat them well, honour them, serve them, and obey them. However, the mother is most emphasized.

Hazrat Abu Hurairah (RA) narrated that I came to the Messenger of Allah (ﷺ) and said: O Messenger of Allah (ﷺ)! Who has the most significant right over me? He (ﷺ) said: Your mother. He asked after that! He (ﷺ) said: Your mother. Then he asked after that! He (ﷺ) said: Your mother. Then he asked after that: He (ﷺ) said: Your father. (Sahih Bukhari and Sahih Muslim)

Regarding the good treatment of parents, their obedience, service, and appreciation, it should be kept in mind that every other relationship in the world can be blessed more than once, except for parents. For example, there can be more than one sibling; there can be many children; if one of the spouses dies or gets divorced, then one of them wants to remarry, and then he can get another husband or wife. However, the relationship between parents is so delicate and

precious that there is no replacement. A person is blessed with parents only once in his entire life, from birth to death. No one has two mothers or two fathers. Therefore, as long as they are alive, they should be valued.

Imam Bukhari (ra) has narrated that disobeying parents is one of the major sins. Imam Ahmad, Tabarani and Ibn Habban have narrated that a man came to the Prophet (ﷺ) and said: O Messenger of Allah (ﷺ)! I bear witness to the fact that there is no god but Allah and that you (ﷺ) are the Messenger of Allah. I pray five prayers, pay Zakat for my wealth, and fast Ramadan. The Holy Prophet (ﷺ) said: Whoever dies doing these things will be with the prophets, the truthful, the martyrs and the righteous on the Day of Resurrection. Saying this, the Holy Prophet (ﷺ) pointed with two fingers, provided that he does not disobey his parents.

Hakim (ra) narrated that there are four types of people whom Allah has the right not to admit into Paradise nor to let them taste its blessings. The drinker of alcohol, the usurer, the one who unjustly consumes the property of an orphan, and the one who disobeys his parents. Hakim (ra) narrated another narration that Allah has cursed seven types of people from above the seven heavens, and each of them has three curses, although one curse is sufficient for them. One of them is the person who disobeys his parents.

Bayhaqi (ra) and Tabarani (ra) narrated a narration that once a man came to the Prophet (ﷺ) and said, "O Messenger of Allah (ﷺ)! My father has taken my property." The Prophet (ﷺ) said, "Call his father." Meanwhile, Gabriel (as) appeared and said, "Allah Almighty sends his greetings to you (ﷺ) and says, 'When the old man comes to you (ﷺ), ask him what he has said in his heart and has not yet heard with his ears.'" So, when the old man came, the Prophet (ﷺ) said to him, "What is the matter that your son is complaining to you? Do you want to take his wealth?" He said, "O Messenger of Allah (ﷺ)! Ask him whom I spend it except his maternal uncles, aunts and myself." The Prophet (ﷺ) said, "Okay. But leave that and tell me what you have said in your heart and have not yet heard with your ears." He said, "O Messenger of Allah (ﷺ)! Allah Almighty only increases our faith through you (i.e. you have come to know this unseen news). Indeed, I had said something in my heart that my ears had not heard until now. The Holy Prophet (ﷺ) said, "I am listening to you."

He recited some poems, the translation of which is as follows!

When you were a child, I provided you with food. When you were young, I took responsibility for you. Your food and drink were from my earnings, if one night you

were in trouble due to illness, I would stay awake all night in restlessness and anxiety because of your illness, as if I had contracted your disease and not you, and I would keep shedding tears all night, there was a fear in my heart that you might die of illness, although I knew that a time of death was fixed and predetermined. Then, when you reached the part of your life that I longed for you to get, you started repaying me with harshness and bitterness as if you were doing me a favour. Oh! If you could not fulfill the right of being my father, you would have done as a noble neighbour would do.

Hearing these poems, the Holy Prophet (ﷺ) grabbed his son by the collar and spoke! You and your wealth all belong to your father.

Tabarani (ra) and Ahmad (ra) have narrated a narration that Abdullah bin Abi Awfi (may Allah be pleased with him) said that some people came to the Prophet (ﷺ) and said that a young man was suffering from a disease and could not recite the Kalima. The Prophet (ﷺ) asked him if he used to pray. He said yes. The Prophet (ﷺ) got up and walked with them. The Prophet (ﷺ) went to the young man and advised him to recite the Kalima. He said that he could not recite the Kalima. The Prophet (ﷺ) asked why, and a man told him that he used to disobey his mother. The Prophet (ﷺ) asked if his mother was alive. The people said yes. The Prophet (ﷺ) said to call her. The people called her mother. The Prophet (ﷺ) asked her if this was your son. She said yes. The Prophet (ﷺ) said, "If I kindle a fire to burn him and then you are asked to intercede for him, we will leave him alone; otherwise, we will burn him in the fire. So, will you not intercede for him at that time?" She said, "O Messenger of Allah (ﷺ), I will intercede for him at that time." The Prophet (ﷺ) said, "Call Allah and me to witness that you are pleased with him." She said, "O Allah! I call You and Your Messenger (ﷺ) to witness that I am pleased with my son." Then the Prophet (ﷺ) asked the young man to recite the Kalima, so he recited the Kalima, and the Prophet (ﷺ) said, "Praise be to Allah Who saved him from this fire."

In other books, this incident has also been narrated, with some changes in the wording, such that the young man's name was Alqamah. At first, his mother was not ready to forgive him, but when it came to collecting wood and burning him, she forgave him. The Messenger of Allah (ﷺ) led the funeral prayer for him. And he stood at the edge of his grave and said: O group of Muhajireen and Ansar! Whoever prefers his wife to his mother, Allah, His angels, and all people will curse him, and Allah Almighty will not accept any of his obligatory or voluntary deeds. Unless he repents to Allah, treats his mother well and seeks her pleasure because

Allah's pleasure lies in the joy of the mother, and Allah's displeasure lies in the displeasure of the mother.

The Messenger of Allah (ﷺ) said: The supplications of three people are definitely accepted, and there is no doubt about it: the supplication of the oppressed, the supplication of the traveller and the supplication of the father for his son.

Suppose the parents are disbelievers and polytheists and force their children to disbelieve and practice polytheism. In that case, their demands should not be accepted or obeyed. But despite this, there should be no negligence in treating them well, obeying them, comforting them, and serving them.

This critical thing should be considered: treating parents well, serving them, obeying them, and appreciating them. The relationship between parents is so delicate, precious, and priceless that there is no replacement for it. Therefore, as long as they are alive, recognize their value and gather for yourself the means of happiness in this world and the hereafter. When they leave this world,

The eyes will yearn to see them, and at that time, a person will be left thinking that they raised me, fed me, taught me, wrote me, and went to great lengths for my needs and comforts. They remained a shelter to protect me from the hardships of the times. I wish I had done this and that for them.

Kindness to Relatives

Islam places great emphasis on treating relatives well, maintaining kinship ties, respecting them, serving them and seeking their advice, sharing their joys and sorrows, and providing financial and moral support when needed. It has been declared a source of goodness, blessings, and happiness in this world and the hereafter. On the contrary, mistreatment of relatives, severing ties of kinship, and violating their rights have been declared a curse, a lack of blessings, a decrease in life expectancy and livelihood, and the punishments hereafter are different. Allah Almighty says!

يَا أَيُّهَا النَّاسُ اتَّقُواْ رَبَّكُمُ الَّذِىْ خَلَقَكُم مِّن نَّفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالاً
كَثِيْراً وَنِسَاء وَاتَّقُواْ اللّهَ الَّذِىْ تَسَاء لُونَ بِهِ وَالأَرْحَامَ إِنَّ اللّهَ كَانَ عَلَيْكُمْ رَقِيْباً O

(Surah Al-Nisaa - 1)

O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife [Hawwa (Eve)], and from them both He created many men and women, and fear Allah through Whom you demand (your mutual rights), and (do not cut the relations of) the wombs (kinship). Surely, Allah is Ever an All-Watcher over you. (1)

وَآتِ ذَا الْقُرْبَى حَقَّهُ وَالْمِسْكِيْنَ وَابْنَ السَّبِيْلِ وَلاَ تُبَذِّرْ تَبْذِيْراً O

(Surah Bani Israil - 26)

And give to the kinsman his due, and the Meskin (poor), and the wayfarer.
But spend not wastefully (your wealth) like a spendthrift. (26)

لَّيْسَ الْبِرَّ أَن تُوَلُّواْ وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللّهِ وَالْيَوْمِ الآخِرِ
وَالْمَلآئِكَةِ وَالْكِتَابِ وَالنَّبِيِّيْنَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِىْ الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِيْنَ
وَابْنَ السَّبِيْلِ وَالسَّآئِلِيْنَ وَفِىْ الرِّقَابِ وَأَقَامَ الصَّلاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ
إِذَا عَاهَدُواْ وَالصَّابِرِيْنَ فِىْ الْبَأْسَاء والضَّرَّاء وَحِيْنَ الْبَأْسِ أُولَ ءِكَ الَّذِيْنَ صَدَقُوا
وَأُولَ ءِكَ هُمُ الْمُتَّقُونَ O

(Surah Al-Baqarah - 177)

It is not Al-Birr (piety, righteousness, and each and every act of obedience to Allah, etc.) that you turn your faces towards east and/or west (in prayers). Still, Al-Birr is (the quality of) the one who believes in Allah, the Last Day, the Angels, the Book, the Prophets[] and gives his wealth, despite the love for it, to the kinsfolk, to the orphans, and Al-Masakin (the poor), and the wayfarer, and to those who ask, and to set slaves free, performs As-Salat (Iqamat-as-Salat), and gives the Zakat, and who fulfill their covenant when they make it, and who are patient in extreme poverty and ailment (disease) and at the time of fighting (during the battles). Such are the people of the truth, and they are Al-Muttaqun. (177)

وَالَّذِيْنَ يَصِلُونَ مَا أَمَرَ اللّهُ بِهِ أَن يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوءَ الحِسَابِO

(Surah Ar-Raad: 21)

And those who join that which Allah has commanded to be joined (i.e. they are good to their relatives and do not sever the bond of kinship), and fear their Lord, and dread the terrible reckoning (i.e. abstain from all kinds of sins and evil deeds which Allah has forbidden and perform all sorts of good deeds which Allah has ordained). (21)

فَهَلْ عَسَيْتُمْ إِن تَوَلَّيْتُمْ أَن تُفْسِدُوا فِي الْأَرْضِ وَتُقَطِّعُوا أَرْحَامَكُمْ O

(Surah Muhammad: 22)

Would you then, if you were given the authority, do mischief in the land and sever your ties of kinship. (22)

It was narrated by Abdullah bin Salam (may Allah be pleased with him) that when the Messenger of Allah (ﷺ) came to Medina, I came to him (ﷺ) and when I saw his face, I knew that it could not be the face of a liar. Then he (ﷺ) said: O people! Express your greeting (i.e., "As-Salamu Alikum") loudly so that the one to whom you are greeting can hear it; that is, greet everyone, whether they are acquaintances or strangers, feed the hungry, be kind to relatives, pray the (Tahajjud) prayer at night while people are sleeping, and you will enter Paradise in peace. (Tirmidhi, Ibn Majah, Darmi)

Neighbour's Rights

Allah Almighty has greatly emphasized the need to treat one's neighbours well and has commanded kindness to them, such as showing kindness to parents, relatives, orphans, and the needy.

In light of Islam's teachings and instructions, it is essential for every human being to treat everyone with respect and dignity, to treat everyone with a smile, and to refrain from any mistreatment, harassment, or harming others. Since any person's good or bad behaviour directly affects his neighbours compared to the general public, good behaviour and good manners towards one's neighbour have been especially emphasized and advised.

Allah Almighty says!

وَاعْبُدُواْ اللّهَ وَلاَ تُشْرِكُواْ بِهِ شَيْئاً وَبِالْوَالِدَيْنِ إِحْسَاناً وَبِذِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِيْنِ
وَالْجَارِ ذِي الْقُرْبَى وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالجَنبِ وَابْنِ السَّبِيْلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ
إِنَّ اللّهَ لاَ يُحِبُّ مَن كَانَ مُخْتَالاً فَخُوراً O

(Surah Al-Nisaa - 36)

Worship Allah and join none with Him (in worship), and do good to parents, kinsfolk, orphans, Al-Masakin (the poor), the neighbour who is near of kin, the neighbour who is a stranger, the companion by your side, the wayfarer (you meet), and those (slaves) whom your right hands possess. Verily, Allah does not like those who are proud and boastful (36)

In this verse, three levels and degrees of neighbour are described. That is the neighbour with whom there is a relationship of kinship. Due to the dual relationship with this neighbour, his status, position, and rights are also more significant, and he needs to be treated kindly. The second level is the one who lives on the same level or is a neighbour, that is, a person who is only a neighbour and has no relationship or kinship with him, and it is necessary to treat him kindly, even if he is a non-Muslim. The third level is the neighbour who is with you for a short period and only for a short time, that is, a classmate, an office colleague, in a boarding house or on a ship, train, bus, or in a queue, where there is no restriction between Muslims and non-Muslims. It is necessary to respect and honour them and treat them kindly. One should take care that no one is harmed or harmed by you.

The Messenger of Allah (ﷺ) said: Whoever believes in Allah and the Day of Judgment should not harm his neighbour. (Sahih Bukhari)

The Messenger of Allah (ﷺ) made belief in Allah and the Last Day conditional on not harming one's neighbour. If one has perfect faith, then this faith prevents one from harming one's neighbour.

The Messenger of Allah (ﷺ) said: By Allah! That person is not a believer, by Allah! That person is not a believer, by Allah! That person is not a believer, by Allah! That person is not a believer. The companions (may Allah be pleased with them) asked: O Messenger of Allah (ﷺ)! Who is that person? He (ﷺ) said: The person whose neighbour is not safe from his mischief and harm. In another narration, he said: By the One in Whose Hand is my soul, no one can be a complete believer until he loves for his neighbour (or brother) what he loves for himself. (Sahih Muslim)

Once, it was mentioned to the Messenger of Allah (ﷺ) about a woman who performed a lot of voluntary prayers, fasting, charity and charity, but her neighbours were very annoyed by her harsh speech and long-winded speech. Hearing this, the Messenger of Allah (ﷺ) said: Her abode is Hell. Then a woman was mentioned who made no special arrangements for voluntary worship, except that her neighbours were happy and satisfied because of her good behaviour. He (ﷺ) said! This woman will go to Paradise. (Musnad Ahmad)

Tabarani (ra) narrated a narration that once a man came to the Messenger of Allah (ﷺ) and said, "O Messenger of Allah (ﷺ)! I live in the neighbourhood of Banu So-and-so, and the person who annoys me the most is the person who is my closest neighbour." There, the Messenger of Allah (ﷺ) sent Abu Bakr (RA), Umar (RA) and Ali (RA) to stand at the door of the masjid and announce that a neighbourhood is up to forty houses, and no one would enter Paradise whose neighbour fears his evil.

Abu Shaykh Ibn Habban (ra) narrated that the Messenger of Allah (ﷺ) said! Whoever harms his neighbour has harmed me, and whoever harms me has harmed Allah. And whoever fights his neighbour has fought against me, and whoever fights against me, it is as if he has fought against Allah.

The Messenger of Allah (ﷺ) said: He does not believe in me who sleeps with a full stomach at night while his neighbour is hungry, and he knows it.

(Majma' al-Zawaid)

It is narrated in Tabarani from Hazrat Muawiyah bin Haydah (RA) that I once asked the Messenger of Allah (ﷺ) what is the right of a neighbour over another neighbour. He (ﷺ) said: If he falls ill, he should visit him; if he dies, he should offer his funeral prayer after becoming a Muslim; if he asks for a loan, he should give it to him; if he has a defect, he should conceal it. Another narration also says: If he asks for help, he should help him; if he is in need, he should help him. Very few people fulfill the rights of their neighbours; may Allah have mercy on them.

Tirmidhi (ra) and Hakim (ra) have narrated that the best companion among you is the one who is the best to his companion, and the best neighbour in the sight of Allah is the one who is the best to his neighbour.

The Hadith states that among those whom Allah loves is the one who has a bad neighbour and remains patient with his harm until Allah cares for him in life and death.

Imam Bukhari (ra) narrates that the Prophet (ﷺ) said, "Gabriel (peace be upon him) kept advising me about my neighbour until I thought that he would also make him the rightful heir."

Imam Ahmad (ra) narrated that an Ansari companion said: Once I came to the Messenger of Allah (ﷺ) with my family when the Messenger of Allah (ﷺ) was standing, and a man was looking at him. I thought that he might have something to do with the Prophet (ﷺ), so I sat down. By God, the Prophet (ﷺ) stood with him for so long that I felt sorry for the Prophet (ﷺ). When the man left, I got up and went to the Prophet (ﷺ) and said, "O Messenger of Allah (ﷺ)! This man kept you standing so long that I felt sorry for you." The Prophet (ﷺ) said, "Do you know who that man was?" I said, "No!" The Prophet (ﷺ) said, "He was Gabriel (as), and he was constantly advising me to be kind to my neighbour, to the point that I thought that maybe he would even make him a rightful heir."

The ruling on covering up the faults of a Muslim brother

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said: "Whoever covers up the faults of another in this world, Allah will cover up his faults on the Day of Resurrection." (Sahih Muslim)

Hazrat Ibn Umar (RA) narrated that the Messenger of Allah (ﷺ) said: "A Muslim is the brother of a Muslim; he neither wrongs him nor neglects his help. Whoever is diligent in fulfilling the needs of his Muslim brother, Allah will be diligent in fulfilling his needs. Whoever relieves a Muslim of his troubles, Allah will relieve him of his troubles on the Day of Resurrection, and whoever conceals a Muslim, Allah will conceal him on the Day of Resurrection."
(Bukhari and Muslim)

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said: "Whoever relieves a Muslim of his troubles in this world, Allah will relieve him of his troubles on the Day of Resurrection." Whoever makes it easy for a needy and distressed person, Allah will make it easy for him in this world and the Hereafter. Whoever conceals a Muslim, Allah will conceal him in this world and the Hereafter. Allah will continue to help that person as long as he supports his Muslim brother. Allah will make the path to Paradise easy for whoever follows a path in which he seeks knowledge. And those who gather in one of the houses of Allah, reciting the Book of Allah and teaching each other, Allah will send down His tranquillity upon them, Allah will cover them with His mercy, the angels will surround them, and Allah will mention them among the angels who are with Him. And whoever his deeds leave behind, his lineage will not advance him.

(Muslim)

The virtue of charity

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said! Whoever gives a date-sized amount of charity (or its value) from lawful earnings then knows that Allah accepts only lawful earnings. Allah accepts it with His right hand and then raises it for the giver as one of you raises his calf until it (the reward of charity) becomes like a mountain. (Bukhari and Muslim)

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said: "Giving charity does not decrease wealth, and whoever forgives someone's sin, Allah increases his honour, and whoever is humble and humble for the sake of Allah, Allah raises his rank." (Muslim)

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said: "O Muslim women! A neighbour should not look down on his neighbour (giving a gift or charity), even if it is a sheep's hoof. It is narrated from Hazrat Jabir (RA) and Hazrat Hudaifa (RA) that the Messenger of Allah (ﷺ) said: Every good deed is charity. (Bukhari and Muslim)

Hazrat Abu Darr (RA) narrated that the Messenger of Allah (ﷺ) said: Do not belittle any good deed, even if you meet your brother with a good disposition. (Muslim)

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said: A man passed by a branch of a tree that was on the road (which was causing people pain). The man said to himself: Let me remove this branch from the path of the Muslims so that they would not be hurt. So that man was admitted to Paradise. (Bukhari and Muslim)

Hazrat Anas bin Malik (RA) narrated that the Messenger of Allah (ﷺ) said: Giving charity pacifies the anger of Allah and protects from a bad death. (Tirmidhi)

Hazrat Jabir (RA) narrated that the Messenger of Allah (ﷺ) said: Every good deed is charity, and one of the good deeds is to greet your Muslim brother with a smile and pour water into the vessel of one of your brothers.

(Musnad Ahmad, Tirmidhi)

Explanation of the honour of the guest

Allah Almighty said!

وَقَالُوْا مَا هِيَ اِلَّا حَيَاتُنَا الدُّنْيَا نَمُوْتُ وَنَحْيَا وَمَا يُهْلِكُنَآ اِلَّا الدَّهْرُ ۚ وَمَا لَهُمْ بِذٰلِكَ مِنْ عِلْمٍ ۚ
اِنْ هُمْ اِلَّا يَظُنُّوْنَ ﴿٢٤﴾ وَاِذَا تُتْلٰى عَلَيْهِمْ اٰيٰتُنَا بَيِّنٰتٍ مَّا كَانَ حُجَّتَهُمْ اِلَّآ اَنْ قَالُوا ائْتُوْا بِاٰبَآئِنَآ
اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿٢٥﴾ قُلِ اللّٰهُ يُحْيِيْكُمْ ثُمَّ يُمِيْتُكُمْ ثُمَّ يَجْمَعُكُمْ اِلٰى يَوْمِ الْقِيٰمَةِ لَا رَيْبَ
فِيْهِ وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا يَعْلَمُوْنَ ﴿٢٦﴾ وَلِلّٰهِ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ ۚ وَيَوْمَ تَقُوْمُ السَّاعَةُ
يَوْمَئِذٍ يَّخْسَرُ الْمُبْطِلُوْنَ ﴿٢٧﴾ وَتَرٰى كُلَّ اُمَّةٍ جَاثِيَةً ۚ كُلُّ اُمَّةٍ تُدْعٰٓى اِلٰى كِتٰبِهَا ۚ
اَلْيَوْمَ تُجْزَوْنَ مَا كُنْتُمْ تَعْمَلُوْنَ ﴿٢٨﴾

(Surah Al-Zariyat: 24 - 28)

And they say: "There is nothing but our life of this world; we die and we live, and nothing destroys us except Ad-Dehr (time). And they do not know of it. They only conjecture. (24) And when Our Clear Verses are recited to them, their argument is no other than that they say: "Bring back our (dead) fathers if you are truthful!" (25) Say (to them): "Allah gives you life, then causes you to die, then He will assemble you on the Day of Resurrection about which there is no doubt. But most of mankind know not." (26) And to Allah belongs the kingdom of the heavens and the earth. And on the Day that the Hour will be established — on that Day, the followers of falsehood (polytheists, disbelievers, worshippers of false deities) shall lose (everything). (27) And you will see each nation humbled to their knees (kneeling), each nation will be called to its Record (of deeds). This Day, you shall be recompensed for what you used to do. (28)

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said: "Whoever believes in Allah and the Last Day should honour his guest, and whoever believes in Allah and the Last Day should maintain ties of kinship, and whoever believes in Allah and the Last Day should speak good or remain silent." (Bukhari and Muslim)

Hazrat Abu Shurayh Khuwaylid bin Amr Al-Khazei (RA) narrated that the Messenger of Allah (ﷺ) said: "Whoever believes in Allah and the Last Day should honour his guest and give him his due." The companions asked: "O Messenger of Allah (ﷺ)! What is his due?" He (ﷺ) said: "One day and one night (i.e., he should prepare the best food according to his ability and status) and hospitality is three days, so whatever is left of that is a hundred days." (Bukhari and Muslim)

Nikah

ٌ **Nikah** ٌ means to gather. In Sharia terminology, this special contract and agreement is called Nikah, which is made between a man and a woman and creates a marital relationship.

Nikah, that is, marriage, is not only a social bond between two people, a personal need, a natural desire, and a personal matter, but it is also a fundamental pillar of the existence and survival of human society. From a Sharia perspective, it is of special importance and virtue. The importance of Nikah and its basic necessity can be gauged from the fact that from the time of Hazrat Adam (peace be upon him) to the Sharia of Muhammad (ﷺ), there has been no such Sharia that has been devoid of Nikah. Scholars have written that no worship has been included in the Sharia of every Prophet from Hazrat Adam (peace be upon him) until now, and they remain in Paradise, except for faith and Nikah. In every Sharia, the gathering of men and women was governed by a special agreement and rule; without this agreement, the mutual gathering of men and women was not permissible in any Sharia or religion.

Hazrat Ibn Umar (RA) says that when Gaylen bin Salamah Thaqafi (RA) became Muslim, he had ten wives he married during the pre-Islamic Period. So, his ten wives also became Muslims. Then the Messenger of Allah (ﷺ) ordered him to keep four of them in marriage and set the rest free.
(Musnad Ahmad, Tirmidhi, Ibn Majah)

Mahram: Those with whom marriage is forbidden:

Those women who are included in the mahram by blood relationship are forbidden. These include the mother (including the grandmother), daughter, sister, maternal aunt, niece, nephew and stepmother. The in-laws with whom marriage is forbidden include the wife's mother, maternal aunt and grandmother, the wife's daughter by another husband, the wife's sister in the presence of the wife, the wife's granddaughter and great-granddaughter. Marriage is forbidden in all consensual relations (milk sharers).

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said: A woman should not be married to her paternal aunt, nor should a woman be married to her maternal aunt. (Bukhari and Muslim)

Hazrat Aisha (RA) narrated that the Messenger of Allah (ﷺ) said: Breastfeeding makes those relations that are forbidden by birth unlawful. (Bukhari)

Hazrat Dahhak bin Firuz Walimi (RA) narrated from his father that he said: When I became Muslim, I asked the Messenger of Allah (ﷺ) that I have two sisters in marriage. He (ﷺ) said: Keep one of them as you wish (separate the other).
(Tirmidhi, Abu Dawud, Ibn Majah)

Recommended Marriage:

When a person wants to get married, whether he is a man or a woman, he should thoroughly investigate the other's circumstances and habits before announcing the marriage, so that nothing is known later that is against the nature and temperament and causes discord between the spouses. It is recommended that the marriage be announced and the ceremony be held publicly. The one who performs the marriage should be good and righteous, and the witness should be just and pious. The marriage is concluded by offering and accepting, which others must hear.

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said! Four things are considered when marrying a woman: her wealth, her good lineage, her beauty, and her piety. So, make a pious woman your desired one.
(Bukhari and Muslim)

Hazrat Usama bin Zaid (RA) narrated that the Messenger of Allah (ﷺ) said! I have not left behind me any trial that is more harmful to men than the trial of women.
(Bukhari and Muslim)

Hazrat Maqil bin Yasar (RA) narrated that the Messenger of Allah (ﷺ) said: Marry a woman who loves her husband and gives birth to many children, for I will be proud of your abundance in comparison to other nations.
(Abu Dawud, An-Nasa'i)

Hazrat Abu Umamah (RA) narrated that the Messenger of Allah (ﷺ) said: The best thing a believer can choose for himself after piety is a good and beautiful wife. The characteristic of such a wife is that if her husband commands her, she obeys him. When he looks at her, she pleases him with her beauty, purity and good character; when he swears to her, she fulfills his oath; and when her husband is absent, she wishes well for herself. (Ibn Majah)

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said: A man should not send his marriage proposal to his brother until he marries her or divorces her. (Bukhari and Muslim)

It is narrated from Hazrat Ali (RA) that the Messenger of Allah (ﷺ) forbade the practice of mut'ah with women on the day of Khaybar, and he (ﷺ) also forbade the eating of the meat of donkeys living in his houses (the wild donkey is halal, its meat can be eaten). (Bukhari and Muslim)

Explanation of Mahr:

Mahr is the compensation a woman receives from her husband for obtaining marital rights. If someone intends not to give the mahr, then her marriage will not be valid. The mahr is obligatory on the husband. There is no fixed amount of mahr.

The Messenger of Allah (ﷺ) said! Women should be married to their male relatives (of equal rank) and married by their guardians; a mahr of less than ten dirhams is not valid.

Walima:

Walima refers to the food served to people as an invitation after marriage. Its meaning is gathering, so this food is called Walima. It is served at the couple's gathering. The Sharia status of Walima is recommended.

Hazrat Anas bin Malik (RA) narrated that the Messenger of Allah (ﷺ) saw a yellow mark of saffron on the clothes of Hazrat Abdur Rahman bin Auf (RA) and asked him what it was. Hazrat Abdur Rahman (RA) said! I have married a woman for a gold nugget. The Messenger of Allah (ﷺ) said (upon hearing this)! May Allah bless you; you should hold a Walima, even for a goat. (Bukhari and Muslim)

Hazrat Anas bin Malik (RA) narrated that the Messenger of Allah (ﷺ) did not hold a grand Walima for any of his wives as he did for the wedding of Hazrat Zainab (RA), and he had a wedding for a goat. (Bukhari and Muslim)

Hazrat Anas bin Malik (RA) narrated that the Messenger of Allah (ﷺ) first freed Hazrat Safiya (RA) and then married her. He (ﷺ) made her freedom his dowry and held a wedding feast of Hays (a sweet) at their marriage. (Bukhari and Muslim)

ۨ **Hays** ۨ is the name of a food that is a dessert made from dates, ghee and cheese.

Hazrat Safiya (RA) was the daughter of the Jewish chief Hayy bin Akhtab (the chief of the Banu Qurayza and Banu Nadir tribes living in Khaybar). When the Muslims fought against the Jews in Khaybar, Allah Almighty granted victory to the Muslims in that war. Hazrat Safiya (RA) was captured in that war and came into the possession of the Messenger of Allah (ﷺ) as a slave girl. He (ﷺ) freed her, took her as his wife, and blessed her with the greatest happiness in religion and worldly life.

It is narrated from Hazrat Safiyyah bint Shaybah (RA) that the Messenger of Allah (ﷺ) performed the wedding feast of Umm al-Mominin Hazrat Umme Salamah (RA) with two Kilograms of Barley. (Bukhari)

Khula and Talaq:

Meaning of Khula: The literal meaning of Khula is to remove something, and it is usually used in the sense of eliminating something worn on the body, such as clothes or socks, but in Sharia terminology, the meaning of this word is to eradicate the property of marriage with the word Khula in exchange for money. If there is a dispute between the husband and wife and they cannot agree on anything, and the man does not want to divorce, then it is permissible for the woman to end it by giving some money or returning her dowry. With Khula, the divorce becomes final for the woman and the two are separated.

Divorce: In the dictionary, the meaning of divorce is to open or leave, but in Sharia terminology, it is the man's freeing the woman from the restrictions imposed by the marriage.

Types of divorce:

1. Revocation. In this, the word divorce is said once. Revocation of divorce is given in a state of purity.
2. Bain. In this, the word "divorce" or a similar word is said twice, or Khula is done.
3. Mughalaz. In this, the use of the word "divorce" three times makes the woman completely forbidden until a lawful divorce is obtained.

Hazrat Thawban (RA) narrated that the Messenger of Allah (ﷺ) said! The woman who asks her husband for a divorce without any reason will be forbidden from the smell of Paradise. (Musnad Ahmad, Tirmidhi, Abu Dawud, Ibn Majah, Darmi)

Hazrat Ibn Umar (RA) narrated that the Messenger of Allah (ﷺ) said! The worst of the permissible things in the sight of Allah is divorce. (Abu Dawud)

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said! Three things are intended to be done and designed to be said in jest: divorce, marriage, and revocation. (Tirmidhi, Abu Dawood)

Iddah:

In the dictionary, Iddah means "to count," and in the terminology of Sharia, Iddah is when a woman's Iddah begins when her husband divorces her, she takes her own life, or her husband dies. During this time, the woman is ordered to stay home, not go anywhere, meet any man, and not adorn herself. When the Iddah period is over, she can go wherever and marry however she wants.

Iddah Period:

When a woman is divorced by her husband or her marriage is annulled. If the woman is menstruating, her waiting period is three months. During this period, she should remain in her husband's house where she was divorced, not leave the house and not marry anyone during this period. If a woman does not menstruate due to infertility or old age, her waiting period is three months. If a woman's husband has died, her waiting period is four months and ten days. The waiting period for a pregnant woman is the period of delivery, whether her husband has divorced her or died. This is the same in both cases.

Prohibition of marriage to polytheist women

Allah Almighty said!

وَلَا تَنْكِحُوا الْمُشْرِكٰتِ حَتّٰى يُؤْمِنَّ ۗ وَلَاَمَةٌ مُّؤْمِنَةٌ خَيْرٌ مِّنْ مُّشْرِكَةٍ وَّلَوْ اَعْجَبَتْكُمْ ۚ وَلَا تُنْكِحُوا
الْمُشْرِكِيْنَ حَتّٰى يُؤْمِنُوْا ۗ وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ وَّلَوْ اَعْجَبَكُمْ ۗ اُولٰٓئِكَ يَدْعُوْنَ اِلَى النَّارِ ۖ
وَاللّٰهُ يَدْعُوْٓا اِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِاِذْنِهٖ ۚ وَيُبَيِّنُ اٰيٰتِهٖ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُوْنَ ﴿٢٢١﴾

(Surah Al Baqarah - 221)

And do not marry Al-Mushrikah (idolatresses, etc.) till they believe (worship Allah Alone). And indeed, a slave woman who believes she is better than a (free) Mushrikah (idolatress), even though she pleases you. And give not (your daughters) in marriage to Al-Mushrikun till they believe (in Allah Alone) and verily, a believing slave is better than a (free) Mushrik (idolater), even though he pleases you. Those (Al-Mushrikun) invite you to the Fire. Still, Allah invites (you) to Paradise and Forgiveness by His Leave and makes His Ayat (proofs, evidence, verses, lessons, signs, revelations, etc.) clear to mankind that they may remember. (221)

A Muslim man should not marry a non-Muslim woman, and a Muslim woman should not marry a man by order of anyone. The marriage of a Muslim woman is not permissible to both the people of the Book and the people of the non-Book. Instead, if there was a marriage before and the man became a non-Muslim, then the marriage itself ended.

The relationship of marriage is moral, emotional, and cultural. If a polytheist and a Muslim marry, then their effects will be felt on both sides, and if they do not have this on the other, then children are necessary, and therefore it has been prohibited. Today's People of the Book are actually polytheists because they associate prophets with Allah or believe in them as God, so their rulings also fall into this category.

Law of Inheritance

3 AH / 625 AD

It is narrated from Hazrat Jabir (RA) that the wife of Hazrat Saad bin Rabi' (RA) came to the Prophet (ﷺ) and said that the father of her daughters was martyred in the Battle of Uhud, but their uncle had seized their property and had not given us anything. How can I marry them without money? Hearing this, the Prophet (ﷺ) said, "Wait for the revelation, and this verse was revealed.

يُوْصِيْكُمُ اللّٰهُ فِيْٓ اَوْلَادِكُمْ ۗ لِلذَّكَرِ مِثْلُ حَظِّ الْاُنْثَيَيْنِ ۚ فَاِنْ كُنَّ نِسَاۤءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا
تَرَكَ ۚ وَاِنْ كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ ۗ وَلِاَبَوَيْهِ لِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ مِمَّا تَرَكَ اِنْ كَانَ لَهٗ وَلَدٌ ۚ
فَاِنْ لَّمْ يَكُنْ لَّهٗ وَلَدٌ وَّوَرِثَهٗٓ اَبَوٰهُ فَلِاُمِّهِ الثُّلُثُ ۗ فَاِنْ كَانَ لَهٗٓ اِخْوَةٌ فَلِاُمِّهِ السُّدُسُ مِنْۢ بَعْدِ وَصِيَّةٍ
يُّوْصِيْ بِهَآ اَوْ دَيْنٍ ۗ اٰبَاۤؤُكُمْ وَاَبْنَاۤؤُكُمْ ۚ لَا تَدْرُوْنَ اَيُّهُمْ اَقْرَبُ لَكُمْ نَفْعًا ۗ فَرِيْضَةً مِّنَ اللّٰهِ ۗ اِنَّ اللّٰهَ
كَانَ عَلِيْمًا حَكِيْمًا ﴿١١﴾ وَلَكُمْ نِصْفُ مَا تَرَكَ اَزْوَاجُكُمْ اِنْ لَّمْ يَكُنْ لَّهُنَّ وَلَدٌ ۚ فَاِنْ كَانَ لَهُنَّ وَلَدٌ
فَلَكُمُ الرُّبُعُ مِمَّا تَرَكْنَ مِنْۢ بَعْدِ وَصِيَّةٍ يُّوْصِيْنَ بِهَآ اَوْ دَيْنٍ ۗ وَلَهُنَّ الرُّبُعُ مِمَّا تَرَكْتُمْ اِنْ لَّمْ يَكُنْ
لَّكُمْ وَلَدٌ ۚ فَاِنْ كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ الثُّمُنُ مِمَّا تَرَكْتُمْ مِّنْۢ بَعْدِ وَصِيَّةٍ تُوْصُوْنَ بِهَآ اَوْ دَيْنٍ ۗ وَاِنْ كَانَ
رَجُلٌ يُّوْرَثُ كَلٰلَةً اَوِ امْرَاَةٌ وَّلَهٗٓ اَخٌ اَوْ اُخْتٌ فَلِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ ۚ فَاِنْ كَانُوْٓا اَكْثَرَ مِنْ ذٰلِكَ
فَهُمْ شُرَكَاۤءُ فِي الثُّلُثِ مِنْۢ بَعْدِ وَصِيَّةٍ يُّوْصٰى بِهَآ اَوْ دَيْنٍ ۙ غَيْرَ مُضَاۤرٍّ ۚ وَصِيَّةً مِّنَ اللّٰهِ ۗ وَاللّٰهُ عَلِيْمٌ
حَلِيْمٌ ﴿١٢﴾

(Surah Al-Nisa: 11 - 12)

Allah commands you as regard your children's (inheritance): to the male, a portion equal to that of two females; if (there are) only daughters, two or more, their share is two-thirds of the inheritance; if only one, her share is half. For parents, a sixth share of inheritance to each if the deceased left children; if no children and the parents are the (only) heirs, the mother has a third; if the deceased left brothers or (sisters), the mother has a sixth. (The distribution in all cases is) After the payment of legacies, he may have bequeathed or had debts. You know not which of them, whether your parents or your children, are nearest to you in benefit (these fixed shares) are ordained by Allah. And

Allah is Ever All-Knower, All-Wise. (11) In that which your wives leave, your share is a half if they have no child; but if they leave a child, you get a fourth of that which they leave after payment of legacies they may have bequeathed or debts. In that which you leave, their (your wives') share is a fourth if you leave no child, but if you leave a child, they get an eighth of that which you leave after payment of legacies you may have bequeathed or debts. If the man or woman whose inheritance is in question has left neither ascendants nor descendants but has left a brother or a sister, each one of the two gets a sixth, but if more than two, they share in a third; after payment of legacies he (or she) may have bequeathed or debts so that no loss is caused (to anyone). This is a Commandment from Allah, and Allah is Ever All Knowing, Most Forbearing. (12)

If your wives die and leave no children, then half is yours, and if they have children, then you have a fourth of what they leave after paying any bequests they may have made or debts. And of what you go, they have a fourth, if you have no children, and if you have children, then there is no other way but an eighth of what you leave. After paying any bequests you may have made and debts, and if the heir is a man or a woman, that is, if he has no father and no son, and if he has a brother or a sister, then each of them has a sixth, and if there is more than that, then all of them share in a third. After a bequest and after a loan, provided that others have not been harmed. This is a decree from Allah, the Highest, and Allah is Knowing and Forbearing.

The prohibition of alcohol and gambling

The Holy Quran says:

يَاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْاَنْصَابُ وَالْاَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطٰنِ فَاجْتَنِبُوْهُ
لَعَلَّكُمْ تُفْلِحُوْنَ ﴿٩٠﴾ اِنَّمَا يُرِيْدُ الشَّيْطٰنُ اَنْ يُّوْقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَآءَ فِي الْخَمْرِ وَالْمَيْسِرِ
وَيَصُدَّكُمْ عَنْ ذِكْرِ اللّٰهِ وَعَنِ الصَّلٰوةِ ۚ فَهَلْ اَنْتُمْ مُّنْتَهُوْنَ ﴿٩١﴾

(Al-Maidah: 90 - 91)

O you who believe! Intoxicants (all kinds of alcoholic drinks), gambling, and Al-Ansab, and Al-Azlam (arrows for seeking luck or decision) are an abomination of Shaitan's (Satan) handiwork. So, avoid (strictly all) that (abomination) so you may succeed. (90) Sheitan (Satan) wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling and hinder you from the remembrance of Allah and As-Salat (the prayer). So, will you not then abstain? (91)

In the hadiths, the prohibition of intoxicants and the curse and punishment of the Hereafter on those who drink and give them to drink have been mentioned. Alcohol has been called the mother of all evils.

Those who do not give up alcohol should be fought against. The one who gives up alcohol out of fear of Allah will be given the good news of a great reward, and the one who drinks it will be deprived of Paradise.

Buying and selling alcohol, pigs and idols were forbidden:

Hazrat Anas (may Allah be pleased with him) said: I was giving alcohol to the people of the house of Abu Talha (may Allah be pleased with him) when the command forbidding alcohol came. I heard a voice from the Messenger of Allah (ﷺ) announcing it. Abu Talha (may Allah be pleased with him) said, "Look at this noise." I went out, returned, and told him that he was shouting that the Beware wine had been made haram. Abu Talha (may Allah be pleased with him) said, "Go and pour down all the wine." So, the wine was poured and flowed into the streets of Medina. (Anwar al-Bayan)

The Messenger of Allah (ﷺ) said, "Cursed is wine, the one who drinks it, the one who drinks it, the one who sells it, the one who buys it, the one who carries it, the one who carries it, the one who makes it, the one who has it made, the one who charges for it." (Musnad Ahmad)

It is narrated from Hazrat Abdullah bin Umar (may Allah be pleased with him) that the Messenger of Allah (ﷺ) said, "Cursed is wine, the one who drinks it, the one who sells it, the one who buys it, the one who carries it, the one who makes it, the one who has it made, and the one who charges for it." Whoever drinks alcohol for the first time and does not repent, Allah Almighty will not accept his prayers for forty days. If he repents sincerely, Allah Almighty will accept his repentance. Then, if he drinks alcohol for the second time, Allah Almighty will not accept his prayers for forty days, and if he repents, Allah Almighty will accept his repentance. Until he drinks alcohol for the fourth time, Allah Almighty will not only not accept his prayers for forty days, but if he repents, He will not accept his repentance either, and in the Hereafter, He will give him to drink from the pus of two wounds and a river of blood. (Jami' al-Tirmidhi)

Gambling in all its forms is forbidden:

Every ambiguous transaction between profit and loss is called gambling by the Sharia. For example, two people bet against each other that they will both run, and the one who advances will give the other 1,000 rupees. For example, if you sell closed boxes at one rupee per box, with five rupees in each box, and another box is empty, then selling the boxes this way will be considered gambling. If money is invested in a game or any matter with the desire to win more, and if the game is lost, the money is returned; if the prize money is obtained through the purchase of something, then it is permissible.

Newspapers and magazines used to announce the reward for a riddle are also used for gambling. Send as many riddles as possible, then a draw will be made, and the winner will get the reward. Lottery, kite flying, sports, and betting on pigeons and horses are also included in gambling.

(Anwar al-Bayan)

Orphan's wealth

Allah says!

إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَى ظُلْماً إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَاراً وَسَيَصْلَوْنَ سَعِيراً(10)

(Surah An-Nisa, 10)

Indeed, those who eat up the property of orphans unjustly, they only eat into their bellies' fire, and they will pay a high price (10)

It was narrated from Ibn Abbas (RA) that the Messenger of Allah (ﷺ) said: Allah the Almighty says: Do not approach the property of orphans except with a habit that is based on goodness (i.e. trustworthiness and honesty). Indeed, those who eat up the property of orphans unjustly only eat into their belly's fire. Those who had orphans in their care became very careful, separating their food and drink from the orphans' to the point that if any food was left over for the orphans, they would put it away, hoping the orphan would eat it at another time or that it would spoil. This did not please the guardians. So, they asked the Messenger of Allah (ﷺ), and Allah revealed this verse: "And those who ask you about orphans, say, 'It is better to look after their welfare. If you share with them in spending, they are your brothers in religion.' So, after this verse was revealed, those guardians shared with them in eating and drinking."
(Abu Dawud, An-Nasa'i)

وَيَسْأَلُونَكَ عَنِ الْيَتَامَى قُلْ إِصْلاَحٌ لَّهُمْ خَيْرٌ وَإِنْ تُخَالِطُوهُمْ فَإِخْوَانُكُمْ وَاللّهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ وَلَوْ شَاء اللّهُ لأَعْنَتَكُمْ إِنَّ اللّهَ عَزِيزٌ حَكِيمٌ(220)

(Surah Al-Baqarah - 222)

And when you ask about orphans, say, "It is better to look after them. If you wish to live with them (i.e., to bear their expenses), then they are your brothers. And Allah knows best who is the wrongdoer and who is the reformer. If Allah willed, He could have put you in trouble. Indeed, Allah is Exalted in Might and Wise."

A son who is adopted is not equal to a real son.

When the command came from Allah that a son who is adopted is not equal to a real son, then the people who used to call Hazrat Zaid (may Allah be pleased with him) as Zaid bin Muhammad (RA) began to call him by the name of his real father, Zaid bin Haritha (may Allah be pleased with him). Similarly, he cannot be included in the inheritance.

The Almighty is the Guide!

اُدْعُوْهُمْ لِاٰبَآئِهِمْ هُوَ اَقْسَطُ عِنْدَ اللّٰهِ ۚ فَاِنْ لَّمْ تَعْلَمُوْٓا اٰبَآءَهُمْ فَاِخْوَانُكُمْ فِى الدِّيْنِ وَمَوَالِيْكُمْ ؕ وَ
لَيْسَ عَلَيْكُمْ جُنَاحٌ فِيْمَآ اَخْطَاْتُمْ بِهٖ ۙ وَلٰكِنْ مَّا تَعَمَّدَتْ قُلُوْبُكُمْ ؕ وَكَانَ اللّٰهُ غَفُوْرًا رَّحِيْمًا ﴿۵﴾

(Surah Al-Ahzab - 5)

Call them (adopted sons) by (the names of) their fathers; that is more than just with Allah. But if you know not their father's (names, call them), your brothers in faith and Mawalikum (your freed slaves). And there is no sin on you concerning that in which You made a mistake, except regarding what your hearts deliberately intended. And Allah is Ever Oft-Forgiving, Most Merciful. (5)

Baydawi (ra) has written that claiming a son by mouth is not credible according to us, Imam Shafi'i (ra). This claim does not establish the rule that one must have a son. However, according to Imam Abu Hanifa (ra), if a slave is claimed as a son, the slave will be freed. If someone of unknown lineage is declared his son, and there is such a difference in age that it is possible to be a father and a son, then the claimant will be considered his son. Now, the last thing left was to marry his widow or divorced woman, so Allah made this happen through a command and explained the rules until the Day of Judgment.

The guidance is from the Almighty!

وَاِذْ تَقُوْلُ لِلَّذِىْٓ اَنْعَمَ اللّٰهُ عَلَيْهِ وَاَنْعَمْتَ عَلَيْهِ اَمْسِكْ عَلَيْكَ زَوْجَكَ وَاتَّقِ اللّٰهَ وَتُخْفِىْ فِىْ نَفْسِكَ مَا
اللّٰهُ مُبْدِيْهِ وَتَخْشَى النَّاسَ ۚ وَاللّٰهُ اَحَقُّ اَنْ تَخْشٰهُ ؕ فَلَمَّا قَضٰى زَيْدٌ مِّنْهَا وَطَرًا زَوَّجْنٰكَهَا لِكَىْ لَا
يَكُوْنَ عَلَى الْمُؤْمِنِيْنَ حَرَجٌ فِىْٓ اَزْوَاجِ اَدْعِيَآئِهِمْ اِذَا قَضَوْا مِنْهُنَّ وَطَرًا ؕ وَكَانَ اَمْرُ اللّٰهِ مَفْعُوْلًا ﴿۳۷﴾

(Surah Al-Ahzab - 73)

And (remember) when you said to him (Zaid bin Haritha radhiallahu'anhu, the freed slave of the Prophet SAW) on whom Allah has bestowed Grace (by guiding him to Islam) and you (O Muhammad SAW too) have done a favour (by manumitting him) "Keep your wife to yourself, and fear Allah." But you did hide in yourself (i.e. what Allah has already made known to you that He will give her to you in marriage) that which Allah will make manifest, you did fear the people (i.e., their saying that Muhammad SAW married the divorced wife of his manumitted slave), whereas Allah had a better right that you should fear Him. So, when Zaid had accomplished his desire for her (i.e. divorced her), We gave her to you in marriage so that (in future) there may be no difficulty to the believers in respect of (the marriage of) the wives of their adopted sons when the latter have no desire to keep them (i.e. they have divorced them). And Allah's Command must be fulfilled. (37)

Modesty orders (covering)

The verses of Hijab were revealed in the Walima of Umm al-Momineen Hazrat Zainab bint Jahesh (RA).

يٰنِسَآءَ النَّبِيِّ لَسْتُنَّ كَاَحَدٍ مِّنَ النِّسَآءِ اِنِ اتَّقَيْتُنَّ فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِيْ فِيْ قَلْبِهٖ
مَرَضٌ وَّقُلْنَ قَوْلًا مَّعْرُوْفًا ﴿٣٢﴾ وَقَرْنَ فِيْ بُيُوْتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْاُوْلٰى وَاَقِمْنَ
الصَّلٰوةَ وَاٰتِيْنَ الزَّكٰوةَ وَاَطِعْنَ اللّٰهَ وَرَسُوْلَهٗ ؕ اِنَّمَا يُرِيْدُ اللّٰهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ اَهْلَ الْبَيْتِ
وَيُطَهِّرَكُمْ تَطْهِيْرًا ﴿٣٣﴾

(Surah Al Ahzab: 32 – 33)

O wives of the Prophet! You are not like any other woman. If you keep your duty (to Allah), then be not soft in speech, lest he in whose heart is a disease (of hypocrisy, or evil desire for adultery) should be moved with desire, but speak in an honourable manner. (32) And stay in your houses, and do not display yourselves like the times of ignorance, and perform As-Salat (Iqamat-as-Salat), and give Zakat and obey Allah and His Messenger. Allah wishes only to remove Ar-Rijs (evil deeds and sins) from you, O members of the family (of the Prophet SAW), and to purify you with a thorough purification. (33

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَدْخُلُوْا بُيُوْتَ النَّبِيِّ اِلَّاۤ اَنْ يُّؤْذَنَ لَكُمْ اِلٰى طَعَامٍ غَيْرَ نٰظِرِيْنَ اِنٰىهُ وَلٰكِنْ اِذَا
دُعِيْتُمْ فَادْخُلُوْا فَاِذَا طَعِمْتُمْ فَانْتَشِرُوْا وَلَا مُسْتَاْنِسِيْنَ لِحَدِيْثٍ ؕ اِنَّ ذٰلِكُمْ كَانَ يُؤْذِي النَّبِيَّ
فَيَسْتَحْيٖ مِنْكُمْ ۫ وَاللّٰهُ لَا يَسْتَحْيٖ مِنَ الْحَقِّ ؕ وَاِذَا سَاَلْتُمُوْهُنَّ مَتَاعًا فَسْـَٔلُوْهُنَّ مِنْ وَّرَآءِ حِجَابٍ ؕ
ذٰلِكُمْ اَطْهَرُ لِقُلُوْبِكُمْ وَقُلُوْبِهِنَّ ؕ وَمَا كَانَ لَكُمْ اَنْ تُؤْذُوْا رَسُوْلَ اللّٰهِ وَلَاۤ اَنْ تَنْكِحُوْۤا اَزْوَاجَهٗ مِنْۢ
بَعْدِهٖۤ اَبَدًا ؕ اِنَّ ذٰلِكُمْ كَانَ عِنْدَ اللّٰهِ عَظِيْمًا ﴿٥٣﴾

(Surah Al Ahzab – 53)

O you who believe! Enter not the Prophet's houses unless permission is given to you for a meal, (and then) not (so early as) to wait for its preparation. But when you are invited, enter, and when you have taken your meal, disperse without sitting for a talk. Verily, such (behaviour) annoys the Prophet, and he is shy of (asking) you (to go), but

Allah is not shy of (telling you) the truth. And when you ask (his wives) for anything you want, ask them from behind a screen; that is purer for your hearts and their hearts. And it is not (right) for you that you should annoy Allah's Messenger, nor that you should ever marry his wives after him (his death). Verily! With Allah, that shall be an enormity (53)

يَـٰٓأَيُّهَا ٱلنَّبِىُّ قُل لِّأَزْوَٰجِكَ وَبَنَاتِكَ وَنِسَآءِ ٱلْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِن جَلَـٰبِيبِهِنَّ ۚ ذَٰلِكَ أَدْنَىٰٓ أَن
يُعْرَفْنَ فَلَا يُؤْذَيْنَ ۗ وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا ﴿٥٩﴾

(Surah Al Ahzab – 59)

O Prophet! Tell your wives, your daughters, and the believers' women to draw their cloaks (veils) all over their bodies (i.e., screen themselves ultimately except for the eyes or one eye to see the way). That would be better than they should be known (as free, respectable women) so as not to be annoyed. And Allah is Ever Oft-Forgiving, Most Merciful. (59)

Allah Almighty addressed the chaste wives and said, "Remain in your homes and do not go around like the days of ignorance, so that your hidden beauty may be revealed." But this ruling is for all women. Stay at home as much as possible, and if it is necessary to go out, take extra care of the religious veil.

Narrated by Hazrat Ibn Masood (RA): It is narrated that the Messenger of Allah (ﷺ) said: "The private parts are something to be hidden, and when they come out, Satan starts to stare at them." (Jama-Tirmidhi)

Allah Almighty commanded the Muslims that when they ask the wives of the Prophet (ﷺ) for something, they should ask from behind a veil. This includes the following: The ruling on the veil arrangement is that if men want to ask for something, they should ask from behind the veil, and women should not come forward. They should give something from behind the veil if they want to give something. May Allah Ta'ala protect them. Allah Almighty further said this is an excellent way to keep your and their hearts pure. (Anwar al-Bayan)

Hazrat Ibn Abbas (may Allah be pleased with him), in his commentary on the verse of the Quran, says that women should cover their heads and faces with large veils, except for the eyes, so that the need for walking and seeing is fulfilled. Due to the complete veiling, there is a distinction between a free woman and a slave so that evil spirits cannot tease them. Although it was forbidden to flirt with

slaves, ordering free women to wear full veils did not end the flow of these evil spirits who mistook us for slaves and called us by our voices. (Ruh al-Maani)

Until then, women used to go out on the path of ignorance without covering their faces and walk around without fear. Allah Almighty has commanded that when chaste women leave their homes, they should cover their faces with a veil and put a veil over their chests. They should not stand up while walking, but cover themselves with a veil. Do not make a sound in your voice or come before your pure wives or mahram.

In Surah An-Nur, verses were revealed about a woman's veil (covering). That is, how much of the body should be kept covered and hidden at all times. And how many parts of the body are allowed to be uncovered? For example, covering the face and palms at home is not obligatory. If it is obligatory to keep these parts covered at all times, even at home, then there will be a problem. This does not mean it can be uncovered in front of anyone. If it is permissible to expose the face in front of everyone, then what was the benefit of revealing the commandment of hijab and veil?

Allah Almighty said!

وَقُلْ لِّلْمُؤْمِنٰتِ يَغْضُضْنَ مِنْ اَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوْجَهُنَّ وَلَا يُبْدِيْنَ زِيْنَتَهُنَّ اِلَّا مَا ظَهَرَ مِنْهَا
وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلٰى جُيُوْبِهِنَّ ۖ وَلَا يُبْدِيْنَ زِيْنَتَهُنَّ اِلَّا لِبُعُوْلَتِهِنَّ اَوْ اٰبَآئِهِنَّ اَوْ اٰبَآءِ بُعُوْلَتِهِنَّ
اَوْ اَبْنَآئِهِنَّ اَوْ اَبْنَآءِ بُعُوْلَتِهِنَّ اَوْ اِخْوَانِهِنَّ اَوْ بَنِيْٓ اِخْوَانِهِنَّ اَوْ بَنِيْٓ اَخَوٰتِهِنَّ اَوْ نِسَآئِهِنَّ اَوْ مَا مَلَكَتْ
اَيْمَانُهُنَّ اَوِ التّٰبِعِيْنَ غَيْرِ اُولِي الْاِرْبَةِ مِنَ الرِّجَالِ اَوِ الطِّفْلِ الَّذِيْنَ لَمْ يَظْهَرُوْا عَلٰى عَوْرٰتِ النِّسَآءِ ۖ
وَلَا يَضْرِبْنَ بِاَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِيْنَ مِنْ زِيْنَتِهِنَّ ۚ وَتُوْبُوْٓا اِلَى اللّٰهِ جَمِيْعًا اَيُّهَ الْمُؤْمِنُوْنَ لَعَلَّكُمْ
تُفْلِحُوْنَ ﴿٣١﴾

(Surah An-Nur - 31)

And tell the believing women to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts) and not to show off their adornment except only that which is apparent (like both eyes for the necessity to see the way or outer dress like veil, gloves, head-cover, apron, etc.), and to draw their veils all over Juyubihinna (i.e. their bodies, faces, necks and bosoms,) and not to reveal their adornment except to their husbands, or their fathers, or their husband's fathers, or their

sons, or their husband's sons, or their brothers or their brother's sons, or their sister's sons, or their (Muslim) women (i.e. their sisters in Islam), or the (female) slaves whom their right hands possess, or old male servants who lack vigour, or small children who have no sense of the feminine sex. And let them not stamp their feet to reveal what they hide of their adornment. And all of you beg Allah to forgive you all, O believers, that you may be successful. (31)

Punishment for adultery and slander against chaste women

اَلزَّانِيَةُ وَالزَّانِيْ فَاجْلِدُوْا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ ۖ وَّلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِيْ دِيْنِ اللّٰهِ اِنْ كُنْتُمْ تُؤْمِنُوْنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ ۚ وَلْيَشْهَدْ عَذَابَهُمَا طَآئِفَةٌ مِّنَ الْمُؤْمِنِيْنَ ﴿٢﴾ اَلزَّانِيْ لَا يَنْكِحُ اِلَّا زَانِيَةً اَوْ مُشْرِكَةً ۫ وَّ الزَّانِيَةُ لَا يَنْكِحُهَآ اِلَّا زَانٍ اَوْ مُشْرِكٌ ۚ وَحُرِّمَ ذٰلِكَ عَلَى الْمُؤْمِنِيْنَ ﴿٣﴾ وَالَّذِيْنَ يَرْمُوْنَ الْمُحْصَنٰتِ ثُمَّ لَمْ يَأْتُوْا بِاَرْبَعَةِ شُهَدَآءَ فَاجْلِدُوْهُمْ ثَمٰنِيْنَ جَلْدَةً وَّلَا تَقْبَلُوْا لَهُمْ شَهَادَةً اَبَدًا ۚ وَاُولٰٓئِكَ هُمُ الْفٰسِقُوْنَ ﴿٤﴾

(Surah An-Nur: 2 - 4)

The woman and the man guilty of illegal sexual intercourse were flogged each with a hundred stripes. Let not pity withhold you in their case, in a punishment prescribed by Allah, if you believe in Allah and the Last Day. And let a party of the believers witness their punishment. (This punishment is for unmarried persons guilty of the above crime, but if married persons commit it, the punishment is to stone them to death, according to Allah's Law). (2) The adulterer marries not but an adulteress or a Mushrikah, and the adulteress none marries her except an adulterer or a Mushrik [and that means that the man who agrees to marry (have a sexual relation with) a Mushrikah (female polytheist, pagan or idolatress) or a prostitute, then indeed he is either an adulterer or a Mushrik (polytheist, pagan or idolater) And the woman who agrees to marry (have a sexual relation with) a Mushrik (polytheist, pagan or idolater) or an adulterer. She is either a prostitute or a Mushrikah (female polytheist, pagan, or idolatress)]. Such a thing is forbidden to the believers (of Islamic Monotheism). (3) And those who accuse chaste women, and produce not four witnesses, flog them with eighty stripes, and reject their testimony forever, they indeed are the Fasiqun (liars, rebellious, disobedient to Allah). (4)

Hazrat Ubadah bin Samat (RA) narrated that the Messenger of Allah (ﷺ) said: Take from me! Take from me! Indeed, Allah has made a way for women. If a man

commits adultery with a virgin woman, he should be flogged a hundred times and exiled for a year. If he commits adultery with a married woman, he should be flogged a hundred times and stoned to death.

In Islam, the honour of a believing man or woman is significant. If a man or a woman accuses a chaste man or woman of adultery in pure words, for example, "O adulteress," "O whore," or "O harlot," the person accused of adultery should go to the judge and say, "So-and-so said such-and-such to me." The judge will punish him with eighty lashes. In juristic terminology, this is called Hadd Qadhaf. These lashes should be applied to different parts of the body, and the clothes usually worn should not be removed; however, cotton clothes, fur, or anything that could cause injury should be removed.

The accuser received this physical punishment, and, in addition, the testimony of the person who was subjected to the sentence of slander will never be accepted in any case. If he repents, his sin will be forgiven through repentance, but he will still not be considered worthy of giving testimony. (Anwar al-Bayan)

Prohibition of eating horse and donkey meat

(Horses, donkeys and cloven-hoofed animals are prohibited)

Hazrat Ibn Abbas (may Allah be pleased with him) said that the Messenger of Allah (ﷺ) forbade eating the meat of any animal that does not have hooves, and he forbade eating the meat of any bird that hunts with its claws, such as falcons, etc. (Muslim)

Hazrat Jabir (may Allah be pleased with him) narrated that the Messenger of Allah (ﷺ) forbade eating the meat of domesticated donkeys on the day of the Battle of Khaybar and permitted the meat of horses.
(Sahih Bukhari and Muslim)

Hazrat Imam Abu Hanifa (may Allah be pleased with him) and Imam Malik (may Allah be pleased with him) said that eating horse meat is forbidden. According to Imam Shafi'i (RA) and Hanafi scholars Imam Abu Yusuf (ra) and Imam Muhammad (ra), it is permissible to eat horse meat. (Mazahir-e-Haqq)
It is narrated from Hazrat Khalid bin Walid (RA) that the Messenger of Allah (ﷺ) forbade eating the meat of horses, mules and donkeys.
(Abu Dawud, An-Nisai)

Mut'ah has been declared forbidden

Allah Almighty said!

وَالَّذِيْنَ هُمْ لِفُرُوْجِهِمْ حٰفِظُوْنَ ﴿٥﴾ اِلَّا عَلٰٓى اَزْوَاجِهِمْ اَوْ مَا مَلَكَتْ اَيْمَانُهُمْ فَاِنَّهُمْ غَيْرُ مَلُوْمِيْنَ ﴿٦﴾

(Surah Al-Mominun: 5 - 6)
And those who guard their chastity (i.e. private parts from illegal sexual acts). (5)
Except from their wives or (slaves) that their right hands possess, - for then, they are free from blame; (6)

Commentators have proven the prohibition of Mutah (temporary marriage) from this verse. According to Hazrat Ali (may Allah be pleased with him), the prohibition of Mutah was decreed during the Battle of Khaybar.

Hasan bin Muhammad bin Ali (ra) and his brother Abdullah (ra) narrated from their father. They said that Hazrat Ali (may Allah be pleased with him) said to Ibn Abbas (may Allah be pleased with him) that the Messenger of Allah (ﷺ) forbade temporary marriage and the meat of donkeys during the war.
(Sahih Bukhari)

Hazrat Rabi' bin Sabrah Juhani (may Allah be pleased with him) narrated from his father that he was with the Messenger of Allah (ﷺ) when he said: O people, I permitted you to marry women temporarily, but Allah has forbidden it until the Day of Resurrection, so whoever has a woman from among them should set her free and do not take back from her what you have given her.
(Sahih Bukhari)

The ruling on cursing

(لِعَان و مُلاَعَنَه) Li'an and Mulla'an mean cursing each other. In Islamic law, li'an is when a husband accuses his wife of adultery or says about a child that has been born, "This is not mine. I do not know whose he is," and the wife denies it and says, "You are accusing me." Then, he appeals to the judge or the Shariah judge. The judge calls the husband and asks him to prove the accusation. If the husband proves it with witnesses, the judge will issue a Hadd sentence for adultery against his wife. If the husband cannot confirm the accusation with four witnesses, the judge will first make the husband say, "I call Allah to witness that I am telling the truth about the adultery I have attributed to her." The husband should point to the woman and say the same thing four times. Then, pointing to the woman, the fifth time, he should say, "The adultery that I have attributed to this woman is true." If I am a liar in this, may Allah curse me."

When the husband has said it for the fifth time, the wife should point to the man and say four times like this: "I call Allah to witness that he is a liar in the accusation he has made against me."

Then, pointing to the man for the fifth time, she should say: If this man is genuine in his accusation against me, may Allah's wrath be upon me."

When both curse in this way, the judge will separate them, the divorce will be final, and the woman will become forbidden to the man forever. If, after that, the man denies himself, that is, admits that he had falsely accused the woman, he will be punished for slander. However, Hazrat Imam Abu Yusuf (ra) says that even if the man denies himself, the woman will remain forbidden to him forever.

Allah Almighty has said in the Holy Quran.

وَالَّذِيْنَ يَرْمُوْنَ اَزْوَاجَهُمْ وَلَمْ يَكُنْ لَّهُمْ شُهَدَآءُ اِلَّآ اَنْفُسُهُمْ فَشَهَادَةُ اَحَدِهِمْ اَرْبَعُ شَهٰدٰتٍۭ
بِاللّٰهِ ۙ اِنَّهٗ لَمِنَ الصّٰدِقِيْنَ ﴿٦﴾ وَالْخَامِسَةُ اَنَّ لَعْنَتَ اللّٰهِ عَلَيْهِ اِنْ كَانَ مِنَ الْكٰذِبِيْنَ ﴿٧﴾
وَيَدْرَؤُا عَنْهَا الْعَذَابَ اَنْ تَشْهَدَ اَرْبَعَ شَهٰدٰتٍۭ بِاللّٰهِ ۙ اِنَّهٗ لَمِنَ الْكٰذِبِيْنَ ﴿٨﴾ وَالْخَامِسَةَ
اَنَّ غَضَبَ اللّٰهِ عَلَيْهَآ اِنْ كَانَ مِنَ الصّٰدِقِيْنَ ﴿٩﴾

(Surah An-Nur: 6 - 9)

And for those who accuse their wives but have no witnesses except themselves, let the testimony of one of them be four testimonies (i.e. testifies four times) by Allah that he is one of those who speak the truth. (6) And the fifth (testimony should be) the invoking of the Curse of Allah on him if he is of those who tell a lie (against her). (7) But it shall avert the punishment (of stoning to death) from her if she bears witness four times by Allah that he (her husband) is telling a lie. (8) And the fifth (testimony) should be that the Wrath of Allah be upon her if he (her husband) speaks the truth. (9)

On his return from Tabuk, there was a quarrel between Awaimar Al-Ajlani (RA) and his wife:

Hazrat Suhail bin Saad Al-Saidi (may Allah be pleased with him) said: A companion, Awaimar Al-Ajlani (may Allah be pleased with him), came to the court of the Messenger of Allah (ﷺ) and said: O Messenger of Allah (ﷺ)! Tell me about a man who finds a stranger with his wife and is sure that he has committed adultery with her. If he kills that man, the heirs of the deceased will kill him. In such a situation, what should he do, should he be patient with this humiliation or take some action? Upon hearing this, the Messenger of Allah (ﷺ) said to him, "A revelation has been revealed in the story of you husband and wife. Go and call your wife."

Hazrat Sahl (RA) says that Awaimar (RA) called his wife, and they had an affair in the Masjid Nabvi. I was also present with the Prophet (ﷺ) along with other people. When the couple had finished having an affair, Awaimar (RA) said, "If I keep this woman with me, it will be as if I have falsely accused her." He then divorced her three times. The Messenger of Allah (ﷺ) then said, "If this woman gives birth to a child from her current pregnancy whose complexion is black, whose eyes are very dark, whose hips are large, and whose calves are complete, I will not consider anything other than that Awaimar (RA) has spoken the truth about this woman, because the man whom Awaimar (RA) has accused of adultery is of the same complexion and appearance, and when a child is born in his likeness, it will be said that he is from his sperm. And if a woman gives birth to a child who's If colour is red and nothing else, I will not understand that Awaimar (RA) lied about him. So, when his wife had a child, it was of the same colour and appearance that the Messenger of Allah (ﷺ) had mentioned in the confirmation of Awaimar (RA), meaning that the child was the child of adultery, so he (ﷺ) said! It should be attributed to the mother. (Sahih Bukhari and Muslim)

A woman's confession of adultery and the punishment of stoning

Hazrat Sabibiya Ghamdiya (RA) was a noble Muslim woman who had committed adultery. No one knew about this sin. If she wanted, she could have hidden it, but she was a true Muslim, so she felt guilty in her heart. She came to the Prophet (ﷺ) and confessed her adultery. After giving birth to a child, she was stoned to death. This incident occurred in 9AH.

A woman from the Ghamdiya family of the Azd tribe came to the Prophet (ﷺ) and said, "O Messenger of Allah (ﷺ! Purify me." The Prophet (ﷺ) said, "Woe to you, go back and seek forgiveness from Allah and repent." The woman said, "Do you want me to be returned to you just as you returned Maiz ibn Malik (RA) the first time? I am a woman who is pregnant through fornication." Therefore, after this confession, there is no question of my denial because the fact that I am pregnant is the most significant proof of my crime. Unlike Maiz, he had room for denial. The Holy Prophet (ﷺ) said! (i.e. the Holy Prophet (ﷺ) said this to show his negligence and give her another chance to retract her confession of adultery) What is she saying? Are you pregnant through adultery? The woman nevertheless insisted on her confession and said, "Yes, I did. Rasool Allah (ﷺ) said! Well, wait until you have finished giving birth to your child."

The narrator says that after the Holy Prophet (ﷺ) 's statement, an Ansari took responsibility (for the care and support of this woman) until she had finished giving birth, and then (after this period) this person came to the Holy Prophet (ﷺ) and said, "That Ghamdiya woman has finished giving birth."

The Holy Prophet (ﷺ) said! We will not stone her, and we will not leave her child without someone to suckle it. Another Ansari stood up and said, "O Messenger of Allah (ﷺ)! I am responsible for looking after this child." The Prophet (ﷺ) then stoned the woman.

Another narration states that the Prophet (ﷺ) asked her to suckle him until she weaned him. When she had weaned the child, she brought him to the Prophet (ﷺ). At that time, the child held a piece of bread.

She said, "O Messenger of Allah (ﷺ)! I have weaned the child, and now he is eating bread." The Prophet (ﷺ) handed the child over to a Muslim and ordered that a pit be dug for the woman. When the pit was dug up to her chest, he

ordered that she be stoned. She was stoned. When Khalid bin Walid (RA) hit her with a stone, and the blood from her head fell on Khalid bin Walid's (RA) face, Khalid (RA) started to curse her. The Prophet (ﷺ) said: "Khalid, she has been forgiven, so do not curse her. By the One in Whose Hand is my life! This woman has repented in such a way that even a tax collector who wrongfully took her would be forgiven and pardoned." After that, the Prophet (ﷺ) led her in her funeral prayer and buried her. (Sahih Muslim)

The Holy Prophet (ﷺ) ordered stoning following the Torah.

Ibn Ishaq (ra) narrated from Abu Hurairah (RA) that when the Messenger of Allah (ﷺ) came to Medina, the Jewish scholars gathered in their place of worship, and a married man among them had committed adultery with a married Jewish woman. So, they said, "Send this man and woman to Muhammad (ﷺ) and find out from him what the ruling is regarding these two and make him the judge of the decision between them." Then, if he performed Tahiyyah with both of them as you do, and the meaning of tahiyyah is that these people used to make a rope from the bark of a date palm, which they would soften with oil and then whip it with it, and then they would put it on their backs and sit with their faces towards the ground.

Their scholars said that if the Messenger of Allah (ﷺ) decides their case on Tahiyyah, then believe him because he is only a king, and if he orders stoning them, then know that he is a prophet and protect what is in your hands from him, lest he takes it away from you. (i.e. Prophethood will continue through your family)

Then these people came to Rasool Allah (ﷺ) and spoke! O Muhammad (ﷺ), this married man has committed adultery with a married woman, so judge between them, for we have made you the judge over them both for this judgment. The Messenger of Allah (ﷺ) took their scholars to their place of worship and said: O wandering Jews, bring your scholars to me. So, they brought Abdullah bin Thuri, Abu Yasir bin Akhtab and Wahb bin Judah.

He (peace be upon him) spoke to them privately and said: O Ibn al-Thuri, I adjure you by Allah and remind you of His favours upon the Children of Israel. Do you

know that Allah has commanded in the Torah to stone a man who commits adultery after marriage?

He said, "That is the truth. By Allah, O Abu al-Qasim (ﷺ)! These people certainly know that you are a Prophet sent by Allah, but they are jealous of you."

Then the Messenger of Allah (ﷺ) went out from there and gave the order concerning these two, so they were stoned to death at the door of this masjid of yours (Masjid Nabvi). (Ibn Hisham)

Then Abdullah ibn al-Thuri went to his people and betrayed his word, so Allah Almighty said!

يَـٰٓأَيُّهَا الرَّسُوْلُ لَا يَحْزُنْكَ الَّذِيْنَ يُسَارِعُوْنَ فِي الْكُفْرِ مِنَ الَّذِيْنَ قَالُوْٓا اٰمَنَّا بِاَفْوَاهِهِمْ وَلَمْ تُؤْمِنْ
قُلُوْبُهُمْ ۛ وَمِنَ الَّذِيْنَ هَادُوْا ۛ سَمّٰعُوْنَ لِلْكَذِبِ سَمّٰعُوْنَ لِقَوْمٍ اٰخَرِيْنَ ۙ لَمْ يَاْتُوْكَ ۗ يُحَرِّفُوْنَ الْكَلِمَ
مِنْۢ بَعْدِ مَوَاضِعِهٖ ۚ يَقُوْلُوْنَ اِنْ اُوْتِيْتُمْ هٰذَا فَخُذُوْهُ وَاِنْ لَّمْ تُؤْتَوْهُ فَاحْذَرُوْا ۗ وَمَنْ يُّرِدِ اللّٰهُ فِتْنَتَهٗ
فَلَنْ تَمْلِكَ لَهٗ مِنَ اللّٰهِ شَيْـًٔا ۗ اُولٰٓئِكَ الَّذِيْنَ لَمْ يُرِدِ اللّٰهُ اَنْ يُّطَهِّرَ قُلُوْبَهُمْ ۗ لَهُمْ فِي الدُّنْيَا خِزْيٌ ۚ
وَّلَهُمْ فِي الْاٰخِرَةِ عَذَابٌ عَظِيْمٌ ﴿٤١﴾

(Surat al-Maidah - 41)

O Messenger (Muhammad SAW)! Let not those who hurry to fall into disbelief grieve you, of such who say: "We believe" with their mouths, but their hearts have no faith. And of the Jews are men who listen much and eagerly to lies - listen to others who have not come to you. They change the words from their places; they say, "If you are given this, take it, but if you are not given this, then beware!" And whomsoever Allah wants to put in Al-Fitnah [error, because he rejects the Faith], you can do nothing for him against Allah. Those are the ones whose hearts Allah does not want to purify (from disbelief and hypocrisy); for them, there is a disgrace in this world and, in the Hereafter, a great torment. (41)

Ibn Ishaq (ra) narrated from Ibn Abbas (may Allah be pleased with him) that the Messenger of Allah (ﷺ) ordered that these two be stoned, and they were stoned at the door of Masjid Nabvi. When the Jew saw them being stoned, he went to his companion woman and knelt on her to protect her from the stones until they were killed.

Ibn Ishaq (ra) narrated from Hazrat Abdullah bin Umar (RA) that when the Jews made the Messenger of Allah (ﷺ) their judge, he called them with the Torah, and a scholar among them sat down and began to recite it and placed his hand on the verse of stoning. Hazrat Abdullah bin Salam (RA) was also present there. He touched his hand and said, "O Messenger of Allah (ﷺ)! This verse is stoning. This man does not want to recite it to you."

The Messenger of Allah (ﷺ) said! "O, you Jews! What has prompted you to abandon the command of Allah, the Almighty, while it is in your hands?"

They said, "By Allah! This order was followed among us until one of us, who was from the royal family and was of high status, committed adultery after his marriage, so the king forbade him from being stoned to death. After that, another person committed adultery, so they did not want to stone him. The people said, "By Allah, he cannot be stoned until such and such a person is stoned." When he did so, the people gathered, amended the order, and established a Tahiyyah. They abolished stoning and the Sunnah practice for men.

The negligence of the impractical preachers

Allah Almighty said!

اَتَاْمُرُوْنَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ اَنْفُسَكُمْ وَاَنْتُمْ تَتْلُوْنَ الْكِتٰبَ ۗ اَفَلَا تَعْقِلُوْنَ ﴿۴۴﴾

(Surah Al-Baqarah - 44)

Enjoin you Al-Birr (piety and righteousness and every act of obedience to Allah) on the people, and you forget (to practice it) yourselves while you recite the Scripture [the Tourat (Torah)]! Have you then no sense? (44)

It was narrated from Anas bin Malik (RA) that the Messenger of Allah (ﷺ) said: The night I was taken to the Ascension, I saw some people whose lips were being cut with scissors. When they are cut, they heal. I asked Gabriel (peace be upon him) who they were. He said, "These are the preachers of your (peace be upon him) nation who used to enjoin goodness upon people and forget it for themselves, even though they read the Book and do not understand it." (Dur Mansur)

Hazrat Usamah bin Zaid (may Allah be pleased with him) narrated that the Messenger of Allah (ﷺ) said: A man will be brought on the Day of Resurrection

and thrown into Hell, and his intestines will come out of his stomach, and he will walk around with his intestines like a donkey carrying a millstone. The people of Hell will gather around him and say, "O so-and-so! What is the matter with you? Did you not tell us good and forbid us from evil?" He will reply that I used to command you to do good and not do it myself, and forbid you from doing evil and doing it myself. (Sahih Muslim)

Ibn Asakar (may Allah be pleased with him) narrated that the Messenger of Allah (ﷺ) said: Some of the people of Paradise will see some of the people of Hell in the Fire and ask them how you got into the Fire, although we, by Allah, have entered Paradise because of the good deeds that we used to learn from you. The people of Hell will say, "We used to say it with our tongues, but we did not act on it ourselves." (Ibn Kathir)

This verse does not mean that if a person is bad, he should not say good things to anyone; rather, he should think to himself, "I consider this thing good and advise others to do it," so first of all, he should act on it himself. Allah Almighty dislikes the sin of the knowledgeable more than that of the ignorant. If a person does not act on it himself and advises others, his words will not be adequate. If a person leaves out a good deed, it does not mean he does no good. For example! A person makes up prayers, which does not mean he does not fast or give Zakat.

Imam Malik (may Allah be pleased with him) has quoted the saying of Hazrat Saeed bin Jubayr (may Allah be pleased with him) that if a person leaves out enjoining good and forbidding evil, he is a sinner. When he becomes pure, he will preach to people, and then no one will be left to preach in this way. Because who is a person who is entirely pure from sins?

Hazrat Hasan (may Allah be pleased with him) has said that Satan only wants people to fall into this misconception and abandon the duty of preaching. Hazrat Hakim al-Ummat Thanvi (may Allah be pleased with him) used to say that when I knew about a bad habit of mine, I would specifically condemn that habit in my sermon so that with the blessing of the sermon, that habit would be abandoned.

Allah Almighty says!

ثُمَّ اَنْتُمْ هٰٓؤُلَآءِ تَقْتُلُوْنَ اَنْفُسَكُمْ وَتُخْرِجُوْنَ فَرِيْقًا مِّنْكُمْ مِّنْ دِيَارِهِمْ ۗ تَظٰهَرُوْنَ عَلَيْهِمْ

بِالْاِثْمِ وَالْعُدْوَانِ ؕ وَاِنْ يَّاْتُوْكُمْ اُسٰرٰى تُفٰدُوْهُمْ وَهُوَ مُحَرَّمٌ عَلَيْكُمْ اِخْرَاجُهُمْ ؕ
اَفَتُؤْمِنُوْنَ بِبَعْضِ الْكِتٰبِ وَتَكْفُرُوْنَ بِبَعْضٍ ۚ فَمَا جَزَآءُ مَنْ يَّفْعَلُ ذٰلِكَ مِنْكُمْ اِلَّا خِزْيٌ فِي
الْحَيٰوةِ الدُّنْيَا ۚ وَيَوْمَ الْقِيٰمَةِ يُرَدُّوْنَ اِلٰٓى اَشَدِّ الْعَذَابِ ؕ وَمَا اللّٰهُ بِغَافِلٍ عَمَّا تَعْمَلُوْنَ ﴿۸۵﴾

(Surah Al-Baqarah - 85)

After this, it is you who kill one another and drive out a party of you from their homes, assist (their enemies) against them in sin and transgression. And if they come to you as captives, you ransom them, although their expulsion was forbidden. Then, do you believe in a part of the Scripture and reject the rest? Then what is the recompense of those who do so among you, except disgrace in the life of this world, and on the Day of Resurrection, they shall be consigned to the most grievous torment? And Allah is not unaware of what you do. (85)

Not acting on knowledge.

Imam Muslim (may Allah be pleased with him) narrated a narration that the Messenger of Allah (ﷺ) used to pray: O Allah! I seek refuge in You from knowledge that is not beneficial, from a heart that is not humble, from a soul that is not satisfied, and from a supplication that is not accepted.

Imam Bukhari (ra) narrates that on the Day of Judgment, a man will be brought and thrown into Hell. His entrails will come out, and he will walk around with them like a donkey walking around its mill. Seeing this, all the people of Hell will gather. They will come to him and say, "O so-and-so! What happened to you? Are you not the one who used to command us to do good and forbid us from evil?" He will reply, "I used to command you to do good, but I did not do it myself. I used to forbid you from evil, but I did not stop myself from it."

Tabarani (ra) has narrated that the example of a person who teaches people well and forgets himself is like a lamp that illuminates for people and then burns itself out. Tabarani (ra) and Bayhaqi (ra) have narrated that the scholar who did not benefit from his knowledge is the most severe punishment on the Day of Judgment.

Tabarani (ra) has narrated a narration from Hazrat Ammar bin Yasir (RA) that once the Messenger of Allah (ﷺ) sent me to a tribe of Banu Qais to teach Islam, and I found that they were a people like wild camels whose eyes were raised upwards. They had no worries except for camels and goats. After some time, I came to the Messenger of Allah (ﷺ). The Messenger of Allah (ﷺ) asked me about my work, so I told him the whole incident and the people's negligence. The Messenger of Allah (ﷺ) said: Ammar! Should I not tell you something even more surprising? People who know things that the people of his nation do not know, yet they are as ignorant as they are.

Imam Ahmad (ra) and Bayhaqi (ra) have narrated a narration from Mansur bin Zadan that a man will be thrown into Hell. Even the people of Hell will be disturbed by his stench. People will say to him: O wretched one! What action did you take that was not enough for you to punish us for the trouble and trouble we are in, that we had to suffer because of you and your stench? He will answer that I was a scholar and did not benefit from my knowledge on my own. (Musnad Ahmad)

Warning to Muslims who are not ready to practice the entire religion

In the previous nations, the Jews were in such a state that they practiced the parts of religion that they liked and left those that were difficult or disliked. Muslims are being prevented from doing the same as the Jews and from observing all the commands and duties of religion. The state of our society is that those who are inactive, as well as those who are religious, have limited religiosity to prayer, fasting, and a few religious acts. Earning money from unlawful sources, working in unlawful departments, taking and giving bribes, and adopting un-Islamic methods on the occasions of marriage, death and birth, even those who claim to be religious are involved in such acts.

Many people pay Zakat and perform Hajj, but when it comes to Islamic punishments and limits, they are hesitant and are not ready to implement them, saying, "Will they be flogged or have their hands cut off?" Some call them brutal punishments. Both the ruler and the ruled want to escape from it.

Do not be careful about urine splashes on the body or clothes

Once, the Messenger of Allah (ﷺ) passed by two graves. He (ﷺ) said, "Both are being punished, and they are not being punished because of some difficult deed, although that sin is a major one. One of them used to gossip, and the other did not avoid urine splashes." (Sahih Bukhari and Sahih Muslim)

Therefore, urine drops and splashes should not be considered minor impurities because the punishment of the grave often occurs for this reason.

Neglecting the order of deeds

Taking care of the order of deeds increases its reward many times over. First, the obligatory acts should be performed, followed by the Sunnah, the recommended, and then the voluntary acts. If a person performs many voluntary acts and neglects the obligatory acts, then his voluntary acts become meaningless. Allah is pleased with the obligatory acts, and the voluntary acts raise the degrees.

Reciting the Holy Quran is the best act. But when a person enters the masjid, the prayer for entering should be preceded by the recitation of the Holy Quran, and similarly, when leaving the masjid. Similarly, the morning and evening Azkar should be preceded by reciting the Quran.

Hazrat Abdullah bin Masood (RA) used to fast very few voluntary acts. He (RA) used to say! If I fast, I become weak in praying, and praying is better for me than voluntary acts. He (RA) used to fast for three days of the full moon every month. (Narrated by Al-Tabarani in Muajam Al-Kabir)

Acts that reach others are better than those whose benefits are limited to the person himself. Very few people are attracted to these things. When he gets the opportunity, Satan diverts a person from an advantageous action and forces him to take one with less reward.

Allamah Al-Jawzi (ra) says! “And indeed, some scholars have arranged virtue in such a way that they prefer writing a book or teaching beneficial knowledge to voluntary prayers and fasting. This is because it is a kind of farming whose benefits

continue to increase, and the attainment of its benefits also continues for a long time." (Sayyid Al-Khater: p. 42)

Being busy with disobedient acts while relying on the mercy of Allah

Allah Almighty says that only those who are disobedient can fear Allah.

اَفَاَمِنُوْا مَكْرَ اللّٰهِ ۚ فَلَا يَاْمَنُ مَكْرَ اللّٰهِ اِلَّا الْقَوْمُ الْخٰسِرُوْنَ ﴿٩٩﴾

(Surah Al-Araf - 99)

Did they then feel secure against the Plan of Allah? None feels safe from the Plan of Allah except the people who are the losers. (99)

In a hadith, it is stated that when you see that Allah continues to give a servant everything according to his desire and liking, and yet he persists in his disobedience, then this is a respite from Allah.

The Almighty says!

فَلَمَّا نَسُوْا مَا ذُكِّرُوْا بِهٖ فَتَحْنَا عَلَيْهِمْ اَبْوَابَ كُلِّ شَيْءٍ ۭ حَتّٰٓى اِذَا فَرِحُوْا بِمَآ اُوْتُوْٓا اَخَذْنٰهُمْ بَغْتَةً فَاِذَا هُمْ مُّبْلِسُوْنَ ﴿٤٤﴾

(Surah Anam - 44)

So, when they forgot (the warning) with which they had been reminded, We opened for them the gates of every (pleasant) thing, until amid their enjoyment in that which they were given, all of a sudden, We took them (in punishment), and lo! They were plunged into destruction with deep regrets and sorrows. (44)

Now they have been deprived of salvation and goodness, and due to the deception of being in continuous blessings, they will face regret, sorrow and disgrace.

The Holy Prophet (ﷺ) used to pray that O Changer of hearts! Make my heart firm in Your religion. Once the Companions (may Allah be pleased with them) asked the Messenger of Allah (ﷺ)! O Messenger of Allah (ﷺ)! Do you (ﷺ) also feel afraid? He (ﷺ) said! All hearts are between the two fingers of the Most Gracious. He turns them as He wills. The heart sometimes inclines towards good and sometimes

towards evil. Sometimes, it inclines towards faith and sometimes towards disbelief. The heart inclines towards any direction according to the desire of the servant.

There is a narration in Bukhari Sharif that deeds depend on their end. Success or failure in life depends on deeds. Whoever adopts piety and does good deeds, Allah Almighty makes good deeds easy for him. And whoever commits sins and is stingy and does not consider it reasonable to do good, then Allah makes it easy for him to do evil. If a person does good deeds, he should not be arrogant in the sight of others; this is simply Allah Almighty's grace and mercy. He should be grateful to Allah Almighty for giving him the ability to do good.

A word whose evil is excellent, and the one Who says it does not care about it

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said! Sometimes, a person utters a word from his mouth that he does not know the truth of, and because of it, he falls into Hell from a distance as far as the distance between the East and the West. (Sahih Bukhari and Sahih Muslim)

Sometimes, a person utters a sentence containing Allah's displeasure without thinking it will reach there. Allah writes His displeasure for him until the Day of Judgment because of this sentence. (Sahih Bukhari)

That is, if a Sunnah is condemned or an innovation is supported if the truth is denied. Falsehood is acknowledged if a lawful thing is considered unlawful or if a forbidden thing is considered lawful, if a Muslim is disrespected or if a Muslim is severing ties of kinship, if a covenant is broken with a Muslim, or if a husband and wife are separated, etc.

Despairing of the mercy of Allah Almighty

Allah Almighty says that those who despair of the mercy of Allah Almighty are the ones who disbelieve.

يٰبَنِيَّ اذْهَبُوْا فَتَحَسَّسُوْا مِنْ يُّوْسُفَ وَاَخِيْهِ وَلَا تَايْـَٔسُوْا مِنْ رَّوْحِ اللّٰهِ ۗ اِنَّهٗ لَا يَايْـَٔسُ مِنْ

رَّوْحِ اللّٰهِ اِلَّا الْقَوْمُ الْكٰفِرُوْنَ ﴿٨٧﴾

(Surah Yusuf: 78)

"O my sons! Go you and enquire about Yusuf (Joseph) and his brother, and never give up hope of Allah's Mercy. Certainly no one despairs of Allah's Mercy, except the people who disbelieve." (87)

Allah Almighty says!

قُلْ يٰعِبَادِيَ الَّذِيْنَ اَسْرَفُوْا عَلٰٓى اَنْفُسِهِمْ لَا تَقْنَطُوْا مِنْ رَّحْمَةِ اللّٰهِ ۗ اِنَّ اللّٰهَ يَغْفِرُ الذُّنُوْبَ جَمِيْعًا ۗ

اِنَّهٗ هُوَ الْغَفُوْرُ الرَّحِيْمُ ﴿٥٣﴾

(Surat al-Zumr - 35)

Say: "O 'Ibâdî (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allah, verily Allah forgives all sins. Indeed, He is Oft-Forgiving, Most Merciful. (53)

Allah has one hundred mercies, each so vast that it fills the heavens and the earth. Allah has sent down only one mercy among all the jinn, humans and animals. Through this one mercy, they show kindness and compassion to each other. Through it, even wild animals and birds show mercy to their offspring and the remaining ninety-nine mercy Allah has kept with Himself, with which Allah will show mercy to His servants on the Day of Judgment. (Bukhari)

It is narrated in Tirmidhi Sharif from Hazrat Anas bin Malik (RA) that the Messenger of Allah (ﷺ) said! Allah says: O son of Adam (AS)! As long as you continue to pray to Me and hope in Me, I will continue to forgive all your sins.

O son of Adam (AS)! If you were to fill the earth with sins, meet Me so that you do not associate anyone with Me. I would meet you with forgiveness from the planet.

It is narrated from Anas (may Allah be pleased with him) that once the Prophet (ﷺ) went to a young man who was in a state of depression. The Prophet (ﷺ) asked him how he was. He said, "O Messenger of Allah (ﷺ)! I hope in Allah and fear my sins." The Prophet (ﷺ) said, "Whoever has these two things in his heart, Allah will give him what he hopes for. And whatever he fears, Allah will protect him from it and make him free from fear." (Musnad Ahmad)

Deliberately attributing falsehoods to Allah or the Messenger of Allah (ﷺ)

Allah the Almighty says: "On the Day of Resurrection, you will see those who attribute falsehoods to Allah, their faces blackened.

وَيَوْمَ الْقِيٰمَةِ تَرَى الَّذِيْنَ كَذَبُوْا عَلَى اللّٰهِ وُجُوْهُهُمْ مُّسْوَدَّةٌ ۗ اَلَيْسَ فِيْ جَهَنَّمَ

مَثْوًى لِّلْمُتَكَبِّرِيْنَ ﴿٦٠﴾

(Surah Al Zumr – 60)

And on the Day of Resurrection, you will see those who lied against Allah (i.e. attributed to Him sons, partners) — their faces will be black. Is there no abode for the arrogant in Hell? (60)

It was narrated from Abu Hurairah (RA) that the Messenger of Allah (ﷺ) said: "Whoever deliberately tells a lie about me, let him take his abode in Hell." (Sahih Bukhari)

Sheikh Abu Muhammad Judini (may Allah be pleased with him) said that making false attributions to the Prophet (ﷺ) is disbelief.

Forgetting the kindness of a benefactor

It is mentioned in a hadith that Allah will not look upon a woman who cannot thank her husband, even though she has received many favours from him. The Messenger of Allah (ﷺ) has stated that the ingratitude of a husband is the reason for leading many women to Hell and said that if a man treats a woman (i.e. wife) well all his life, then this woman sees something (bad) about her husband, she immediately says, I have never seen any good from you. (Sahih Bukhari)

By "benefactor," it also means Almighty Allah, because He is the real benefactor. He gives us all the world's blessings, and we attribute them to ourselves or someone else. It is mentioned in a holy hadith that a person cannot be grateful to Allah who does not thank his servants. (Abu Dawud)

It is narrated by Tirmidhi (ra) and Abu Hayyan (ra) that whoever receives a gift should repay it if he has anything. Whoever does not have anything to give should praise him because praising is also an act of gratitude, and whoever does not do so is ungrateful.

Despising and being rude to scholars

Tabarani (ra) narrated from Abu Umamah (RA) that the Messenger of Allah (ﷺ) said! There are three types of people whom only a hypocrite can despise: a white-haired man in Islam, a knowledgeable person, and a just ruler. The Messenger of Allah (ﷺ) said! Whoever Allah intends to be suitable for, He grants him an understanding of the religion.

It is narrated from Abu Musa (RA) that the Messenger of Allah (ﷺ) said! A white-bearded (elderly) Muslim who has the Quran (i.e., a Hafiz, Qari or Scholar) does not transgress the limits of the Quran or is unfaithful to it, and honouring a just king is equivalent to honouring Allah. (Abu Dawud)

Learning and teaching magic

Allah Almighty says!

وَاتَّبَعُوْا مَا تَتْلُوا الشَّيٰطِيْنُ عَلٰى مُلْكِ سُلَيْمٰنَ ۚ وَمَا كَفَرَ سُلَيْمٰنُ وَلٰكِنَّ الشَّيٰطِيْنَ كَفَرُوْا يُعَلِّمُوْنَ
النَّاسَ السِّحْرَ ۗ وَمَآ اُنْزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ هَارُوْتَ وَمَارُوْتَ ۗ وَمَا يُعَلِّمٰنِ مِنْ اَحَدٍ حَتّٰى يَقُوْلَآ اِنَّمَا
نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ ۗ فَيَتَعَلَّمُوْنَ مِنْهُمَا مَا يُفَرِّقُوْنَ بِهٖ بَيْنَ الْمَرْءِ وَزَوْجِهٖ ۗ وَمَا هُمْ بِضَآرِّيْنَ بِهٖ مِنْ
اَحَدٍ اِلَّا بِاِذْنِ اللّٰهِ ۗ وَيَتَعَلَّمُوْنَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ ۗ وَلَقَدْ عَلِمُوْا لَمَنِ اشْتَرٰىهُ مَا لَهٗ فِى الْاٰخِرَةِ
مِنْ خَلَاقٍ ۗ وَلَبِئْسَ مَا شَرَوْا بِهٖٓ اَنْفُسَهُمْ ۗ لَوْ كَانُوْا يَعْلَمُوْنَ ﴿١٠٢﴾

(Surah Al-Baqarah - 102)

They followed what the Shayatin (devils) gave out (falsely of the magic) in the lifetime of Sulaiman (Solomon). Sulaiman did not disbelieve, but the Shayatin (devils) disbelieved, teaching men magic and such things that came down at Babylon to the two (angels,) Harut and Marot, but neither of these two angels taught anyone (such things) till they had said, "We are only for trial, so disbelieve not (by learning this magic from us)." From these (angels), people learn that they cause separation between man and his wife, but they could not thus harm anyone except by Allah's Leave. They understand that this harms them and does not benefit them. And indeed, they knew that the buyers of it (magic) would have no share in the Hereafter. And how bad indeed was that for which they sold themselves if they but knew. (102)

These verses clearly show the evils of magic and its great sin. It was a common belief among the Jews that the jinn knew the unseen, and Prophet Solomon (AS) also knew magic. Because of this, their rule was stable. They cast magic on humans, jinn, birds, and the winds, which followed their orders, and even the rebellious jinn became subject to them.

When the Messenger of Allah (ﷺ) was bewitched, the polytheists of Makkah said, "You (ﷺ) are human beings like us, and you (ﷺ) are affected by magic, and you (ﷺ) eat and drink.

"Those who worshipped the stars believed that the stars controlled the system of the universe. They were the ones who showed good and evil. Prophet Abraham (AS) was sent to these people to correct their false views. A group emerged that

believed the souls of the dead could be used for magic. The good souls are Muslims, and the evil souls are the disbelievers.

Hazrat Ibn Abbas (may Allah be pleased with him) narrated that the Messenger of Allah (ﷺ) said: Whoever acquires a part of the knowledge of astrology has acquired a part of magic. (Abu Dawud)

Hazrat Abu Hurairah (may Allah be pleased with him) narrated that the Messenger of Allah (ﷺ) said: Beware of the seven destructive things. The companions (may Allah be pleased with them) asked: O Messenger of Allah (ﷺ)! What are they? He (ﷺ) said: Associating partners with Allah, magic, killing a soul unjustly, consuming interest, consuming the property of an orphan, turning one's back during a battle, and slandering chaste women. (Bukhari and Muslim)

Hazrat Abu Hurairah (may Allah be pleased with him) narrated that the Messenger of Allah (ﷺ) said: When Allah Almighty issues a command in the heavens, the angels, upon hearing the command of Allah Almighty, begin to flap their wings in fear and humility (i.e., the angels spread their wings like birds out of fear of the awe and majesty of the Divine command and begin to tremble and tremble). And Allah Almighty's command sounds like a chain being pulled on a smooth stone. Then, when the fear is removed from the hearts of the angels, they ask all the angels below, "What command has your Lord issued?" The angels who are close to Him tell them what the Lord has issued and say, "It is the truth, and Allah Almighty is of great dignity and high rank."

Thus, the eavesdroppers (i.e., the jinn and the devil) hear what is said between the angels, and He describes the appearance of the eavesdroppers with the fingers of His hands. So, he twisted his hand and separated his fingers and explained that the jinn and the devil stand in a row from heaven to earth, and the jinn above secretly listens to the words of the angels and conveys them to the jinn below him, and he conveys them to the jinn below him. Until the last jinn, the lowest conveys these words to the sorcerer or the priest. Meanwhile, flames are thrown from the sky to kill and drive away these jinn and devils. Sometimes, these flames catch the jinn secretly listening before they convey the words to the sorcerer or the priest. Sometimes, it happens that the jinn convey the words to the sorcerer or the priest before the flames reach them. When the words reach the sorcerer or the priest, he adds a hundred lies to them, and among these lies, he also narrates to the people what has reached him through heaven and the devils. So when a person denies the falsehood told by this soothsayer, those misguided people who know the soothsayer's words to be actual deny him and

then it is said: Is this not the truth, and do you not know that this soothsayer told us this on such and such a day (which turned out to be confirmed) and thus the truthfulness of the soothsayer is confirmed by what reaches him from the sky through the jinn. (Sahih Bukhari)

Uncovering the veil without any legal excuse or compulsion

The veil of a man is from the navel to the knees, and a woman's veil is from the neck to the ankles. A garment in which a man's knees are exposed is considered nudity. Talking while urinating, etc., is strictly prohibited.

Imam Ahmad (ra), Abu Dawud (ra) and An-Nasa'i have narrated that Allah is modest and loves modesty and veiling, so when one of you takes a bath, he should cover himself. It is forbidden for a man to uncover his private parts in front of other men and for a woman to uncover her private parts in front of other women.

Chapter fourth

Ethics

Trust and Honesty

Every human being in this world naturally desires to be blessed with such an environment and a society where there is peace and order, tranquillity and satisfaction, love and compassion. That is why trust and honesty are essential to achieving this goal in any society. In a society where trust and honesty are lost, corruption arises. Trust in each other is lost, and instead of peace and order, satisfaction and prosperity, the market of chaos, anxiety, and looting becomes hot. Be it domestic relations or business matters, the signs of corruption become visible everywhere, and thus, society becomes a victim of destruction and ruin. In Islam, trust and honesty are of great importance. It has been emphasized in the Holy Quran and the blessed Hadiths.

Allah Almighty says!

إِنَّ اللّٰهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمٰنٰتِ إِلٰٓى أَهْلِهَا ۙ وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوْا بِالْعَدْلِ ۚ
إِنَّ اللّٰهَ نِعِمَّا يَعِظُكُمْ بِهٖ ۗ إِنَّ اللّٰهَ كَانَ سَمِيْعًا بَصِيْرًا ﴿٥٨﴾

(Surat al-Nisa - 58)

Verily! Allah commands that you should render back the trust to those to whom they are due, and when you judge between men, you judge with justice. Verily, how excellent is the teaching He (Allah) gives you! Truly, Allah is Ever All Hearer, All Seer. (58)

About one of the various attributes of a believer, Allah says:

وَالَّذِيْنَ هُمْ لِأَمٰنٰتِهِمْ وَعَهْدِهِمْ رَاعُوْنَ ﴿٨﴾

(Surah Al-Mominun - 8)

Those who are faithfully true to their Amanah (all the duties which Allah has ordained, honesty, moral responsibility and trust) and to their covenants; (8)

The Messenger of Allah (ﷺ) said! He who is untrustworthy has no faith, and he who is not faithful to his promise has no religion. The Prophet (ﷺ) said: There are four things that if you get them, then if you do not get them, there is no cause for sorrow. Trustworthiness, honesty, good manners, and lawful sustenance.

(Musnad Ahmad)

In a hadith, the Prophet (ﷺ) said: There are three signs of a hypocrite. When he speaks, he lies; when he promises, he breaks his promise; and when he is entrusted with a trust, he betrays it. The Prophet (ﷺ) said: When trusts begin to be lost, then wait for the Hour. (Sahih Bukhari)

Generosity and charity

Allah says!

قُلْ اِنَّ رَبِّيْ يَبْسُطُ الرِّزْقَ لِمَنْ يَّشَآءُ مِنْ عِبَادِهٖ وَيَقْدِرُ لَهٗ ۭ وَمَآ اَنْفَقْتُمْ مِّنْ شَيْءٍ فَهُوَ يُخْلِفُهٗ ۚ وَهُوَ خَيْرُ الرّٰزِقِيْنَ ﴿٣٩﴾

(Surah Saba - 39)

Say: "Truly, my Lord enlarges the provision for whom He wills of His slaves, and (also) restricts (it) for him, and whatsoever you spend of anything (in Allah's Cause), He will replace it. And He is the Best of providers." (39)

Allah is the Almighty!

لَيْسَ عَلَيْكَ هُدٰىهُمْ وَلٰكِنَّ اللّٰهَ يَهْدِيْ مَنْ يَّشَآءُ ۭ وَمَا تُنْفِقُوْا مِنْ خَيْرٍ فَلِاَنْفُسِكُمْ ۭ وَمَا تُنْفِقُوْنَ اِلَّا ابْتِغَاۗءَ وَجْهِ اللّٰهِ ۭ وَمَا تُنْفِقُوْا مِنْ خَيْرٍ يُّوَفَّ اِلَيْكُمْ وَاَنْتُمْ لَا تُظْلَمُوْنَ ﴿٢٧٢﴾

(Surah Al Baqarah – 272)

Not upon you (Muhammad SAW) is their guidance, but Allah guides whom He wills. And whatever you spend in good, it is for yourselves, when you spend not except seeking Allah's Countenance. And whatever you spend in good will be repaid to you in full, and you shall not be wronged. (272)

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said: Every morning, two angels descend from the sky. One of them says, "O Allah, give reward to the one who spends," and the other says, "Destroy the one who withholds." (Sahih Bukhari, Book of Zakat)

Abdullah bin Amr bin Al-Aas (RA) narrated that a man asked the Messenger of Allah (ﷺ) which characteristic of Islam is the best. He said, "Feed and greet people, whether you know them or not."
(Sahih Bukhari and Muslim, Book of Faith)

It was narrated from Ibn Mas'ud (RA) that the Messenger of Allah (ﷺ) said, "It is permissible to envy only two people: a person whom Allah has given wealth and then given him the courage and ability to spend it in the way of truth, and a person whom Allah has granted knowledge and wisdom, so he makes decisions with it and teaches it to others." (Sahih Bukhari and Muslim)

It was narrated from Adi bin Hatim (RA) that the Messenger of Allah (ﷺ) said, "It is permissible to envy only two people: a person whom Allah has given wealth and then given him the courage and ability to spend it in the way of truth." Beware of the Fire, even if it is with a piece of a date. (Bukhari and Muslim)

It was narrated from Jabir (RA) that the Messenger of Allah (ﷺ) was never asked about anything, and he said, "No." (Sahih Bukhari and Muslim)

It was narrated from Abu Umamah Siddi bin Ajlan (RA) that the Messenger of Allah (ﷺ) said: "O son of Adam (AS)! Spending more than you need is better for you, and withholding it is worse for you. And there is no blame for the abundance of provision, and start with your family, and the upper hand is better than the lower hand." (Sahih Muslim)

It was narrated from Abu Hurairah (RA) that the Messenger of Allah (ﷺ) said: "Charity does not decrease wealth, and Allah increases the honour of a servant by forgiving and forgiving, and whoever humbles himself for the sake of Allah, Allah will certainly elevate him." (Sahih Muslim)

It was narrated from Amr bin Saad (RA) that he heard the Messenger of Allah (ﷺ) say: "I swear by three things, so remember them. A servant's wealth is not diminished by giving charity; whoever is wronged and is patient, Allah will increase his honour; and whoever opens the door of begging, Allah will open the door of poverty and need for him. One more thing I tell you, so remember it! There are four types of people in the world. One is the servant to whom Allah has given wealth and knowledge, and then he fears Allah about it, treats his relatives well, and recognizes (and pays) what Allah has due to them. This person will be in the best position in Paradise. The second is the servant to whom Allah has given knowledge but not wealth. So, he has a true intention and says, "If I had wealth, I would certainly spend like so-and-so." So, if his intention is this, his reward is equal to that of the first person. The third is the servant to whom Allah has given wealth but not knowledge, so he spends indiscriminately without knowledge and does not fear his Lord about it or pay the rights of relatives in it. And he does not recognize any right of Allah in it. He is in the worst position. The fourth is the servant

to whom Allah has given wealth and knowledge, but says, "If I had wealth, I would act (indiscriminately) like so-and-so." So, when his intention is this, the sin of both of them is equal. (Jami' al-Tirmidhi)

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said! Whoever gives charity equal to date from pure (halal) earnings, and Allah accepts charity only from pure earnings, Allah takes it in His right hand and then increases it for the giver of charity, just as one of you raises his calf and increases it until it (the charity of dates) becomes like a mountain.
(Sahih Bukhari and Muslim)

Hazrat Asma (RA) narrated that the Messenger of Allah (ﷺ) said! Spend your wealth where Allah is pleased with your spending, and do not calculate how much and what you should spend. Otherwise, Allah will calculate it for you. Do not withhold from the needy what is more than you need; otherwise, Allah will withhold from you what is more than you need. Spend whatever you can in the way of Allah. (Bukhari and Muslim)

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said: The generous person is close to Allah's mercy, near to Paradise, close to people and far from the Fire. But the miser who does not pay his dues is far from Allah's mercy, near to Paradise, close to people and far from the Fire. Without a doubt, the ignorant, generous person is more beloved by Allah than the miserly person. (Tirmidhi)

Hazrat Abu Sa'id Khudri (RA) narrated that the Messenger of Allah (ﷺ) said: For a person to spend one dirham in the way of Allah while he is healthy is better than spending one hundred dirhams at the time of his death. (Abu Dawud)

Hazrat Abu Bakr (RA) narrated that the Messenger of Allah (ﷺ) said: No one who is deceitful, nor a miser, nor one who shows favour to others by giving wealth in the way of Allah will enter Paradise. (Tirmidhi)

Truth

Al-Sadiqeen:

Truthfulness is an excellent quality. If there is truth in faith, a person is not a hypocrite. A person who is truthful in his words does not lie. If he is sincere in his actions, he performs them well. If he is honest in his intentions, all actions are correct.

Hazrat Abdullah bin Masood (RA) narrated that the Messenger of Allah (ﷺ) said: Hold fast to the truth, for truth leads to righteousness, and righteousness leads to Paradise, and a person chooses the truth and thinks about it with care until he is written in the sight of Allah as a Siddiq (very truthful). And beware of lying, for lying leads to sin, and sin leads to Hell. When a person chooses to lie and thinks about it, he decides to lie until he is written in the sight of Allah as a liar.
(Bukhari and Muslim)

Allah says:

طَاعَةٌ وَّقَوْلٌ مَّعْرُوْفٌ ۚ فَاِذَا عَزَمَ الْاَمْرُ ۚ فَلَوْ صَدَقُوا اللّٰهَ لَكَانَ خَيْرًا لَّهُمْ ﴿٢١﴾

(Surah Muhammad - 21)
Obedience (to Allah) and good words (were better for them). And when the matter (preparation for Jihad) is resolved, then if they had been faithful to Allah, it would have been better for them. (21)

مِنَ الْمُؤْمِنِيْنَ رِجَالٌ صَدَقُوْا مَا عَاهَدُوا اللّٰهَ عَلَيْهِ ۚ فَمِنْهُمْ مَّنْ قَضٰى نَحْبَهٗ وَمِنْهُمْ مَّنْ يَّنْتَظِرُ ۖ

وَمَا بَدَّلُوْا تَبْدِيْلًا ﴿٢٣﴾

(Surah Al-Ahzab - 23)
Among the believers are men who have been faithful to their covenant with Allah [i.e. they have gone out for Jihad (holy fighting) and showed not their backs to the disbelievers]. Of them, some have fulfilled their obligations (i.e. have been martyred). Some of them are still waiting, but they have never changed [i.e. They never proved treacherous to their covenant, which they concluded with Allah] in the least. (23)

وَاذْكُرْ فِي الْكِتٰبِ اِسْمٰعِيْلَ ۚ اِنَّهٗ كَانَ صَادِقَ الْوَعْدِ وَكَانَ رَسُوْلًا نَّبِيًّا ﴿۵۴﴾

(Surah Maryam – 54)

And mentioned in the Book (the Qur'an), Isma'ili (Ishmael). Verily! he was true to what he promised and a Messenger (and) a Prophet. (54)

لِّيَسْـَٔلَ الصّٰدِقِيْنَ عَنْ صِدْقِهِمْ ۚ وَاَعَدَّ لِلْكٰفِرِيْنَ عَذَابًا اَلِيْمًا ﴿۸﴾

(Surah Al-Ahzab - 8)

He may ask the truthful (Allah's Messengers and His Prophets) about their truth (i.e., the conveyance of Allah's Message that they were charged with), and He has prepared a painful torment (Hellfire) for the disbelievers. (8)

اِنَّمَا الْمُؤْمِنُوْنَ الَّذِيْنَ اٰمَنُوْا بِاللّٰهِ وَرَسُوْلِهٖ ثُمَّ لَمْ يَرْتَابُوْا وَجَاهَدُوْا بِاَمْوَالِهِمْ وَاَنْفُسِهِمْ فِيْ سَبِيْلِ اللّٰهِ ۭ اُولٰۗىِٕكَ هُمُ الصّٰدِقُوْنَ ﴿۱۵﴾

(Surah Hujuraat - 15)

Only those are the believers who have believed in Allah and His Messenger (ﷺ) and afterward doubt not but strive with their wealth and their lives for the Cause of Allah. Those! They are truthful. (15)

Siddique says that he should reach the position he attains to his perfection.

"Sidq" means truthfulness, which is the source of all goodness and virtue, and the source of all virtue, while falsehood, on the contrary, is the foundation and root of all evil and vice. Truthfulness means steadfastness. That is why the perfect saint is called Siddiq. Because he is truthful in all his statements, actions, and words. A person who is sincere in his words is called Sadiq al-Aqwal. A person who is honest in his actions is called Sadiq al-Afaal. A person who is true to the Sunnah in his states and actions is called Sadiq-ul-Ahwal. The flattery of any flatterer cannot deceive him, nor does he look upon anyone's flattery with favour. When the secrets of such a servant are revealed to ordinary people, whether negative or positive, they immediately turn away from him disapprovingly. If someone starts praising him, he praises Allah so that he cannot become arrogant and so that his virtues are not shown to people. It could not appear.

The Holy Qur'an mentions the Siddiqeen, i.e., those who speak the truth, along with the prophets and martyrs.

Allah is the Almighty!

وَمَنْ يُّطِعِ اللّٰهَ وَالرَّسُوْلَ فَاُولٰٓئِكَ مَعَ الَّذِيْنَ اَنْعَمَ اللّٰهُ عَلَيْهِمْ مِّنَ النَّبِيّٖنَ وَالصِّدِّيْقِيْنَ
وَالشُّهَدَآءِ وَالصّٰلِحِيْنَ ۚ وَحَسُنَ اُولٰٓئِكَ رَفِيْقًا ﴿٦٩﴾

(Surah Al-Nisa - 69)

And whoso obeys Allah and the Messenger (Muhammad ﷺ), then they will be in the company of those on whom Allah has bestowed His Grace, of the Prophets, the Siddiqeen (those followers of the Prophets who were first and foremost to believe in them, like Abu Bakr-as-Siddiq radhiallahu'anhu), the martyrs, and the righteous. And how excellent these companions are! (69)

In another place, Allah says:

قَالَ اللّٰهُ هٰذَا يَوْمُ يَنْفَعُ الصّٰدِقِيْنَ صِدْقُهُمْ ۭ لَهُمْ جَنّٰتٌ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ
فِيْهَآ اَبَدًا ۭ رَضِيَ اللّٰهُ عَنْهُمْ وَرَضُوْا عَنْهُ ۭ ذٰلِكَ الْفَوْزُ الْعَظِيْمُ ﴿١١٩﴾

(Surah Al-Maidah - 119)

Allah will say: "This is a Day on which the truthful will profit from their truth: theirs are Gardens under which rivers flow (in Paradise) - they shall abide therein forever. Allah is pleased with them, and they are with Him. That is the great success (Paradise). (119)

It is a fact that the truth is always calm and contented, while a liar is always restless. He does not have peace of mind or satisfaction. A person may gain temporary benefits by lying, but his lie will ruin his life. It becomes his life's curse and torment for the rest of his life. He is constantly worried that his lie will be revealed to the world. Because of this worry, his peace is destroyed, and he cannot live his life. He is deprived of genuine enjoyment. A sincere person is a servant of Allah who trembles constantly with fear of Allah, considering his actions useless. Apart from the faults and criticism of people, he also fears Allah because of his evil thoughts. He remains afraid because he knows that Allah is undoubtedly aware of his evil actions and corrupt thoughts. He is worried that his thoughts may become worse than his appearance.

The Messenger of Allah (ﷺ) said: "There is peace and comfort in truth, while falsehood causes discontent and doubt." (Jami' al-Tirmidhi)

It comes in the Hadith! When the heart's secret is worse than the apparent, it is called "Jour" (Jour means oppression and excess). When the evident and the inner states are the same, it is called "Adl." When the inner self becomes superior to the outer self, it is called "Fadal."
(Jami' al-Ilm wa al-Hikam: Ibn Rajab Hanbali)

It is obligatory upon a servant to conceal his asceticism and worship so much that no one except Allah Almighty can see it. And no one knows because by worshipping in secret, a person quickly attains Allah Almighty's pleasure and receives more reward. He quickly reaches the light of peace. All the enemy's schemes are weakened, and the person becomes safe from all kinds of disasters.

It is mentioned in a hadith that "Inward action is seventy times more excellent than outward action." A person performs a good deed in secret, in solitude, due to which Satan is kept away from him for twenty years, but at one time, he calls Satan himself. If a person calls others, that is, tells people about his act of solitude, the result is that his act is transferred from the Diwan-e-as-Sir (the office of acts of solitude) to the Diwan-e-Aylaniya (the office of acts of public gathering). Thus, the reward for this action is reduced, and its virtue is also reduced. He often tells others about his actions in solitude until they become common among people. Then, he tells people about his actions. He feels happy upon hearing the mention of it, and the entire action of this servant becomes hypocritical.

One should remember this fact if there is a fear of harm in speaking the truth. Always holding on to the truth is the security and well-being of both worlds. A person can temporarily save their life by telling a lie. But sometimes this lie can cause him destruction and ruin in both worlds. The famous Hazrat Kaab bin Malik (RA) incident occurred during the Battle of Tabuk, in which he confessed his laziness. "It is to have this message for the world that the secret of the prosperity and security of this world and the Hereafter lies in adopting the path of truth."

It is narrated from Hazrat Hakim bin Hizam (RA) that the Messenger of Allah (ﷺ) said: "Two people who make a deal have the option of doing so until they part ways. If they both state the truth, their deal is blessed, and if they conceal it and lie, their deal is nullified."
(Bukhari and Muslim)

Stability and Persistence

Allah Almighty says in the Holy Quran:

اِنَّ الَّذِيْنَ قَالُوْا رَبُّنَا اللّٰهُ ثُمَّ اسْتَقَامُوْا تَتَنَزَّلُ عَلَيْهِمُ الْمَلٰٓئِكَةُ اَلَّا تَخَافُوْا وَلَا تَحْزَنُوْا وَاَبْشِرُوْا
بِالْجَنَّةِ الَّتِيْ كُنْتُمْ تُوْعَدُوْنَ ﴿٣٠﴾ نَحْنُ اَوْلِيٰٓؤُكُمْ فِي الْحَيٰوةِ الدُّنْيَا وَفِي الْاٰخِرَةِ ۚ وَلَكُمْ فِيْهَا مَا
تَشْتَهِيْٓ اَنْفُسُكُمْ وَلَكُمْ فِيْهَا مَا تَدَّعُوْنَ ﴿٣١﴾ نُزُلًا مِّنْ غَفُوْرٍ رَّحِيْمٍ ﴿٣٢﴾

(Surat al-Fussilat [Ham Sajdah]: 30 - 32)

Verily, those who say: "Our Lord is Allah (Alone)," and then they stand firm, on them the angels will descend (at the time of their death) (saying): "Fear not, nor grieve! But receive the glad tidings of Paradise which you have been promised! (30) "We have been your friends in the life of this world and are so in the Hereafter. Therein you shall have (all) that your inner selves desire, and therein you shall have (all) for which you ask. (31) "An entertainment from (Allah), the Oft-Forgiving, Most Merciful." (32)

Allah says in the Holy Quran!

اِنَّ الَّذِيْنَ قَالُوْا رَبُّنَا اللّٰهُ ثُمَّ اسْتَقَامُوْا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ﴿١٣﴾ اُولٰٓئِكَ
اَصْحٰبُ الْجَنَّةِ خٰلِدِيْنَ فِيْهَا ۚ جَزَآءًۢ بِمَا كَانُوْا يَعْمَلُوْنَ ﴿١٤﴾

(Surat al-Ahqaf: 13 - 14)

Verily, those who say: "Our Lord is (only) Allah," and thereafter stand firm (on the Islamic Faith of Monotheism) on them shall be no fear, nor shall they grieve. (13) Such shall be the dwellers of Paradise, abiding therein (forever) — a reward for what they used to do. (14)

Hazrat Thawban (may Allah be pleased with him) narrated that the Messenger of Allah (ﷺ) said! Stand firm in faith and persevere in it. But it does not seem that you will be able to do this, and be sure that the best thing in your religion is prayer and ablution with humility and submission, which can only be done by a believer. (Ibn Majah and Musnad Ahmad)

"Perseverance" is a level that completes work and culminates it. It is through this that good things are achieved and organized.

Whoever does not reach the level of perseverance loses his condition, and his efforts are wasted.

Allah Almighty says in the Holy Quran!

وَلَا تَكُوْنُوْا كَالَّتِيْ نَقَضَتْ غَزْلَهَا مِنْۢ بَعْدِ قُوَّةٍ اَنْكَاثًا ۗ تَتَّخِذُوْنَ اَيْمَانَكُمْ دَخَلًاۢ بَيْنَكُمْ اَنْ تَكُوْنَ اُمَّةٌ
هِيَ اَرْبٰى مِنْ اُمَّةٍ ۗ اِنَّمَا يَبْلُوْكُمُ اللّٰهُ بِهٖ ۗ وَلَيُبَيِّنَنَّ لَكُمْ يَوْمَ الْقِيٰمَةِ مَا كُنْتُمْ فِيْهِ تَخْتَلِفُوْنَ ﴿٩٢﴾

(Surah An-Nahl - 92)

And be not like her who undoes the thread she has spun after it has become firm by taking your oaths as a means of deception among yourselves, lest a nation should be more numerous than another nation. Allah only tests you by this [i.e. who obeys Allah and fulfills Allah's Covenant and who disobeys Allah and breaks Allah's Covenant]. And on the Day of Resurrection, He will certainly make clear to you that wherein you used to differ [i.e. a believer confesses and believes in the Oneness of Allah and in the Prophethood of Prophet Muhammad (ﷺ), which the disbeliever denies, and that was their difference amongst them in the life of this world]. (92)

A person who does not persevere cannot advance from his position because he also has to face troubles and difficulties in life. If that person shows weakness, he is deprived of following many of the religion's commands and sometimes becomes a victim of sin.

Hazrat Aisha Siddiqah (RA) narrated that the Messenger of Allah (ﷺ) said! The most beloved of religious deeds to Allah Almighty is that a person does with consistency and adherence.
(Sahih Bukhari and Muslim, Mishkat: Chapter Qasad fi al-Amal)

Even if a little work is done consistently, the results are much better than if a person does a good deed in a moment of excitement and then leaves it for a long time.

Fulfilling the obligatory duties is necessary, but one should also continue to arrange for the optional ones.

Enjoining goodness

Allah Almighty says!

وَلَا يَصُدُّنَّكَ عَنْ اٰيٰتِ اللّٰهِ بَعْدَ اِذْ اُنْزِلَتْ اِلَيْكَ وَادْعُ اِلٰى رَبِّكَ وَلَا تَكُوْنَنَّ مِنَ الْمُشْرِكِيْنَ ﴿٨٧﴾

(Surah Al-Qasas- 87)

And let them not turn you (O Muhammad ﷺ) away from (preaching) the Ayat (revelations and verses) of Allah after they have been sent down to you: and invite (men) to (believe in) your Lord, and be not of Al-Mushrikun (those who associate partners with Allah, e.g. polytheists, pagans, idolaters, and those who disbelieve in the Oneness of Allah and deny the Prophethood of Messenger Muhammad ﷺ). (87)

اُدْعُ اِلٰى سَبِيْلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِيْ هِيَ اَحْسَنُ ؕ اِنَّ رَبَّكَ هُوَ اَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيْلِهٖ وَهُوَ اَعْلَمُ بِالْمُهْتَدِيْنَ ﴿١٢٥﴾

(Surat al-Nahl - 125)

Invite (mankind, O Muhammad ﷺ) to the Way of your Lord (i.e. Islam) with wisdom (i.e. with the Divine Revelation and the Qur'an) and fair preaching, and argue with them in a better way. Indeed, your Lord knows best who has gone astray from His Path, and He is the Best Aware of those who are guided. (125)

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تُحِلُّوْا شَعَآئِرَ اللّٰهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَآئِدَ وَلَآ آمِّيْنَ الْبَيْتَ الْحَرَامَ يَبْتَغُوْنَ فَضْلًا مِّنْ رَّبِّهِمْ وَرِضْوَانًا ؕ وَاِذَا حَلَلْتُمْ فَاصْطَادُوْا ؕ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ اَنْ صَدُّوْكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ اَنْ تَعْتَدُوْا ۘ وَتَعَاوَنُوْا عَلَى الْبِرِّ وَالتَّقْوٰى ۖ وَلَا تَعَاوَنُوْا عَلَى الْاِثْمِ وَالْعُدْوَانِ ۖ وَاتَّقُوا اللّٰهَ ؕ اِنَّ اللّٰهَ شَدِيْدُ الْعِقَابِ ﴿٢﴾

(Surah Al-Maidah - 2)

O you who believe! Violate not the sanctity of the Symbols of Allah, nor the Sacred Month, nor of the animals brought for sacrifice, nor the garlanded people or animals, and others nor the people coming to the Sacred House (Makkah), seeking the bounty and good pleasure of their Lord. But when you finish the Ihram (of Hajj or 'Umrah), you may hunt, and let not the hatred of some people in (once) stopping you from Al-Masjid-Al-Haram (at Makkah) lead you to transgression (and hostility on your part). Help you one another in Al-Birr and At-Taqwa (virtue, righteousness and piety); but do not help

one another in sin and transgression. And fear Allah. Verily, Allah is Severe in punishment. (2)

لُعِنَ الَّذِيْنَ كَفَرُوْا مِنْۢ بَنِيْٓ اِسْرَآءِيْلَ عَلٰى لِسَانِ دَاوٗدَ وَعِيْسَى ابْنِ مَرْيَمَ ۭ ذٰلِكَ بِمَا عَصَوْا وَّكَانُوْا يَعْتَدُوْنَ ﴿٧٨﴾ كَانُوْا لَا يَتَنَاهَوْنَ عَنْ مُّنْكَرٍ فَعَلُوْهُ ۭ لَبِئْسَ مَا كَانُوْا يَفْعَلُوْنَ ﴿٧٩﴾

(Surah Al-Maidah: 78 -79)

Those among the Children of Israel who disbelieved were cursed by the tongue of Dawud (David) and 'Isa (Jesus), son of Maryam (Mary). That was because they disobeyed (Allah and the Messengers) and were ever transgressing beyond bounds. (78) They used not to forbid one another from Al-Munkir (wrong, evil-doing, sins, polytheism, disbelief) which they committed. Vile indeed was what they used to do. (79)

وَلْتَكُنْ مِّنْكُمْ اُمَّةٌ يَّدْعُوْنَ اِلَى الْخَيْرِ وَيَاْمُرُوْنَ بِالْمَعْرُوْفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۭ وَاُولٰۗىِٕكَ هُمُ الْمُفْلِحُوْنَ ﴿١٠٤﴾

(Surah Ale-Imran - 104)

Let their arise out of you a group of people inviting to all that is good (Islam), enjoining Al-Maruf (i.e. Islamic Monotheism and all that Islam orders one to do) and forbidding Al-Munkir (polytheism and disbelief and all that Islam has forbidden). And it is they who are successful. (104)

كُنْتُمْ خَيْرَ اُمَّةٍ اُخْرِجَتْ لِلنَّاسِ تَاْمُرُوْنَ بِالْمَعْرُوْفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُوْنَ بِاللّٰهِ ۭ وَلَوْ اٰمَنَ اَهْلُ الْكِتٰبِ لَكَانَ خَيْرًا لَّهُمْ ۭ مِنْهُمُ الْمُؤْمِنُوْنَ وَاَكْثَرُهُمُ الْفٰسِقُوْنَ ﴿١١٠﴾

(Surah Al-Imran - 110)

You [true believers in Islamic Monotheism and real followers of Prophet Muhammad ﷺ and his Sunnah] are the best of peoples ever raised for mankind; you enjoin Al-Maruf (i.e. Islamic Monotheism and all that Islam has ordained) and forbid Al-Munkir (polytheism, disbelief and all that Islam has forbidden), and you believe in Allah. And had the people of the Scripture (Jews and Christians) believed, it would have been better for them; among them are some who have faith, but most of them are Al-Fasiqun (disobedient to Allah, and rebellious against Allah's Command). (110)

وَالْعَصْرِ ﴿١﴾ اِنَّ الْاِنْسَانَ لَفِيْ خُسْرٍ ﴿٢﴾ اِلَّا الَّذِيْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ وَتَوَاصَوْا بِالْحَقِّ ۙ وَتَوَاصَوْا بِالصَّبْرِ ﴿٣﴾

(Surah Al-Asr: 1 - 3)

By Al-'Asr (the time). (1) Verily, man is in loss, (2) Except those who believe (in Islamic Monotheism) and do righteous good deeds, and recommend one another to the truth (i.e. order one another to perform all kinds of good deeds (Al-Maruf) which Allah has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkir) which Allah has forbidden), and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allah's Cause while preaching His religion of Islamic Monotheism or Jihad). (3)

فَلَمَّا نَسُوْا مَا ذُكِّرُوْا بِهٖۤ اَنْجَيْنَا الَّذِيْنَ يَنْهَوْنَ عَنِ السُّوْٓءِ وَاَخَذْنَا الَّذِيْنَ ظَلَمُوْا بِعَذَابٍۭ بَئِيْسٍۭ بِمَا كَانُوْا يَفْسُقُوْنَ ﴿١٦٥﴾

(Surah Al-Araf: 165)

So, when they forgot the reminders that had been given to them, We rescued those who forbade evil, but We seized those who did wrong with severe torment because they used to rebel against Allah's command (disobey Allah). (165)

خُذِ الْعَفْوَ وَاْمُرْ بِالْعُرْفِ وَاَعْرِضْ عَنِ الْجٰهِلِيْنَ ﴿١٩٩﴾

(Surah Al-Araf - 199)

Show forgiveness, enjoin what is good, and turn away from the foolish (i.e. don't punish them). (199)

وَالْمُؤْمِنُوْنَ وَالْمُؤْمِنٰتُ بَعْضُهُمْ اَوْلِيَآءُ بَعْضٍ ۘ يَاْمُرُوْنَ بِالْمَعْرُوْفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيْمُوْنَ الصَّلٰوةَ وَيُؤْتُوْنَ الزَّكٰوةَ وَيُطِيْعُوْنَ اللّٰهَ وَرَسُوْلَهٗ ؕ اُولٰٓئِكَ سَيَرْحَمُهُمُ اللّٰهُ ؕ اِنَّ اللّٰهَ عَزِيْزٌ حَكِيْمٌ ﴿٧١﴾

(Surat al-Tawbah – 71)

The believers, men and women, are Auliya' (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) Al-Maruf (i.e. Islamic Monotheism and all that Islam orders one to do) and forbid (people) from Al-Munkir (i.e. polytheism and disbelief of all kinds, and all that Islam has forbidden); they perform As-Salat (Iqamat-as-Salat), and give the Zakat, and obey Allah and His Messenger. Allah will have His Mercy on them. Indeed, Allah is All-Mighty, All-Wise. (71)

فَاصْدَعْ بِمَا تُؤْمَرُ وَاَعْرِضْ عَنِ الْمُشْرِكِيْنَ ﴿٩٤﴾

(Surah Al-Hijr - 94)

Therefore, proclaim openly (Allah's Message - Islamic Monotheism) that which you are commanded, and turn away from Al-Mushrikun (polytheists, idolaters, and disbelievers, etc. (94)

Hazrat Muadh bin Jabal (RA) narrated that I asked the Messenger of Allah (ﷺ): O Messenger of Allah (ﷺ), tell me an act that will take me to Paradise. He (ﷺ) said: In fact, you have mentioned a very significant question, but it is easy for him for whom Allah Almighty makes it easy. Then he said! Worship Allah and do not associate anyone with Him. Establish prayer, give zakat, fast Ramadan, and perform Hajj in the House. Then he said: O Mu'adh! Do you have sound? Do not let you reach the door of success. So, listen; fasting is a shield (that protects from sins and protects from the fire of Hell), and spending in the way of Allah extinguishes sins as water extinguishes fire. The believer's nightly prayer (expiates sins).

The Prophet (ﷺ) recited this verse.

تَتَجَافٰى جُنُوْبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُوْنَ رَبَّهُمْ خَوْفًا وَّطَمَعًا ۖ وَّمِمَّا رَزَقْنٰهُمْ يُنْفِقُوْنَ ﴿١٦﴾ فَلَا تَعْلَمُ نَفْسٌ مَّآ اُخْفِيَ لَهُمْ مِّنْ قُرَّةِ اَعْيُنٍ ۚ جَزَآءًۢ بِمَا كَانُوْا يَعْمَلُوْنَ ﴿١٧﴾

(Surah As-Sajdah: 16 - 17)

Their sides forsake their beds to invoke their Lord in fear and hope, and they spend (in charity in Allah's Cause) out of what We have bestowed on them. (16) No person knows what is kept hidden for them of joy as a reward for what they used to do (17)

Then the Messenger of Allah (ﷺ) said! Shall I not tell you the height of this thing (religion) and its pillars and its hump? I said, O Messenger of Allah (ﷺ)! Tell me. He spoke! The head of this thing (religion) is Islam, its pillar is prayer, and the height of its hump is jihad. Then he (ﷺ) said! Should I not tell you the root of these things? I said, O Messenger of Allah (ﷺ)! Of course, tell me. He (ﷺ) held the blessed tongue and pointed to it and spoke! Control it. I spoke! O Messenger of Allah (ﷺ)! Will we be held accountable for every word we utter? He (ﷺ) said! The words of this tongue will throw people into Hell on their faces or their foreheads. (Musnad Ahmad, Tirmidhi, Ibn Majah)

Hazrat Uqbah bin Amr Al-Ansari (RA) narrated that the Messenger of Allah (ﷺ) said! Whoever guides to a good deed will have a reward like that of the doer of it. (Muslim)

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said! Whoever calls someone to guidance will have a reward equal to that of all those who follow him without reducing their reward. Whoever calls someone to a path of error will have the same sins as those who follow him without reducing their sins. (Muslim)

Hazrat Zuhd bin Khalid Juhani (RA) narrated that the Messenger of Allah (ﷺ) said: Whoever provides the equipment for a jihadist in the way of Allah, then he has undoubtedly fought a jihad himself, and whoever becomes a successor (to a jihadist) in his house, then he has also fought a jihad. (Bukhari and Muslim)

Hazrat Anas (RA) narrated that the Messenger of Allah (ﷺ) said: None of you is a believer until he likes for his brother what he likes for himself.
(Bukhari and Muslim)

Hazrat Abu Saeed Al-Khudri (RA) narrated that the Messenger of Allah (ﷺ) said: "Whoever of you sees an evil act, let him stop it with his hand. If he is not able to stop it with his hand, then let him stop it with his tongue, and if he is not able to do so, then let him think it is bad in his heart, and that is the weakest form of faith."
(Muslim)

Hazrat Abu Saeed Al-Khudri (RA) narrated that the Messenger of Allah (ﷺ) said: "The most virtuous Jihad is to speak the truth in front of a tyrant."
(Abu Dawud, Tirmidhi)

Hazrat Abu Umamah (RA) narrated that a man asked the Messenger of Allah (ﷺ): "O Messenger of Allah (ﷺ)! What is the sign of the security of faith?" He (ﷺ) said: "When your good deeds are pleasing to you, and your evil deeds are displeasing to you, then you are a true believer." Then the man asked:

O Messenger of Allah (ﷺ)! What is the sign of sin? He (ﷺ) said! When something strikes your heart and causes hesitation (then consider it a sin), leave it.
(Musnad Ahmad)

Good manners

Allah Almighty says!

لَقَدْ كَانَ لَكُمْ فِيْ رَسُوْلِ اللّٰهِ اُسْوَةٌ حَسَنَةٌ لِّمَنْ كَانَ يَرْجُوا اللّٰهَ وَالْيَوْمَ الْاٰخِرَ وَذَكَرَ اللّٰهَ كَثِيْرًا ﴿٢١﴾

(Surah Al-Ahzab - 21)

Indeed, in the Messenger of Allah (Muhammad ﷺ), you have a good example to follow for him who hopes for (the Meeting with) Allah and the Last Day and remembers Allah much. (21)

الَّذِيْنَ يُنْفِقُوْنَ فِي السَّرَّآءِ وَالضَّرَّآءِ وَالْكٰظِمِيْنَ الْغَيْظَ وَالْعَافِيْنَ عَنِ النَّاسِ ۗ وَاللّٰهُ يُحِبُّ الْمُحْسِنِيْنَ ﴿١٣٤﴾

(Surah Aal Imran - 134)

Those who spend [in Allah's Cause] in prosperity and adversity, repress anger, and pardon men; verily, Allah loves Al-Muhsineen (the good-doers). (134)

Every believer must make the personality of the Messenger of Allah (ﷺ) a good example and a worthy example to follow, and accept his teachings, orders, and instructions with a sincere heart, and follow his ways. Try to adopt the morals and customs sincerely. Even a person who is just thinking about the habits and ethics of the Prophet (ﷺ) can know that his entire life was such an excellent example for humanity that the world is unable to provide an example.

Respect for elders and compassion for the younger ones, caring for the sick, respecting the rights of neighbours and relatives, helping orphans, the weak, and widows, keeping promises and speaking the truth, upholding justice and fairness, and being kind and compassionate even to enemies. It was his habit to be forgiving. These qualities led him to be called the mercy of the world. The Holy Quran has described his high morals in this way!

وَاِنَّكَ لَعَلٰى خُلُقٍ عَظِيْمٍ ﴿٤﴾

(Surah Al-Qalam, 4)

And verily, you (O Muhammad ﷺ) are on an exalted (standard of) character. (4)

In another place in the Holy Quran, Allah Almighty says:

فَبِمَا رَحْمَةٍ مِّنَ اللّٰهِ لِنْتَ لَهُمْ ۚ وَلَوْ كُنْتَ فَظًّا غَلِيْظَ الْقَلْبِ لَانْفَضُّوْا مِنْ حَوْلِكَ ۖ فَاعْفُ عَنْهُمْ
وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْاَمْرِ ۚ فَاِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللّٰهِ ۚ اِنَّ اللّٰهَ يُحِبُّ الْمُتَوَكِّلِيْنَ ﴿١٥٩﴾

(Surah Al-Imran: 951)

And by the Mercy of Allah, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you; so, pass over (their faults), and ask (Allah's) Forgiveness for them; and consult them in the affairs. Then, when you have made a decision, put your trust in Allah; certainly, Allah loves those who put their trust (in Him). (159)

When the first revelation was revealed to the Prophet (ﷺ) in the Cave of Hira at the beginning of his mission, he was very frightened upon seeing this scene and seeing Gabriel (peace be upon him). His health deteriorated. He arrived home in shock and narrated the incident to his life companion, Umm al-Mominin Hazrat Khadija al-Kubra (RA), who expressed his distress. Hazrat Khadija (RA) consoled him and said, "By Allah! Allah will never disgrace you in this matter." You will do so because you are kind to your relatives, speak the truth, are hospitable, help the needy and poor, and help people on the path of truth. (Sahih Bukhari)

In this whole matter, Umm al-Mominin Hazrat Khadija (RA) mentioned the Prophet's (ﷺ) good character. This high and great character of the Prophet (ﷺ) existed even before his mission, but later, it became even more so.

In the same way, from the early days of Islam, the Companions (may Allah be pleased with them) were always advised and urged to adopt the same praiseworthy morals. Thus, when the Negus, the king of Abyssinia, asked about the religion of Islam, Hazrat Jafar (RA) from among the group of Muslims present there at that time said this:

O King! We were ignorant; we worshipped idols, we ate dead animals, we oppressed our neighbours, and the strong among us oppressed the weak. At the same time, Allah Almighty sent a prophet from among ourselves whose nobility, lineage, trustworthiness, and righteousness we knew well. He called us to worship Allah. Our fathers and we worshipped idols besides Allah. He urged us to stay away from the idols and stones we worshipped. He enjoined us to speak the truth, be honest and trustworthy, maintain good relations, be compassionate towards our neighbours, and be kind to them. He advised us to avoid all kinds of obscenity

and indecency, to refrain from lying, to seize the property of orphans, and to refrain from slandering chaste women. (Musnad Ahmad)

This is a glimpse of the good character that the Messenger of Allah (ﷺ) taught us in Islam. It was preached in the early days of the Islamic Revolution. Thanks to this, an extraordinary revolution took place in the lives of those who responded to the voice of truth. They rose from the depths of humiliation to the heights of honour as soon as they saw it. These people were proud of their ignorance due to their illiteracy. They became a beacon of light for the world by acquiring knowledge. The friendship, brotherhood and love of those whose enmity was remembered for centuries became a beacon of light for the world. It became an example. A society that plundered people's wealth and belongings became a model of compassion and sacrifice. Those whose lives were spent in drinking, gambling, and bloodshed now spent their nights prostrate before Allah Almighty.

Some hadiths that encourage good character:

1. The true virtue is good character. (Sahih Muslim)
2. The best of you is the one with the best character. (Sahih Bukhari)
3. Among the believers, A person with perfect faith has good morals. (Jami' al-Tirmidhi)
4. Among all the deeds of a believer on the Day of Judgment, there will be no more weighty deed than good morals. (Jami' al-Tirmidhi)
5. On the Day of Judgment, I (ﷺ) will be asked about all of them. The most beloved and closest to me will be those with good morals. (Jami' Tirmidhi)
6. The Messenger of Allah (ﷺ) was asked! Which deed will bring people to Paradise more than all other deeds? The reason for entry into the world will be the fear of Allah (swt) and good character. (Jami' al-Tirmidhi)

It is narrated from Hazrat Abdullah bin Amr bin Al-Aas (RA) that the Messenger of Allah (ﷺ) was not one to use foul language, and he (ﷺ) used to say, "The best among you is the one who is best in character." (Bukhari and Muslim)

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) was asked which deed would cause more people to enter Paradise. He (ﷺ) said: Fear of

Allah and good character. And it was asked: What will cause more people to enter Hell? He (ﷺ) said: The mouth and the private parts. (Tirmidhi)

Umm al-Mominin Hazrat Aisha Siddiqah (RA) narrated that I heard the Messenger of Allah (ﷺ) say: A believer will attain a rank by his good character that will be equal to that of a fasting person and a person who stays awake at night.
(Sunan Abu Dawud)

Hazrat Abu Umamah Bahili (RA) narrated that the Messenger of Allah (ﷺ) said: I guarantee a house in the outskirts of Paradise for a person who gives up arguing while being right, a home in the middle of Paradise for a person who does not lie even in jest, and a house in the highest part of Paradise for a person whose character is good. (Sunan Abu Dawud)

It is narrated from Hazrat Jabir (RA) that the Messenger of Allah (ﷺ) said! The most beloved to me and the closest to me in terms of companionship on the Day of Resurrection will be the one who is the best among you in character. The most disliked among you and the furthest from me on the Day of Resurrection will be the one who is the most talkative, the one who speaks with pretense and the one who speaks with arrogance. The Companions (RA) said, O Messenger of Allah (ﷺ)! We know the talkative and the pretense-speaking, but who are these (متفيهقون) "mutfaihaqoon"? He (ﷺ) said! The arrogant. (Jami' Tirmidhi)

It is narrated from Hazrat Ibn Abbas (RA) that the Messenger of Allah (ﷺ) said to Ashaj Abdul Qays (RA)! There are two qualities in you that Allah loves: patience and thinking. (Sahih Muslim)

It is narrated from Hazrat Aisha Siddiqah (RA) that the Prophet (ﷺ) said! Indeed, Allah is the Most Forbearing, and He loves forbearance, and He bestows upon forbearance that which He does not confer upon forbearance and anything else besides it. (Sahih Muslim)

Hazrat Anas (RA) narrated that the Messenger of Allah (ﷺ) said: Make things easy and do not be harsh, give glad tidings and do not spread hatred.
(Bukhari and Muslim)

Forgiveness and forgiveness

Allah says:

خُذِ الْعَفْوَ وَاْمُرْ بِالْعُرْفِ وَاَعْرِضْ عَنِ الْجٰهِلِيْنَ ﴿١٩٩﴾

(Surah Al-Araf - 199)
Show forgiveness, enjoin what is good, and turn away from the foolish (i.e. don't punish them). (199)

Allah says:

وَمَا خَلَقْنَا السَّمٰوٰتِ وَالْاَرْضَ وَمَا بَيْنَهُمَآ اِلَّا بِالْحَقِّ ؕ وَاِنَّ السَّاعَةَ لَاٰتِيَةٌ فَاصْفَحِ الصَّفْحَ الْجَمِيْلَ ﴿٨٥﴾

(Surah Al-Hijr - 85)
And We created not the heavens and the earth and all that is between them except with truth, and the Hour is surely coming, so overlook (O Muhammad ﷺ), their faults with gracious forgiveness. [This was before the ordainment of Jihad holy fighting in Allah's Cause] (85)

The Almighty says!

وَلَا يَاْتَلِ اُولُوا الْفَضْلِ مِنْكُمْ وَالسَّعَةِ اَنْ يُّؤْتُوْٓا اُولِى الْقُرْبٰى وَالْمَسٰكِيْنَ وَالْمُهٰجِرِيْنَ فِيْ سَبِيْلِ اللّٰهِ ۖ وَلْيَعْفُوْا وَلْيَصْفَحُوْا ؕ اَلَا تُحِبُّوْنَ اَنْ يَّغْفِرَ اللّٰهُ لَكُمْ ؕ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ ﴿٢٢﴾

(Surah Al-Nur: 22)
And let not those among you who are blessed with graces and wealth swear not to give (any help) to their kinsmen, Al-Masakin (the poor), and those who left their homes for Allah's Cause. Let them pardon and forgive. Do you not love that Allah should forgive you? And Allah is Oft-Forgiving, Most Merciful. (22)

Allah Almighty says!

وَلَمَنْ صَبَرَ وَغَفَرَ اِنَّ ذٰلِكَ لَمِنْ عَزْمِ الْاُمُوْرِ ﴿٤٣﴾

(Surah Ash-Shura - 43)

And verily, whosoever shows patience and forgives, that would truly be from the things recommended by Allah. (43)

The Holy Prophet (صلى الله عليه وسلم) used to pray!

اللّٰهم انک عفو تحب العفو فاعف عنی (صحیح البخاری)

O Allah, You are the Pardoner and love to pardon, so pardon me.

In our prayers, we ask Allah Almighty for forgiveness and pardon for ourselves through His attribute of forgiveness. We should also develop within ourselves the desire to forgive people. When we forgive people's mistakes and act with forgiveness and pardon, Allah Almighty will also act with forgiveness and pardon toward us. If someone has wronged someone and he has the opportunity to take revenge, Islam allows him to do so to the extent of his wrong, but it also advises that if he forgives, Allah Almighty will reward him greatly. Sometimes, a person sees this reward in this world, and if he does not see it in this world, then there will be a reward for him in the Hereafter.

It is narrated from Hazrat Anas bin Malik (RA) that a Bedouin came to the Messenger of Allah (ﷺ) and grabbed his cloak and shook it. The edge of the cloak got caught in his neck and left a mark. After this harsh attitude, the Bedouin presented his claim. I have brought two camels; load them with goods because the wealth you have is neither yours nor your father's. He (ﷺ) remained silent for a while and then said, "The wealth belongs to Allah, and I am His servant." Then he asked, "Are you not afraid of what you have done to me?" The Bedouin said, "No!" He (ﷺ) asked, "Why?" The Bedouin said, "I know that you (ﷺ) do not repay evil with evil." He (ﷺ) smiled and ordered him to be given one camel of dates and one camel of barley. (Sahih Bukhari)

Umm al-Mominin Hazrat Aisha Siddiqah (RA) says that the Messenger of Allah (ﷺ) never beat a woman or a servant with his hand. He fought against the disbelievers in the way of Allah. It did not happen that anyone hurt him, and he (ﷺ) took revenge for him. Yes, but if one of Allah's sacred things were insulted, he would take revenge for the sake of Allah. (Sahih Bukhari - Book of Al-Hudud)

On the occasion of the conquest of Makkah, some chewed the nose, ears and liver of the Prophet's uncle Hazrat Hamza (RA), those who threw stones at him,

those who laid thorns on the road, and those who plotted to kill him were all there. They tried in vain to hide from him, bowing their heads in regret and waiting for the decision regarding them. Some considered fleeing Makkah to avoid revenge, and some were waiting for his order with their hands on their hearts. At that time, the Prophet (ﷺ) was in a position where he could take revenge on anyone he wanted, but he boldly declared:

(لاتثريب عليكم اليوم و انتم الطلقاء) (صحيح البخاری)

Today, you are all free, and no questions will be asked of you

This was what could be expected from the Holy Prophet (ﷺ), who was the trustee of this nation even before his prophethood.

Forgiveness is one of the unique qualities and signs of a believer. The Quran and Hadith recommend and emphasize it in numerous places, and people with this quality have been praised. On the contrary, callousness and harshness have been condemned and ordered to be avoided. A person who fears Allah in his heart will have mercy.

If we study Islamic history, we will find that whenever Muslims were victorious over an enemy, they were generous and kind to them. During the time of the Messenger of Allah (ﷺ), the atrocities and mistreatment of the Muslims by the infidels had reached their peak. Still, when the Messenger of Allah (ﷺ) conquered Makkah, they were forced to sit before him in great misery. If he had known, he could have avenged every injustice, but he forgave them all, acting with forgiveness and forbearance, and set a great example in history.

The believer believes in Allah, who is merciful and generous; every believer wishes that the Prophet (ﷺ), whom he believes in, intercede for him on the Day of Judgment. The Quran, which he believes in and keeps close to his chest, is a complete mercy. The Paradise he desires to enter is also a mercy, and despite all this, how is it possible for the heart to be devoid of mercy and compassion?

Hazrat Abdullah bin Masood (RA) says that I still see the incident of one of the Prophets (ﷺ) being narrated (after the demise of the Messenger of Allah (ﷺ)) who was beaten and bled by his people, and the Prophet used to wipe the blood from his face and say: O Allah, forgive my people, for they do not know my position. (Sahih Al-Bukhari. Book of the Prophets)

Shame, modesty and chastity

Shame and modesty are the adornment of a man and the adornment of a woman. According to Islamic teachings and etiquette, every Muslim must be modest and dignified. One should avoid indecency, obscenity, vulgarity and idle talk. A believer's identity is that he avoids all kinds of vulgar and idle talk and deeds. Shame and modesty are qualities on which humanity, honour, righteousness and chastity are based. The truth is that modesty is the soul of morality and the source of all goodness, while shamelessness is the root of all evil.

Hazrat Abdullah bin Umar (RA) narrated that the Messenger of Allah (ﷺ) said!

"Modesty" is a part of faith. (Bukhari and Muslim)

Hazrat Ibn Mas'ud (RA) narrated that the Messenger of Allah (ﷺ) said! Be modest before Allah as He deserves. The Companions (RA) said: O Messenger of Allah (ﷺ)! Praise be to Allah! We are modest. He (ﷺ) said: I am not saying that modesty (which you are thinking). Instead, whoever thinks of modesty before Allah must protect his head, ears, eyes, tongue, stomach and things related to it (private parts, etc.). He must remember death and trials, and whoever wants the good of the Hereafter must consider the beauty of this world as good. Whoever does this have fulfilled his right to be modest.

Regarding modesty, Allah Almighty Himself has said to the Messenger of Allah (ﷺ) about Himself! Allah is very modest and very kind. When a servant raises his hand towards Him to pray, He returns it empty-handed and unintended, and Allah feels modesty. (Jami' al-Tirmidhi)

It is mentioned in the hadith about the Messenger of Allah (ﷺ) that he was more shy than a virgin girl who was in a veil. (Sahih Bukhari)

The Messenger of Allah (ﷺ) said that every religion has a unique character, and the special character of the religion of Islam is modesty.
(Ibn Majah)

That is, among all religions, the believers and followers of each have a unique temperament and a special characteristic or habit that distinguishes them from others and is considered their identity. *Shame and modesty *The religion of Islam also has a unique distinguishing characteristic and a special identity.

The Messenger of Allah (ﷺ) said that modesty and faith are both companions. If one of the two ends, the other will end as well. (Al-Targheeb and Al-Tarheeb)

Modesty is the reason for entering Paradise, and shamelessness leads to Hell. Modesty is a quality that benefits a person and society as a whole. It is an essential part of faith. A Muslim should strive to achieve as much as possible. The custom should be observed and protected.

Allah Almighty says!

قُلْ اِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْاِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَاَنْ تُشْرِكُوْا بِاللّٰهِ
مَا لَمْ يُنَزِّلْ بِهٖ سُلْطٰنًا وَّاَنْ تَقُوْلُوْا عَلَى اللّٰهِ مَا لَا تَعْلَمُوْنَ ﴿٣٣﴾

(Surah Al-Araf - 33)

Say (O Muhammad ﷺ): "(But) the things that my Lord has indeed forbidden are Al-Fawahish (great evil sins, every kind of unlawful sexual intercourse,) whether committed openly or secretly, sins (of all kinds), unrighteous oppression, joining partners (in worship) with Allah for which He has given no authority, and saying things about Allah of which you do not know." (33)

Protecting oneself from all kinds of evil is called chastity or modesty. This creates modesty, and modesty affects every good habit and character. Chastity protects a person from lying, stinginess, and wrongdoing. The character of a chaste person is elevated.

Allah Almighty says!

وَقُلْ لِّلْمُؤْمِنٰتِ يَغْضُضْنَ مِنْ اَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوْجَهُنَّ وَلَا يُبْدِيْنَ زِيْنَتَهُنَّ اِلَّا مَا ظَهَرَ مِنْهَا
وَلَا يُبْدِيْنَ زِيْنَتَهُنَّ اِلَّا لِبُعُوْلَتِهِنَّ اَوْ اٰبَآئِهِنَّ اَوْ اٰبَآءِ بُعُوْلَتِهِنَّ ۗ وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلٰى جُيُوْبِهِنَّ
اَوْ اَبْنَآئِهِنَّ اَوْ اَبْنَآءِ بُعُوْلَتِهِنَّ اَوْ اِخْوَانِهِنَّ اَوْ بَنِيْٓ اِخْوَانِهِنَّ اَوْ بَنِيْٓ اَخَوٰتِهِنَّ اَوْ نِسَآئِهِنَّ اَوْ مَا مَلَكَتْ
اَيْمَانُهُنَّ اَوِ التّٰبِعِيْنَ غَيْرِ اُولِي الْاِرْبَةِ مِنَ الرِّجَالِ اَوِ الطِّفْلِ الَّذِيْنَ لَمْ يَظْهَرُوْا عَلٰى عَوْرٰتِ النِّسَآءِ

وَتُوْبُوْٓا اِلَى اللّٰهِ جَمِيْعًا اَيُّهَ الْمُؤْمِنُوْنَ لَعَلَّكُمْ وَلَا يَضْرِبْنَ بِاَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِيْنَ مِنْ زِيْنَتِهِنَّ

تُفْلِحُوْنَ ﴿٣١﴾

(Surah An-Nur - 31)

And tell the believing women to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts) and not to show off their adornment except only that which is apparent (like both eyes for the necessity to see the way or outer dress like veil, gloves, head-cover, apron, etc.), and to draw their veils all over Juyubihinna (i.e. their bodies, faces, necks and bosoms,) and not to reveal their adornment except to their husbands, or their fathers, or their husband's fathers, or their sons, or their husband's sons, or their brothers or their brother's sons, or their sister's sons, or their (Muslim) women (i.e. their sisters in Islam), or the (female) slaves whom their right hands possess, or old male servants who lack vigour, or small children who have no sense of the feminine sex. And let them not stamp their feet to reveal what they hide of their adornment. And all of you beg Allah to forgive you all, O believers, that you may be successful. (31)

Islam has permitted apparent adornment without being obvious. This is because Islam is a religion of nature and seeks ease rather than harshness with its servants.

Hazrat Abu Sulayman Darani (may Allah be pleased with him) narrates a hadith Qudsi that Allah Almighty says! You have shown modesty towards Me, so (as long as you continue to show modesty) I will forget your sins from the minds of people, I will forget your sins on earth, I will erase your mistakes on the Luh-e-Mahfuz (preserved tablet), and I will deal with you leniently on the Day of Judgment when I take account of you.

Hazrat Abu Saeed Al-Khudri (RA) narrated that the Messenger of Allah (ﷺ) said: The worst person in the sight of Allah on the Day of Resurrection will be the one who has intercourse with his wife and then divulges the secret of the husband and wife (i.e., he sits among friends and enjoys it). (Muslim)

Types of Haya: (modesty)

1. Haya Al-Janayyah: (حیاء الجنایہ)

(Shame on a mistake) This is the modesty that Hazrat Adam (AS) did. When it was said to him: Are you trying to run away from us? He said: No! I am shy of You (O Allah).

2. Haya Taqsir: (حیاء تقصیر)

(Shame on a mistake) like the angels saying: (مَا عَبَدْنَاکَ حَقَّ عِبَادَتِکَ) "Maa 'Abdnaka Haqqa Ibadatika" meaning: O Allah! You are free from all defects; we are not worshipping You as You deserve to be worshipped.

3. Haya' al-Ajlal: (حیاء اجلال)

(Modesty of honour) like Hazrat Israfil (AS) did when he once raised his wings before Allah (ﷻ) out of divine modesty.

4. Haya' al-Karam: (حیاء کرم:)

(Modesty out of kindness) like the Messenger of Allah (ﷺ) did not tell anyone to get up from here. So, Allah (ﷻ) said! (وَلَا مُسْتَأْنِسِيْنَ لِحَدِيْثٍ) "And do not be engrossed in conversation."

5. Haya' al-Hashmat: (حیاء حشمت)

(Modesty of respect) Like Hazrat Ali Murtaza (RA) sent Hazrat Miqdad bin Aswad (RA) to the Holy Prophet (ﷺ) to ask about the matter of Hadith because he was considering the status and status of Hazrat Fatimah al-Zahra (RA)

6. Haya' al-Istihqar: (حیاء الاستحقار)

(Acting with a lowliness of mind) like Hazrat Musa (AS) said. O Allah! I feel shy when I ask you for something in this world. Allah Almighty said: Ask me for salt for my flour and fodder for my sheep.

7. Modesty of Grace: (حیاء انعام)

(At the time of giving a blessing) Allah Almighty Himself will say this modesty, and it will happen when His servant crosses the bridge of Sirat. He will give him a sealed register on which it will be written: "My servant! You did this, you did this. I do not want to reveal everything. I feel shy. Now go away because I have forgiven you everything."

While narrating this hadith, Hazrat Ustad Abu Ali Daqaq (may Allah be pleased with him) says that the Being of Allah is so pure that the servant has committed sins, but He says it with modesty. (Risala Qushairiyah, p. 273)

Protecting the Secret

Allah Almighty said!

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ ۚ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ مَسْئُولًا ﴿٣٦﴾

(Surah Bani Israel - 36)

And follow not (O man, i.e., say not, or do not or witness not) that of which you do not know. Verily! The hearing, the sight, and the heart of each of those will be questioned (by Allah). (36)

Hazrat Ibn Umar (RA) narrates that when Hazrat Hafsa (RA), the daughter of Hazrat Umar (RA), became a widow, Hazrat Umar (RA) said, "I met Hazrat Uthman bin Affan (RA) and offered him Hafsa (RA) in marriage and said, 'If you wish, I will marry you to my daughter Hafsa (RA).' He said, 'I will think about this matter.' So, I stayed for several nights, and then he met me and told me that I had no intention of getting married these days. Then I met Hazrat Abu Bakr Siddiq (RA) and said to him, "If you wish, I will marry my daughter Hafsa (RA) to you." Hazrat Abu Bakr Siddiq (RA) remained silent and did not respond. So, I became even more upset with Hazrat Uthman (RA). I stayed for several nights, and then the Holy Prophet (ﷺ) sent a message to marry Hazrat Hafsa (RA), so I married Hafsa (RA) to the Holy Prophet (ﷺ). Then I met Hazrat Abu Bakr Siddiq (RA), and he said, "O Umar (RA)! Perhaps you were upset with me when you proposed to me in marriage with your daughter, and I did not respond." Hazrat Umar (RA) said, "Yes." Hazrat Abu Bakr Siddiq (RA) said, "Yes!" When you proposed to me, I was prevented from answering you because the Messenger of Allah (ﷺ) had mentioned to me that he would marry Hafsa (RA). So, I did not want to reveal

the Messenger of Allah's (ﷺ) secret. If the Messenger of Allah (ﷺ) had given up this intention, I would have accepted the offer of marrying Hafsa (RA). (Bukhari)

Hazrat Anas bin Malik (RA) says: (Once) the Messenger of Allah (ﷺ) came to me while I was playing with the children. So, he (ﷺ) greeted us children and sent me on an errand. So, I was late to go to my mother's. When I came, my mother asked me, "What prevented you?" I said: The Messenger of Allah (ﷺ) had sent me on an errand. He asked me what it was. I said: It is a secret. My mother said: "It is okay; do not reveal the secret of the Messenger of Allah (ﷺ)." (Muslim)

Keeping the promise

Allah Almighty says: O you who believe! Fulfill your promise. Indeed, questions will be asked about the covenant. That is, on the Day of Judgment, there will be an inquiry about whether the covenant was fulfilled or not. Not fulfilling the covenant is a sign of hypocrisy.

In human society, whether it is personal matters, commercial or business transactions, social issues or agreements, or purchase and sale agreements, promises and agreements are relied upon. If all these promises and agreements are implemented in good faith, the social system will continue to function well and smoothly. If there is a violation of the accords and a deviation from promises, the foundations of society begin to shake. At some point, the entire society is destroyed. Therefore, keeping the covenant and being honest are fundamental to the stability of society, which is why they have been repeatedly emphasized in the Holy Quran and the blessed Hadiths.

Allah Almighty says!

الَّذِيْنَ يُوْفُوْنَ بِعَهْدِ اللّٰهِ وَلَا يَنْقُضُوْنَ الْمِيْثَاقَ ﴿٢٠﴾

(Surah Ar-Raad - 20)
Those who fulfil the Covenant of Allah and break not the Mithaq
(bond, treaty, covenant)

On the contrary, breaking the covenant or promise is described as a sign of hypocrisy and of the transgressors.

The Almighty says!

وَمَا وَجَدْنَا لِاَكْثَرِهِمْ مِّنْ عَهْدٍ ۚ وَاِنْ وَّجَدْنَآ اَكْثَرَهُمْ لَفٰسِقِيْنَ ﴿١٠٢﴾

(Surah Al-Araf - 102)
And most of them We found not true to their covenant, but most of them We found Fasiqun (rebellious, disobedient to Allah). (102)

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اَوْفُوْا بِالْعُقُوْدِ ؕ اُحِلَّتْ لَكُمْ بَهِيْمَةُ الْاَنْعَامِ اِلَّا مَا يُتْلٰى عَلَيْكُمْ غَيْرَ مُحِلِّى الصَّيْدِ وَاَنْتُمْ حُرُمٌ ؕ اِنَّ اللّٰهَ يَحْكُمُ مَا يُرِيْدُ ﴿١﴾

(Surah Al-Maidah - 1)
O you who believe! Fulfill (your) obligations. Lawful to you (for food) are all the beasts of cattle except that which will be announced to you (herein), game (also) being unlawful when you assume Ihram for Hajj or 'Umrah (pilgrimage). Verily, Allah commands that which He wills. (1)

وَلَا تَقْرَبُوْا مَالَ الْيَتِيْمِ اِلَّا بِالَّتِيْ هِيَ اَحْسَنُ حَتّٰى يَبْلُغَ اَشُدَّهٗ ۪ وَاَوْفُوْا بِالْعَهْدِ ۚ اِنَّ الْعَهْدَ كَانَ مَسْـُٔوْلًا ﴿٣٤﴾

(Surah Bani Israel - 34)
And come not near to the orphan's property except to improve it until he attains the age of full strength. And fulfil (every) covenant. Verily! The covenant will be questioned about. (34)

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لِمَ تَقُوْلُوْنَ مَا لَا تَفْعَلُوْنَ ﴿٢﴾ كَبُرَ مَقْتًا عِنْدَ اللّٰهِ اَنْ تَقُوْلُوْا مَا لَا تَفْعَلُوْنَ ﴿٣﴾

(Surat Al-Saf: 2 - 3)
O you who believe! Why do you say that which you do not do? (2) Most hateful it is with Allah that you say that which you do not do. (3)

Allah Almighty says!

وَ اَوْفُوْا بِعَهْدِ اللّٰهِ اِذَا عَاهَدتُّمْ وَلَا تَنْقُضُوا الْاَيْمَانَ بَعْدَ تَوْكِيْدِهَا وَقَدْ جَعَلْتُمُ اللّٰهَ عَلَيْكُمْ كَفِيْلًا ؕ اِنَّ اللّٰهَ يَعْلَمُ مَا تَفْعَلُوْنَ ﴿۹۱﴾

(Surah Al Nahel – 91)

And fulfill the Covenant of Allah (Bai'a: pledge for Islam) when you have covenanted, and break not the oaths after you have confirmed them, and indeed you have appointed Allah your surety. Verily! Allah knows what you do. (91)

Fulfilling your covenant and promise is essential to humanity, Islamic ethics, and manners. On the contrary, breaking a promise is a great sin. A person who does not fulfill his promise and does not keep his promise is considered very undesirable in the eyes of both Islam and society.

A companion (may Allah be pleased with him) says that I swore allegiance to the Messenger of Allah (ﷺ), and I said that I would come to meet him at such and such a place. I forgot. On the third day, I remembered, so I went there and he (ﷺ) was waiting for me there. He (ﷺ) said, "O young man, I have been waiting for you for three days.

When a contract is made in the name of Allah, and Allah Almighty is interceded for, or an oath is taken by Allah, the value and importance of such a sworn agreement increase significantly. Because swearing by Allah means making a contract with Allah, it is essential to protect and respect such a contract because it has now become part of faith and violating it is a grave and punishable crime.

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said: There are three signs of a hypocrite: When he speaks, he lies; when he promises, he breaks it; and when he is entrusted with a trust, he betrays it.
(Sahih Bukhari and Muslim)

Hazrat Jabir (RA) narrated that the Messenger of Allah (ﷺ) said: If wealth comes from Bahrain, I will give you such and such. So, wealth did not come from Bahrain during the lifetime of the Holy Prophet (ﷺ) until he died. (After the demise of the Prophet Muhammad (ﷺ), when the wealth arrived from Bahrain, Hazrat Abu Bakr Siddiq (RA) announced that anyone with whom the Messenger of Allah (ﷺ) had made a promise or owed him a debt should come to us. So, I went to Hazrat Abu Bakr Siddiq (RA) and said to him, "The Messenger of Allah (ﷺ) said to me in such and such a way." So Hazrat Abu Bakr Siddiq (RA) gave me a mouthful of wealth.

When I counted them, there were five hundred coins. Then he told me, "Take twice as much as that (so it is three mouthfuls). (Sahih Bukhari and Muslim)

Hazrat Ali Murtaza (RA) and Hazrat Abdullah bin Masood (RA) narrated that the Messenger of Allah (ﷺ) said: "A promise is like a loan, meaning that it is not right to break it."

Allah Almighty says in praise of Hazrat Ismail (RA):

وَاذْكُرْ فِي الْكِتٰبِ اِسْمٰعِيْلَ ۗ اِنَّهٗ كَانَ صَادِقَ الْوَعْدِ وَكَانَ رَسُوْلًا نَّبِيًّا ﴿٥٤﴾

(Surah Maryam - 54)

And mentioned in the Book (the Qur'an), Ismail (AS) (Ishmael). Verily! he was true to what he promised and a Messenger, (and) a Prophet. (54)

فَبِمَا نَقْضِهِمْ مِّيْثَاقَهُمْ لَعَنّٰهُمْ وَجَعَلْنَا قُلُوْبَهُمْ قٰسِيَةً ۚ يُحَرِّفُوْنَ الْكَلِمَ عَنْ مَّوَاضِعِهٖ ۙ وَنَسُوْا حَظًّا مِّمَّا ذُكِّرُوْا بِهٖ ۚ وَلَا تَزَالُ تَطَّلِعُ عَلٰى خَآئِنَةٍ مِّنْهُمْ اِلَّا قَلِيْلًا مِّنْهُمْ فَاعْفُ عَنْهُمْ وَاصْفَحْ ۗ اِنَّ اللّٰهَ يُحِبُّ الْمُحْسِنِيْنَ ﴿١٣﴾

(Surah Al-Maidah - 13)

So, because they breached their covenant, We cursed them and made their hearts grow hard. They change the words from their (right) places and abandon most of the messages sent to them. And you will not cease to discover deceit in them, except for a few. But forgive them and overlook (their misdeeds). Verily, Allah loves Al-Muhsineen.

It was narrated from Zayd bin Arqam (may Allah be pleased with him) that the Messenger of Allah (ﷺ) said: If a person promises someone to come to a place. He arrives there, but the other person does not arrive until the time for prayer, and then there is no sin on him if the person who arrives leaves the place to pray. (Narrated by Dhurrin)

Muslims have been warned that Allah Almighty will seize those who do not fulfill their promises. Do not break your promise; you will become a source of trouble for yourself. If a person makes a promise to someone and intends to fulfill the promise, but he is unable to fulfill the promise due to some compulsion, then he will not be a sinner.

Eating Manners

It was narrated from Hazrat Umar bin Abi Salamah (RA) that the Messenger of Allah (ﷺ) said: "Mention the name of Allah (i.e. recite Bismillah when starting to eat) and eat with your right hand and eat from what is in front of you."
(Bukhari and Muslim)

It was narrated from Hazrat Aisha Siddiqah (RA) that the Messenger of Allah (ﷺ) said: "When one of you starts to eat, let him mention the name of Allah (Bismillah). If he forgets to mention the name of Allah at the beginning of the meal, he should say: "Bismillah, the beginning and the end."
(Sunan Abu Dawud, Jami' Tirmidhi)

It was narrated from Hazrat Umayyah bin Makhshi (RA) that the Messenger of Allah (ﷺ) was sitting, and a man was eating without reciting Bismillah. When he had only one morsel of food left and raised it to his mouth, he said: "Bismillah, the beginning and the end." The Messenger of Allah (ﷺ) smiled and said: "In the name of Allah, the beginning and the end." Satan continued to eat with him, but when he mentioned the name of Allah, he vomited all the food in his stomach. (Sunan Abu Dawud, Sunan An-Nasa'i)

It is narrated from Abu Umamah (may Allah be pleased with him) that when the table was taken from the Prophet (ﷺ), he would say this supplication:

{اَلْحَمْدُ لِلّٰهِ كَثِيْرًا طَيِّبًا مُبَارَكًا فِيْهِ غَيْرَ مَكْفِيٍّ وَلَا مُوَدَّعٍ وَلَا مُسْتَغْنًى عَنْهُ رَبَّنَا}

All praise is due to Allah, abundant, pure, and blessed, not enough, not the last meal, and not the previous meal, O our Lord. (Sahih Bukhari)

It is narrated from Mu'adh ibn Anas (may Allah be pleased with him) that the Messenger of Allah (ﷺ) said: Whoever eats a meal and then says this supplication:

{اَلْحَمْدُ لِلّٰهِ الَّذِيْ أَطْعَمَنِيْ هٰذَا وَرَزَقَنِيْهِ مِنْ غَيْرِ حَوْلٍ مِنِّيْ وَلَا قُوَّةٍ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ}

(All praise is due to Allah, Who has fed me this and provided for me without my power, might or strength. So, his past and present sins are forgiven.)
(Sunan Abu Dawud, Sunan Tirmidhi)

It was narrated from Abu Hurairah (may Allah be pleased with him) that the Messenger of Allah (ﷺ) never found fault with any food. If he liked it, he would eat it; if he disliked it, he would leave it. (Sahih Bukhari and Muslim)

It was narrated from Jabir (RA) that the Messenger of Allah (ﷺ) asked his family for some curry, and they said, "We have nothing but vinegar." So, he (ﷺ) ordered that and started eating with it, saying, "Vinegar is a delicious curry."
(Sahih Muslim)

It was narrated from Salamah bin Al-Akwa' (RA) that a man ate with the Messenger of Allah (ﷺ) with his left hand, and the Messenger of Allah (ﷺ) said, "Eat with your right hand." He said, "I am not able to do that." He said, "Nor will I." (He refused the command of the Prophet (ﷺ) out of arrogance. His arrogance prevented him from raising his hand to his mouth. (i.e., his hand became paralyzed due to the supplication of the Prophet (ﷺ), and he was unable to lift it.) (Sahih Muslim)

It was narrated from Wahshi bin Harb (RA) that some of the companions of the Messenger of Allah (ﷺ) said, "O Messenger of Allah (ﷺ)! We eat, but we are not satisfied." He said: Perhaps you eat separately. They said: Yes. He said: Eat together and mention the name of Allah, and blessings will be added to your food. (Sunan Abu Dawud)

It was narrated from Ibn Abbas (RA) that the Messenger of Allah (ﷺ) said: Blessing descends in the middle of the food, so eat from both sides of it and do not eat from the middle. (Sunan Abu Dawud, Sunan Tirmidhi)

It was narrated from Ka'b bin Malik (RA) that I saw the Messenger of Allah (ﷺ) eating with three fingers, then when he finished eating, he licked them. (Muslim)

It was narrated from Ibn Abbas (RA) that the Messenger of Allah (ﷺ) said: When one of you drops a morsel, and it contains dust, he should clean it and eat it, and not leave it for the devil, nor should he wipe his hands with a towel until he has licked his fingers. Because he does not know which of his foods is blessed. (Muslim)

Narrated Jabir (RA): I heard the Messenger of Allah (ﷺ) say: The food of one person is sufficient for two, the food of two is sufficient for four, and the food of four is sufficient for eight people. (Muslim)

Narrated Ibn Abbas (RA): The Messenger of Allah (ﷺ) said: Do not drink water in one gulp like a camel, but drink it in twos and threes. When you start to drink, mention the name of Allah (Bismillah), and when you finish drinking, praise Allah (Al-Hamdu Lilah). (Tirmidhi)

Narrated Abu Qatadah (RA): The Messenger of Allah (ﷺ) forbade breathing into a vessel (while eating or drinking). (Bukhari and Muslim)

Narrated Ibn Abbas (RA): The Messenger of Allah (ﷺ) forbade breathing into a vessel or blowing into it. (Tirmidhi)

Narrated Ibn Abbas (RA): The Messenger of Allah (ﷺ) was offered Zamzam water, and he drank it while standing. (Bukhari and Muslim)

Narrated Hudaifa (RA): The Messenger of Allah (ﷺ) forbade us from wearing silk clothes and eating and drinking from gold and silver vessels, saying, "These things are for the disbelievers in this world." (Bukhari and Muslim)

Narrated Jabir (RA): I heard the Messenger of Allah (ﷺ) saying, "When a man enters his house and mentions Allah upon entering and while eating, Satan says to his companions, 'There is no place for you to spend the night here, nor is there any food.' And when a man does not mention the name of Allah upon entering, Satan says, 'You have found a place to spend the night here.' And when he does not mention the name of Allah upon eating, Satan says, 'You have found a place to spend the night here.' (Muslim)

It was narrated from Hudhayfah (RA) that when we were eating with the Messenger of Allah (ﷺ), we would not put our hands into the food until the Messenger of Allah (ﷺ) put his hand in and said: Once we were eating with him (ﷺ) when suddenly a little girl came as if she was being pushed (i.e. she came quickly) and started putting her hand in the food. The Messenger of Allah (ﷺ) held her hand. Then a villager came (he also came quickly) as if he was being pushed. The Messenger of Allah (ﷺ) also held his hand and said, "The devil considers food on which the name of Allah is not mentioned as lawful for him, and the devil had brought this little girl to make food lawful for him through her, so I held her hand. Then he got the villager to make the food lawful for him, so I took his hand. By the One in Whose Hand is my soul, the hand of this devil is in my hand, along with their hands. Then he mentioned the name of Allah and ate. (Muslim)

Hazrat Abu Juhayfa (RA) narrated that the Messenger of Allah (ﷺ) said: I do not eat while learning. (Bukhari)

Hazrat Hudhayfa (RA) narrated that the Messenger of Allah (ﷺ) said that Satan considers food lawful for him if the name of Allah is not mentioned over it. (i.e., one should start eating by saying Bismillah) (Muslim)

Hazrat Abu Saeed Khudri (RA) narrated that when the Messenger of Allah (ﷺ) finished eating, he would say: All praise is due to Allah, Who has fed us, clothed us and made us Muslims. (Tirmidhi, Abu Dawud, Ibn Majah)

Hazrat Ibn Umar (RA) narrated that the Messenger of Allah (ﷺ) said: When one of you eats, he should eat with his right hand, and when he drinks, he should hold the vessel (of water, etc.) with his right hand. (Muslim)

Narrated Ibn Umar (RA): The Messenger of Allah (ﷺ) said: None of you should eat with his left hand, nor drink with his left hand. This is the way of Satan; he eats and drinks with his left hand. (Muslim)

Narrated Ka'b (RA): The Messenger of Allah (ﷺ) used to eat with three fingers (i.e., the thumb, the index finger, and the middle finger) before eating. He would lick them and then wash his hands. After eating, he would wipe his hands with a handkerchief. (Muslim)

Narrated Jabir (RA): I heard the Messenger of Allah (ﷺ) say: The devil is with you in all your actions, even while you are eating. So, if one of you drops a morsel, he should pick it up, wipe it and eat it. Do not leave it for Satan; when you have eaten, lick your fingers because you do not know which part contains blessings. (Muslim)

It is narrated from Anas bin Malik (RA) that the Messenger of Allah (ﷺ) used to breathe three times between drinking water. (Bukhari and Muslim)

Sometimes, the soul is very strongly inclined towards delicious foods. In this desire, the awareness of whether this food is halal or haram is lost. Has it been obtained in a halal way, or has it been obtained in a haram? An illegal and usurping way is lost.

It should be kept in mind that the body that feeds on haram food is forbidden to enter Paradise. Eating halal food makes the heart soft and tender, which makes one feel pleasure in prayers. Rebelliousness and arrogance do not arise in the

soul. The desire for sins decreases. A person should not overeat, even if the food is halal, but should eat in moderation. Eat with an appetite of two or four bites. This hurts the soul and makes one feel the blessings of Allah. It brings mercy to the hungry and the poor and creates sympathy.

Allah Almighty says!

يٰبَنِيْٓ اٰدَمَ خُذُوْا زِيْنَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَّكُلُوْا وَاشْرَبُوْا وَلَا تُسْرِفُوْا ۚ
اِنَّهٗ لَا يُحِبُّ الْمُسْرِفِيْنَ ﴿٣١﴾

(Surah Al-Araf - 31)

O Children of Adam (AS)! Take your adornment (by wearing your clean clothes), while praying and going round (the Tawaf of) the Ka'bah, and eat and drink but waste not by extravagance, certainly He (Allah) likes not Al-Musrifun (those who waste by extravagance). (31)

An incident of explaining your soul:

One day, Hazrat Hasan Basri (RA) said to his servant, “Bring me bread and fish from the market.” When he brought them and placed them in front of him, he said, “Allah forbid, what is the matter with a sinful servant eating such delicious food?” The servant said! Huzur: I brought bread and fish at your request. He shouted and started crying. He ate nothing delicious for forty days and said, "O soul! I have punished you for wanting delicious food." In this way, he explained to his soul that to follow the path of Allah, accept whatever Allah gives and do not desire it yourself. (Khazeena Tul-Asfia, Volume 2)

Purification of the soul:

Hazrat Dhul-Nun al-Misri (ra) fought his entire life against his soul. He said that a person who makes peace with his soul cannot be a friend of Allah. He also wanted delicious food like ordinary people, but he never fulfilled his desire. Once, on the night of Eid, when his soul demanded that he have some tasty food today, he said, "If you finish the Quran in two rak'ahs, I will fulfill your desire." The soul agreed to this condition and finished the Quran in two rak'ahs.

After finishing the recitation of the Quran, when delicious food was brought to him, he took the first bite, withdrew his hand and stood up for prayer. When people asked him why, he said that his soul was pleased with the first bite and that, after ten years, his wish was being fulfilled today. So, I left the bite with my hand and said that I would never let your wish be fulfilled. But after some time, a man came with a pot of delicious food and said that I was inferior and needy, but today, because of Eid, I cooked food and slept. The Holy Prophet (ﷺ) appeared in his dream, and he said if you desire to meet me on the Day of Judgment, then give this food to Dhul-Nun (ra). And convey my message that he should temporarily make peace with his soul and taste two bites of this food. After hearing this message from the Holy Prophet (ﷺ), he tasted a little delicious food for the first time in ten years. (Tazkirah-tul-Auliya)

Dress statement

Allah Almighty said!

وَاللّٰهُ جَعَلَ لَكُمْ مِّمَّا خَلَقَ ظِلٰلًا وَّجَعَلَ لَكُمْ مِّنَ الْجِبَالِ اَكْنَانًا وَّجَعَلَ لَكُمْ سَرَابِيْلَ

تَقِيْكُمُ الْحَرَّ وَسَرَابِيْلَ تَقِيْكُمْ بَاْسَكُمْ ؕ كَذٰلِكَ يُتِمُّ نِعْمَتَهٗ عَلَيْكُمْ لَعَلَّكُمْ تُسْلِمُوْنَ ﴿۸۱﴾

(Surat al-Nahl - 81)

And Allah has made for you out of that which He has created shades, and has made for you places of refuge in the mountains, and has made for you garments to protect you from the heat (and cold), and coats of mail to protect you from your (mutual) violence. Thus, does He perfect His Favour unto you, that you may submit yourselves to His Will (in Islam). (81)

Allah has bestowed upon you the favour of clothing, and their benefits are mentioned that it protects you from the extremes of the weather (cold and heat). Unique clothing was made to protect you from spears and swords in war. Even today, unique garments are made for use in wars. In addition to adornment, they also increase beauty and grace. It is permissible to wear any clothing that covers the body, but men are prohibited from wearing silk clothing. White clothing is considered better. It is forbidden for men to wear women's clothing and for women to wear men's clothing.

It is narrated from Hudaifa (RA) that when the Messenger of Allah (ﷺ) entered Makkah on the day of the Conquest of Makkah, he had a black turban on his head. (Muslim)

It was narrated from Abu Hurairah (RA) that the Messenger of Allah (ﷺ) said: The part of the apron that is below the thighs will be in the Fire. (Bukhari)

Hazrat Buraidah (RA) says that one day, Hazrat Aisha Siddiqah (RA) took out a patched cloak and a thick apron to show us and said, "When the Holy Prophet (ﷺ) passed away, he was wearing these two garments. (Bukhari and Muslim)

Hazrat Aisha Siddiqa (RA) says that the bed on which the Holy Prophet (ﷺ) slept was made of leather and covered with date palm bark. It was filled.
(Bukhari and Muslim)

Hazrat Aisha Siddiqa (RA) says that the pillow of the Holy Prophet (ﷺ) on which he slept was made of leather and it was filled with date palm bark. (Muslim)

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said: Allah will not look (with mercy) on the Day of Resurrection at a person who, out of pride and arrogance, hangs his pyjamas or apron below his ankles.
(Bukhari and Muslim)

It was narrated from Hazrat Abu Umamah (RA), Hazrat Anas (RA), Hazrat Zubair (RA), and Hazrat Umar (RA) that the Messenger of Allah (ﷺ) said: "Whoever wears silk in this world will not wear silk in the Hereafter." (Bukhari and Muslim)

It is narrated from Hazrat Samura (RA) that the Messenger of Allah (ﷺ) said: Wear white clothes, for white garments are purer, purer and more beautiful. Similarly, shroud your dead in white clothes. (Tirmidhi, Nasa'i, Ibn Majah)

Hazrat Ibn Umar (RA). It is narrated from the Prophet (ﷺ) that when he wore a turban, he would place its hem between his two shoulders. (Tirmidhi)

It is narrated from Hazrat Rukana (ﷺ) that the Prophet (ﷺ) said: The difference between the polytheists and us is that we wear turbans over our caps. (Tirmidhi)

It is narrated from Hazrat Abu Musa Al-Ashari (RA) that the Messenger of Allah (ﷺ) said! Gold and silk have been made lawful for my nation's women and forbidden for my nation's men. (Tirmidhi, An-Nasa'i)

Etiquette of the gathering

It was narrated from Ibn Umar (may Allah be pleased with him) that the Messenger of Allah (ﷺ) said: "None of you should lift a person from his seat and sit in that place. Create space and spaciousness in the gathering. It was the custom of Ibn Umar (RA) that when a person stood up for him, he would not sit in that place. (Bukhari and Muslim)

Spaciousness in a gathering has been emphasized so that everyone who comes should find a place to sit and not feel cramped. It is forbidden to lift a person sitting and sit in his place, even if that person is of a lower rank. If he has come and sat down first, it is not permissible for the person who comes to lift him and sit in his place. However, if someone leaves a place for someone better than him and offers him to sit there, it is permissible for the person who comes to sit. But Hazrat Abdullah bin Umar (RA) did not sit there even in such a case, which resulted from his piety, asceticism, and caution. Otherwise, it would not have been prohibited. If a seller in the market had reserved a place for himself and someone else sat there, he has the right to remove it. However, the country's administration has the right to remove and prohibit vendors in the markets and streets under the law to eliminate illegal encroachments. It is not permissible for a government official to ban someone from trading on government land for their own sake.

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said: When one of you gets up from a gathering and then returns, he has more right to that place. (Muslim)

Hazrat Ibn Umar (RA) narrated that the Messenger of Allah (ﷺ) said: Those who sit in a gathering and do not remember Allah and do not send blessings upon His Prophet (ﷺ), that gathering will be a source of regret for them. So, if Allah wills, He will punish them, and if He wills, He will forgive them. (Tirmidhi)

Etiquette of Salam (Greeting)

ۨ **Salam** ۨmeans freedom from defects and faults and acquittal. ۨ**Salam** ۨis the blessed name of Allah Almighty, which means the One who is free from every defect, calamity, change and destruction.

ۨ **Salam** ۨ is a unique member of Islamic civilization and society. The words prescribed for it are ۨAs-Salamu Alikum ۨ, which means peace be upon you, and Allah is aware of every situation, so do not be careless. May the shadow of the blessed name of Allah be upon you. That is, may you be under the protection and supervision of Allah. (Allah is with you) Allah is with you. The scholars have interpreted it as "peace be upon you," meaning that you are at peace with me, and may Allah keep me at peace.

Allah Almighty said!

يَـٰٓأَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَدْخُلُوْا بُيُوْتًا غَيْرَ بُيُوْتِكُمْ حَتّٰى تَسْتَاْنِسُوْا وَتُسَلِّمُوْا عَلٰٓى اَهْلِهَا ۭ
ذٰلِكُمْ خَيْرٌ لَّكُمْ لَعَلَّكُمْ تَذَكَّرُوْنَ ﴿٢٧﴾

(Surah Al Nur – 27)
O you who believe! Enter not houses other than your own until you have asked permission and greeted those in them that are better for you, so that you may remember. (27)

لَيْسَ عَلَى الْاَعْمٰى حَرَجٌ وَّلَا عَلَى الْاَعْرَجِ حَرَجٌ وَّلَا عَلَى الْمَرِيْضِ حَرَجٌ وَّلَا عَلٰٓى اَنْفُسِكُمْ اَنْ تَاْكُلُوْا
مِنْۢ بُيُوْتِكُمْ اَوْ بُيُوْتِ اٰبَاۗىِٕكُمْ اَوْ بُيُوْتِ اُمَّهٰتِكُمْ اَوْ بُيُوْتِ اِخْوَانِكُمْ اَوْ بُيُوْتِ اَخَوٰتِكُمْ اَوْ بُيُوْتِ
اَعْمَامِكُمْ اَوْ بُيُوْتِ عَمّٰتِكُمْ اَوْ بُيُوْتِ اَخْوَالِكُمْ اَوْ بُيُوْتِ خٰلٰتِكُمْ اَوْ مَا مَلَكْتُمْ مَّفَاتِحَهٗٓ اَوْ صَدِيْقِكُمْ ۭ
لَيْسَ عَلَيْكُمْ جُنَاحٌ اَنْ تَاْكُلُوْا جَمِيْعًا اَوْ اَشْتَاتًا ۭ فَاِذَا دَخَلْتُمْ بُيُوْتًا فَسَلِّمُوْا عَلٰٓى اَنْفُسِكُمْ تَحِيَّةً مِّنْ
عِنْدِ اللّٰهِ مُبٰرَكَةً طَيِّبَةً ۭ كَذٰلِكَ يُبَيِّنُ اللّٰهُ لَكُمُ الْاٰيٰتِ لَعَلَّكُمْ تَعْقِلُوْنَ ﴿٦١﴾

(Surah Al-Nur – 61)
There is no restriction on the blind, nor any restriction on the lame, nor any restriction on the sick, nor on yourselves, if you eat from your houses, or the houses of your

fathers, or the houses of your mothers, or the houses of your brothers, or the houses of your sisters, or the houses of your father's brothers, or the houses of your father's sisters, or the houses of your mother's brothers, or the houses of your mother's sisters, or (from that) whereof you hold keys, or (from the house) of a friend. No sin on you whether you eat together or apart. But when you enter the houses, greet one another with a greeting from Allah (i.e. say: As-Salaam 'Alikum - peace be on you) blessed and good. Thus, Allah clarifies the Ayat (these Verses or your religious symbols and signs) to you that you may understand. (61)

وَاِذَا حُيِّيْتُمْ بِتَحِيَّةٍ فَحَيُّوْا بِاَحْسَنَ مِنْهَآ اَوْ رُدُّوْهَا ۗ اِنَّ اللّٰهَ كَانَ عَلٰى كُلِّ شَيْءٍ حَسِيْبًا ﴿٨٦﴾

Surah An Nisa – 86)

When you are greeted with a greeting, greet in return with what is better than it, or (at least) return it equally. Indeed, Allah is Ever a Careful Account-taker of all things.

هَلْ اَتٰىكَ حَدِيْثُ ضَيْفِ اِبْرٰهِيْمَ الْمُكْرَمِيْنَ ﴿٢٤﴾ اِذْ دَخَلُوْا عَلَيْهِ فَقَالُوْا سَلٰمًا ۗ

قَالَ سَلٰمٌ ۚ قَوْمٌ مُّنْكَرُوْنَ ﴿٢٥﴾

(Surah Az Zariyat: 24 – 25)

Has the story of the honoured guests [three angels; Jibril (Gabriel), along with another two] of Ibrahim (AS) (Abraham) reached you? (24) When they came to him and said, "Salaam, (peace be upon you)!" He answered, "Salaam, (peace be upon you)," and said: "You are a people unknown to me" (25)

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said: Allah created Hazrat Adam (AS) in His image, and his height was sixty yards. When Allah made him (and breathed life into him), He said, " Go, greet this group of angels sitting there. Then listen to what they say to you. Whatever answer they give will be your children's answer. So Hazrat Adam (AS) went to the group of angels by Allah's command and said to them: "Assalam-u-Alikum." The angels replied: "Assalam-u-Alikum wa Rahmat-ullah." The Messenger of Allah (ﷺ) said: "Hazrat Adam (AS) added the word 'Wa-Rahmat-ullah' in his reply. Then he (ﷺ) said: "So whoever enters Paradise will be in the image of Hazrat Adam (AS) (i.e., his height will be sixty yards, and he will have the same beauty and grace as him). Then, after Hazrat Adam (AS), the stature of people continued to decrease until they reached their present height.
(Bukhari and Muslim)

Hazrat Aisha Siddiqah (RA) narrated that the Messenger of Allah (ﷺ) said to me: This is Gabriel (as) who is sending you greetings. I replied: And may Allah's peace and blessings be upon him. (Bukhari and Muslim)

Hazrat Abu Jarir Al-Hajimi (RA) narrated that I came to the Messenger of Allah (ﷺ) and said: "Alaik as-Salam, O Messenger of Allah (ﷺ)." He (ﷺ) said: "Do not say: 'Alaik as-Salam, for that is the greeting of the dead." (Abu Dawud, Tirmidhi)

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said: "A rider should greet a pedestrian, a walking person should greet a sitting person, and a small group should greet a large group." (Bukhari and Muslim)

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said: "When one of you meets his brother, he should greet him. So, if a tree, a wall, or a stone comes between them and they meet again, he should greet him again.
(Abu Dawud)

Hazrat Anas bin Malik (RA) narrated that the Messenger of Allah (ﷺ) said: O my son! When you go to your family, greet them, and blessings will be upon you and your family. (Tirmidhi)

Hazrat Anas bin Malik (RA) said he would greet them when he passed by children. He (RA) said: What did the Messenger of Allah (ﷺ) do?
(Bukhari and Muslim)

Hazrat Anas bin Malik (RA) narrated that the Messenger of Allah (ﷺ) said: When one of you enters a gathering, he should greet them, and when he gets up, he should greet them because the first greeting is better than the second.
(Abu Dawud, Tirmidhi)

Hazrat Abdullah bin Umar (RA) narrated that a man asked the Messenger of Allah (ﷺ) which of the characteristics of the Muslims is the best. He (ﷺ) said: Feeding and greeting those he knows and those he does not know.
(Bukhari and Muslim)

It was narrated from Usama bin Zaid (RA) that the Messenger of Allah (ﷺ) passed by a gathering in which Muslims, Jews, polytheists and idolaters were sitting together, so he greeted them. (Bukhari and Muslim)

It was narrated from Imran bin Husayn (RA) that one day, a man came to the gathering of the Messenger of Allah (ﷺ) and said: "Assalam-u-Alikum." The Messenger of Allah (ﷺ) returned his greeting, then the man sat down. The Messenger of Allah (ﷺ) said: "Ten good deeds have been written for this man." Then another man came and said: "Assalam-u-Alikum wa Rahmat-ullah." The Messenger of Allah (ﷺ) returned his greeting, and when he sat down, the Messenger of Allah (ﷺ) said: "Twenty good deeds have been written for this man." Then another man came and said: "Assalam-u-Alikum wa Rahmat-ullah-wa Barakatahu." The Messenger of Allah (ﷺ) also returned his greeting, and when he sat down, the Messenger of Allah (ﷺ) said: "Thirty good deeds have been written for this man." (Tirmidhi, Abu Dawud)

It was narrated from Abu Umamah (RA) that the Messenger of Allah (ﷺ) said: The closest of people to Allah is the one who is the first to greet.
(Musnad Ahmad, Tirmidhi, Abu Dawud)

It was narrated from Abdullah bin Masood (RA) that the Messenger of Allah (ﷺ) said: The one who is the first to greet is free from arrogance. (Bayhaqi)

It was narrated from Qatadah (RA) that the Messenger of Allah (ﷺ) said: When you enter your houses, greet your family, and when you leave your homes, bid them farewell. (Bayhaqi)

It was narrated from Jabir (RA) that the Messenger of Allah (ﷺ) said: Greeting comes before speaking (i.e. greeting should be given first when meeting and then starting a conversation). It is not good to start a conversation before greeting.
(Tirmidhi)

Visiting the Sick

It was narrated from Bara' bin Azib (RA) that the Messenger of Allah (ﷺ) ordered to visit the sick, to accompany the funeral procession, to answer the sneeze of the one who sneezes, to fulfill the oath of the one who takes an oath, to help the oppressed, to accept the invitation of the one who invites, and to spread and spread the greetings of peace. (Bukhari and Muslim)

It was narrated from Abu Musa (may Allah be pleased with him) that the Messenger of Allah (ﷺ) said: Visit the sick, feed the hungry, and free the prisoner (innocent). (Bukhari)

It was narrated from Ali (may Allah be pleased with him) that the Messenger of Allah (ﷺ) said: If Muslim visits a sick Muslim in the morning, seventy thousand angels pray for him until the evening, and if he visits a sick person in the evening, seventy thousand angels pray for him until the morning, and he will have a share of the chosen fruits in Paradise. (Tirmidhi)

Hazrat Anas bin Malik (RA) narrated that a Jewish boy who served the Prophet (ﷺ) fell ill, so the Prophet (ﷺ) visited him. The Messenger of Allah (ﷺ) sat at his head and said to him: Accept Islam. He saw his father, who was with him, so he said: Follow the word of Abu Al-Qasim (ﷺ). So, he became a Muslim. The Messenger of Allah (ﷺ) came out saying this: all praise is for Allah, Who saved the boy from the Fire of Hell. (Bukhari)

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said that a Muslim has five rights over another Muslim:

1. To return the greeting.
2. To visit the sick.
3. To accompany the funeral procession.
4. To accept an invitation.
5. To respond to a sneeze.

(Bukhari and Muslim)

Hazrat Thawban (RA) narrated that the Messenger of Allah (ﷺ) said: A Muslim who visits his sick brother is as if he is eating the fruits of Paradise until he returns from his visit. (Muslim)

Narrated Ibn Abbas (RA): The Prophet (ﷺ) once went to a Bedouin to ask about his illness. The Prophet (ﷺ) used to say to him when he visited someone: "Do not be afraid (i.e. do not be sad because of the illness) because this illness will purify you from sins if Allah wills." So, he said this to the Bedouin! The Bedouin said, "No, rather, it is a fever that attacks the elderly and makes them visit the grave." The Prophet (ﷺ) said: "Well, if that is how you think, then so be it." (Bukhari)

Hazrat Aisha Siddiqa (RA) narrates that the way of the Messenger of Allah (ﷺ) was that when one of us was sick, he (ﷺ) would place his right hand on him and recite this supplication: O Lord of mankind! Remove the disease and cure him. You are the only one who can cure. There is no cure unless you can remove the disease. (Bukhari and Muslim)

Hazrat Jabir (RA) narrates that once the Messenger of Allah (ﷺ) visited Hazrat Umme Saib (RA), who was shivering with a severe fever. The Prophet (ﷺ) asked her, "What is the matter with you? Why are you shivering?" She replied, "A fever, may Allah not bless it." He (ﷺ) said, "Do not blame fever, for fever removes the sins of the children of Adam (AS) just as a furnace removes the dross from iron." (Muslim)

Hazrat Amir Rami (ﷺ) said that once the Holy Prophet (ﷺ) was discussing diseases, so he (ﷺ) said, "When a believer is afflicted with a disease, and Allah Almighty cures him of it, that disease not only expiates his past sins but also serves as a warning for his future sins." (i.e., the disease warns him, and he avoids future sins.) When a hypocrite falls ill and is cured of his disease, his example is that of a camel whose owner tied it up and then let it go, and the camel did not know why the owner had tied it up and let it go. Hearing this, a man asked, "O Messenger of Allah (ﷺ)! What is disease?" I have never been sick. He (ﷺ) said: Get up from us, you are not one of us. (Abu Dawud)

Hazrat Anas bin Malik (RA) narrated that the Messenger of Allah (ﷺ) used to visit the sick person after three days.

(Ibn Majah, Bayhaqi)

Self-sacrifice and compassion

Allah Almighty says!

وَالَّذِيْنَ تَبَوَّءُ الدَّارَ وَالْاِيْمَانَ مِنْ قَبْلِهِمْ يُحِبُّوْنَ مَنْ هَاجَرَ اِلَيْهِمْ وَلَا يَجِدُوْنَ فِيْ صُدُوْرِهِمْ حَاجَةً مِّمَّآ
اُوْتُوْا وَيُؤْثِرُوْنَ عَلٰٓى اَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ۗ وَمَنْ يُّوْقَ شُحَّ نَفْسِهٖ فَاُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ﴿٩﴾

(Surat al-Hasher - 9)

And (it is also for) those who, before them, had homes (in Al-Madinah) and had adopted the Faith, love those who emigrate to them, and have no jealousy in their breasts for that which they have been given (from the booty of Banu An-Nudair), and give them (emigrants) preference over themselves, even though they needed that. And whosoever is saved from his own covetousness, such are they who will be the successful. (9)

وَيُطْعِمُوْنَ الطَّعَامَ عَلٰى حُبِّهٖ مِسْكِيْنًا وَّيَتِيْمًا وَّاَسِيْرًا ﴿٨﴾

(Surah Ad-Dahar: 8)

And they give food, despite their love for it (or for the love of Him), to Miskin. (the poor), the orphan, and the captive, (8)

It was narrated from Abu Hurairah (RA) that a man came to the Messenger of Allah (ﷺ) and said: I am hungry. He (ﷺ) sent a message to his wives (in turn). The first wife replied! By the One who sent you with the truth, I have nothing but water. He sent a message to his second wife, and she replied as before. Even all the wives of the Prophet (ﷺ) said, "We have nothing but water." The Prophet (ﷺ) said, "Who will host him tonight?" An Ansari companion said, "O Messenger of Allah (ﷺ)! I am ready to host him." So, he took him home with him and said to his wife, "Honour the guest of the Messenger of Allah (ﷺ)! Do you have anything?" She said, "Only food for the children." The companion said, "Enjoy the children and make them sleep." When our guest enters the house and food is placed in front of the guest, you should put out the lamp under some pretext and show that we are eating." So, they sat down to eat, and the guests ate, and both spent the night hungry. When morning came, and they came to the Prophet (ﷺ), the Prophet (ﷺ) said, "O Messenger of Allah (ﷺ)! Allah is very pleased with the way you treated your guest tonight. (Bukhari and Muslim)

Humility and gentleness

Allah Almighty says!

وَعِبَادُ الرَّحْمٰنِ الَّذِيْنَ يَمْشُوْنَ عَلَى الْاَرْضِ هَوْنًا وَّاِذَا خَاطَبَهُمُ الْجٰهِلُوْنَ قَالُوْا سَلٰمًا ﴿٦٣﴾

(Surah Al-Furqan - 63)

And the (faithful) slaves of the Most Gracious (Allah) are those who walk on the earth in humility and sedateness, and when the foolish address them (with bad words), they reply with mild words of gentleness. (63)

وَاخْفِضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِيْنَ ﴿٢١٥﴾

(Surah Al-Shura - 215)

And be kind and humble to the believers who follow you. (215)

Allah Almighty says!

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا مَنْ يَّرْتَدَّ مِنْكُمْ عَنْ دِيْنِهٖ فَسَوْفَ يَأْتِي اللّٰهُ بِقَوْمٍ يُّحِبُّهُمْ وَيُحِبُّوْنَهٗٓ ۙ اَذِلَّةٍ عَلَى الْمُؤْمِنِيْنَ اَعِزَّةٍ عَلَى الْكٰفِرِيْنَ ۡ يُجَاهِدُوْنَ فِيْ سَبِيْلِ اللّٰهِ وَلَا يَخَافُوْنَ لَوْمَةَ لَآئِمٍ ۭ ذٰلِكَ فَضْلُ اللّٰهِ يُؤْتِيْهِ مَنْ يَّشَآءُ ۭ وَاللّٰهُ وَاسِعٌ عَلِيْمٌ ﴿٥٤﴾

(Surah Al Maidah -54)

O you who believe! Whoever from among you turns back from his religion (Islam), Allah will bring a people whom He will love, and they will love Him; humble towards the believers, stern towards the disbelievers, fighting in the Way of Allah, and never fear of the blame of the blamers. That is the Grace of Allah, which He bestows on whom He wills. And Allah is All-Sufficient for His creatures' needs, All-Knower. (54)

The Messenger of Allah (ﷺ) said:

من تواضع اللّٰه رفعه اللّٰه

"Whoever humbles himself for the sake of Allah, Allah will raise him."

The reality of humility is to consider oneself lowly and avoid arrogance and pride. It is to be determined to destroy his own soul. It's real struggle is the soul.

Humility is not just about calling yourself humble, poor, or needy. Still, if someone calls you lowly or inferior and insults you, you should not get angry and explain to yourself that I am really like this, so why should I get angry and not feel sad and upset when I hear someone doing something terrible to me? The highest level of humility is to respond to praise and evil the same way. Humility has the property of attraction, provided it is sincere.

Sometimes, Satan misleads a person, even in humility, creating arrogance. Hazrat Thanvi (RA) said that sometimes humility is done so that people consider him great. The sign of this is that after humility, if people do not respect and honour him, he speaks ill of them. The actual people of Allah do not consider themselves worthy of this respect.

Hazrat Iyad bin Himmar (RA) narrates that the Messenger of Allah (ﷺ) said: Allah has revealed to me that you should be humble towards one another and that no one should be arrogant towards another and that no one should be arrogant towards another. (Sahih Muslim - Book of Paradise)

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said: Charity does not decrease a person's wealth, and whoever spends, Allah increases his honour, and whoever humbles himself for the sake of Allah, Allah exalts him.

(Sahih Muslim - Book of Justice)

Dreams

What a person sees in their sleep is called a dream. There are three types of dreams. One of the things that occupies the mind and heart of a person during the day is what appears in the form of dreams while sleeping. The second is the dream that occurs due to the influence of Satan, such as evil and frightening things. The third type is called a righteous dream. The truth is that Allah Almighty creates the light of knowledge and kindness in the heart of the sleeping person. Just as He illuminates the hearts of those awake with the light of knowledge, without a doubt, Allah Almighty can grant the light of knowledge and insight in a dream, whether He wants it or not. The things that the sleeping person perceives and feels in a dream and the things that he sees with insight are indications and symbols of things that will happen, and these indications and symbols form the basis for their interpretation. Sometimes, these indications are unclear, which only the wise and the enlightened can understand, and sometimes, they are so clear that even the ordinary human mind understands their meaning.

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said: There is nothing left of the signs of prophethood except the good news. The companions (RA) heard this and asked: O Messenger of Allah (ﷺ)! What is meant by the good news? He (ﷺ) said: True dreams. (Bukhari)

Hazrat Anas bin Malik (RA) narrated that the Messenger of Allah (ﷺ) said: A good dream is the forty-sixth part of prophethood. (Bukhari and Muslim)

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said: Whoever sees me in a dream has seen me in reality, for Satan cannot take my form. (Bukhari and Muslim)

Hazrat Abu Qatadah (RA) narrated that the Messenger of Allah (ﷺ) said: Whoever sees me in his dream has seen the truth, meaning his dream is true that he saw me. (Bukhari and Muslim)

Hazrat Jabir (RA) narrated that the Messenger of Allah (ﷺ) said: When one of you sees a dream that he does not like, he should turn to his left and crepitate three times, seek refuge in Allah from Satan three times, and change the side on which he was sleeping at the time of the dream. (Muslim)

It was narrated from Jabir that a villager came to the Messenger of Allah (ﷺ) and said: I saw in a dream that my head had been cut off. Jabir said: The Messenger of Allah (ﷺ) laughed when he heard this dream and said: When one of you sees a man with a severed head in his dream, if Satan is watching, he should not narrate the dream in front of people. (Muslim)

Hazrat Abu Zareen Aqeeli (RA) narrated that the Messenger of Allah (ﷺ) said! The (true) dream of a believer is the forty-sixth part of prophethood, and the dream remains in the feet of a bird until it is narrated, and when it is narrated in front of someone, it comes true. The narrator says that I think that the Messenger of Allah (ﷺ) said: One should not narrate a dream in front of anyone except a wise person and a friend. Hazrat Abu Saeed Khudri (RA) narrated that the Messenger of Allah (ﷺ) said! The dream of the previous night is true. (Tirmidhi, Abu Dawud)

Hazrat Ibn Umar (RA) narrated that the Messenger of Allah (ﷺ) said! One of the significant slanders is that a person shows with his eyes what he has not seen in reality (i.e. a false dream). (Bukhari)

Sneezing and yawning

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said! Allah loves sneezing and dislikes yawning. So, when one of you sneezes, he should praise Allah (say Alhamdulillah). It is the right of every Muslim who hears him say in response to the sneeze, "Yaar hamada Allah." Yawning is due to the influence of Satan, so when one of you yawns, he should try to stop it. When a person opens his mouth while yawning, Satan laughs. (Bukhari and Muslim)

Hazrat Abu Sa'eed Khudri (RA) narrated that the Messenger of Allah (ﷺ) said: When one of you yawns, he should put his hand over his mouth, for if Satan finds someone's mouth open, he enters it. (Muslim)

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) used to cover his face with his hands or with a piece of cloth and muffle the sound of his sneeze. (Tirmidhi)

Protection of the tongue

There are countless favours and gifts from Allah upon man, among which is the power of speech. That is, the Creator of the universe has given man a very valuable gift in the form of Tongue (language) and then has given him the power to speak through this language to convey his message to others.

Allah Almighty says!

خَلَقَ الْاِنْسَانَ ﴿۳﴾ عَلَّمَهُ الْبَيَانَ ﴿۴﴾

(Surah Ar-Rahman: 3 - 4)
He created man. (3) He taught him eloquent speech. (4)

يَوْمَ يَقُوْمُ الرُّوْحُ وَالْمَلٰٓئِكَةُ صَفًّا ۙ لَّا يَتَكَلَّمُوْنَ اِلَّا مَنْ اَذِنَ لَهُ الرَّحْمٰنُ وَقَالَ صَوَابًا ﴿۳۸﴾

(Surah An-Naba' - 38)
The Day that Ar-Ruh [Jibril (Gabriel) or another angel] and the angels will stand forth in rows, none will speak except him whom the Most Gracious (Allah) allows, and he will speak the truth. (38)

Allah Almighty has placed it in a man: if a person does good to another or helps him, he will have the utmost respect and love for his benefactor and will try to avoid displeasing and disobeying him. If his benefactor asks him to do something, he will feel ashamed and forbid him. If someone gives someone a very valuable gift or reward, the person receiving it must have enough modesty and courtesy to use it according to the will of his benefactor. After knowing this natural thing, if we say that Allah Almighty has given man a great blessing like the tongue, through which he expresses his sorrows, desires and needs to others, he should use it as his Creator and Owner has directed him to do. Do not go against its instructions and teachings, and be a means of gaining its consent and pleasure. Please do not say anything that causes fitnah and corruption, and in his speech, there should be a message of goodness, well-being, happiness and security for others.

Given the importance of the tongue, Allah Almighty has emphasized and advised it in the Holy Quran.

Allah Almighty says!

وَاِذْ اَخَذْنَا مِيْثَاقَ بَنِيْٓ اِسْرَآءِيْلَ لَا تَعْبُدُوْنَ اِلَّا اللّٰهَ ۗ وَبِالْوَالِدَيْنِ اِحْسَانًا وَّذِى الْقُرْبٰى وَالْيَتٰمٰى
وَالْمَسٰكِيْنِ وَقُوْلُوْا لِلنَّاسِ حُسْنًا وَّاَقِيْمُوا الصَّلٰوةَ وَاٰتُوا الزَّكٰوةَ ۗ ثُمَّ تَوَلَّيْتُمْ اِلَّا قَلِيْلًا مِّنْكُمْ وَاَنْتُمْ
مُّعْرِضُوْنَ ﴿٨٣﴾

(Surah Al-Baqarah - 83)

And (remember) when We took a covenant from the Children of Israel, (saying): Worship none but Allah (Alone) and be dutiful and good to parents, and to kindred, and to orphans and Al-Masakin (the poor), and speak good to people [i.e. enjoin righteousness and forbid evil, and say the truth about Muhammad Peace be upon him], and perform As-Salat (Iqamat-as-Salat), and give Zakat. Then you slid back, except for a few of you, while you were backsliders. (83)

Allah Almighty says!

وَقُلْ لِّعِبَادِيْ يَقُوْلُوا الَّتِيْ هِيَ اَحْسَنُ ۗ اِنَّ الشَّيْطٰنَ يَنْزَغُ بَيْنَهُمْ ۗ اِنَّ الشَّيْطٰنَ كَانَ لِلْاِنْسَانِ
عَدُوًّا مُّبِيْنًا ﴿٥٣﴾

(Surah Bani Israel - 53)

And say to My slaves (i.e. the true believers of Islamic Monotheism) that they should (only) say those words that are the best. (Because) Sheitan (Satan) verily sows' conflict and disagreements among them. Surely, Shaitan (Satan) is to man a plain enemy. (53)

Allah is the Almighty!

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَقُوْلُوْا قَوْلًا سَدِيْدًا ﴿٧٠﴾

(Surah Al-Ahzab - 70)

O you who believe! Keep your duty to Allah and fear Him, and speak (always) the truth. (70)

Allah is the Almighty!

مَا يَلْفِظُ مِنْ قَوْلٍ اِلَّا لَدَيْهِ رَقِيْبٌ عَتِيْدٌ ﴿١٨﴾

(Surah Q - 18)

Not a word does he (or she) utter, but there is a watcher by him ready (to record it). (18)

The Messenger of Allah (ﷺ) said: Whoever believes in Allah and the Day of Judgment should always speak good or else remain silent. Sometimes, a person says something with his tongue that causes displeasure for Allah. Even though it does not matter to that person, this thing causes him to fall into Hell.
(Sahih Bukhari)

Given the importance of the tongue and its delicacy, a Muslim needs to be aware of Islamic etiquette and teachings.

Once, Hazrat Abdullah bin Masood (RA) was reciting Talbiyah on Safa and said, "O tongue! Speak well and enjoy yourself, or remain silent and be peaceful before you regret." The companions said, "Are you saying this on your own, or did you hear it?" He said, "I heard the Messenger of Allah (ﷺ) say that most of a person's mistakes are committed by his tongue."

Hazrat Abdullah bin Umar (RA) said, "The Messenger of Allah (ﷺ) said: Whoever controls his tongue, Allah will protect him from His punishment, and whoever controls his anger, Allah will protect him from His punishment, and whoever seeks forgiveness from Allah, Allah will accept his forgiveness.

Imam Shabi (may Allah be pleased with him) said to Hazrat Abdullah bin Umar (may Allah be pleased with him), "Tell me what you heard from the Messenger of Allah (ﷺ)." Hazrat Abdullah bin Umar (may Allah be pleased with him) said, "I heard the Messenger of Allah (ﷺ) say, 'The perfect Muslim is the one from whose tongue and hand other Muslims are safe, and the emigrant is the one who leaves the things that are displeasing to his Lord.'

It was narrated from Hazrat Bara' (may Allah be pleased with him) that a villager came to the Prophet (ﷺ) and said, 'Tell me an act that will take me to Paradise.' He said, 'Feed the hungry, drink to the thirsty, enjoin what is good and forbid what is evil. If you cannot do that, restrain your tongue except for what is good.'

Hazrat Salam bin Miskin (RA) says that I heard Hazrat Hasan (RA) say that the Messenger of Allah (ﷺ) said! May Allah have mercy on the one who speaks the truth or remains silent, gets up at night, prays for Tahajjud, and wakes up his wife to pray for Tahajjud.

Hazrat Bishr bin Asim (RA) narrates from his father that Allah hates the eloquent man who surrounds his words with his tongue like a cow surrounds its fodder with its tongue.

Irrelevant and unnecessary talk is considered an undesirable habit and a violation of a believer's dignity. The Messenger of Allah (ﷺ) said! One sign of a good Muslim is that he should abstain from everything that does not concern him. Do not talk excessively except for the remembrance of Allah because excessive talk besides the remembrance of Allah hardens the heart, and the person who is furthest from and deprived of Allah's mercy is the one whose heart is hard. (Jami' al-Tirmidhi)

One should avoid wandering unnecessarily outside one's home in the streets and markets. Despite avoiding sins, if a sin is committed due to natural human weakness, one should repent sincerely and seek forgiveness as soon as possible, instead of being happy or insisting on it.

Excessive talk is evidence of immaturity and a lack of understanding. It is necessary to avoid it. This habit can cause a person great disaster and trouble at any time. On the contrary, silence and low speech are signs of wisdom and understanding. The secret of well-being and security lies within them. The saying is famous: "When a person's intellect becomes mature, his speech decreases."

There is a famous saying that the person who remains silent remains safe, and the person who remains safe is saved. It is said that a person's speech is as valuable as silver, and his silence is as helpful as gold. Just as an arrow shot from a bow cannot be returned, a bullet from a gun cannot. Similarly, a word cannot be taken back once it is spoken. A person needs to think carefully before uttering any word, lest it cause harm or harm to himself or others. It never happens that a person feels ashamed for remaining silent. Instead, there are times when he has to face regret and regret for saying something. It is essential for anyone who wants well-being, security and salvation in this world and the hereafter to avoid idle talk. Mutual laughter and joking, if it is within a reasonable limit, is not a problem. However, religious etiquette should be observed on this occasion. For example, exaggeration and lies should be avoided in humour. Anything that may hurt someone's feelings should be avoided. It is the dignity of a believer to be dignified and modest; excessive humour is contrary to his dignity. In excessive and inappropriate humour, sometimes, something comes out of the mouth that the speaker does not realize is a delicacy. Still, the same thing sticks like an arrow in the heart of the addressee; instead of happiness, bitterness and tension begin to appear in the relationship, and mutual hatred and enmity arise.

There is a famous saying that the wound of a dagger heals, but the wound of the tongue never heals. It has often been seen that, in mutual humour and play,

such a thing sometimes comes out of the mouth, which completely changes the mood, and the gathering, full of laughter and smiles, begins to present a map of the battlefield.

Hazrat Uqbah bin Amir (RA) once submitted to the Messenger of Allah (ﷺ)! O Messenger of Allah (ﷺ)! What is the best way to attain safety and salvation from all kinds of calamities and troubles? He (ﷺ) replied! Control your tongue, let your house suffice you (i.e. do not wander around in useless markets and streets), and weep over your sins. (Jami' al-Tirmidhi)

The Messenger of Allah (ﷺ) said! A Muslim is one from whose tongue and hands other Muslims are safe. (Sahih al-Bukhari)

Imam al-Nawawi (may Allah be pleased with him) says that every obligated person should protect their tongue from lousy speech. He should only speak what is beneficial, speak when it is appropriate to talk and remain silent when it is relevant to refrain from speaking. It is Sunnah who should refrain from harmful speech. Sometimes, permissible speech leads to forbidden speech, and this is disliked. The Messenger of Allah (ﷺ) said that it is a virtue of a person's Islam to abandon useless talk.

No Muslim should utter a single useless word and should guard his tongue at all times. Speak only about what is beneficial or in which there is the hope of benefit, and that is beneficial for religion and the world. Whenever you speak, you should check whether there is any benefit to it, and if there is no benefit, stop talking. If there is a benefit, remember that you are not saying anything affecting someone else's benefit. If it harms someone else's interests, leave it.

Hazrat Anas (RA) narrated that the Messenger of Allah (ﷺ) said! A person's faith cannot be correct unless his heart is straight, and his heart cannot be straight unless his tongue is straight, and that person will not enter Paradise whose neighbours are not safe from his harm.

Hazrat Fuzail bin Ayad (RA) says that there is no Hajj or Jihad in the way of Allah, and religious effort is more complicated than controlling the tongue. If you leave the tongue free, you will be in great sorrow. The restriction for a believer is to control his tongue, and controlling the tongue is the most challenging thing.

Hazrat Ibrahim bin Adham (ra) said! There are four types of speech:

1. In which you hope for benefit and fear of loss. It is better and safer to remain silent about such speech.
2. In which you neither hope for benefit nor fear of loss, leaving such speech may be a temporary embarrassment.
3. In which you hope for benefit and do not fear loss, this speech is obligatory for you to spread.
4. In which you do not hope for benefit and do not fear loss, it is obligatory to leave such speech.

Hazrat Rabi' bin Khaitham (RA) says that there is no goodness in a person's speech, except for nine things in which goodness is only goodness:

1. Saying La ilaha ill Allah.
2. Saying, Allahu Akbar.
3. Saying, Subhan Allah.
4. Saying Alhamdulillah.
5. Asking Allah for goodness.
6. Avoiding evil.
7. Enjoining and commanding good.
8. Preventing others from doing evil.
9. Reciting the Holy Quran.

Hazrat Yazid bin Abi Habib (may Allah be pleased with him) says that the temptation of the people of knowledge is to love to talk more than to listen. They still want to speak even if they have spoken according to their needs. This temptation is because there is peace in listening. Listening increases knowledge. Sometimes, the listener starts participating in the speaker's speech, gestures with his eyes, makes eye contact, and adds to or cuts off what he says. Yes, some people of knowledge are protected from this temptation by the grace of Allah Almighty.

Hazrat Zaid bin Ali (RA) says that when a person utters an evil word if he intends it, a messenger appointed by Allah writes it down. If he does not intend it but says it without purpose, then the angel on the right tells the angel on the left, "Do not be in a hurry to write it down." It may be that he will seek forgiveness from Allah.

So, if he seeks forgiveness, that evil word is not written in his book of deeds, but the good deeds of his seeking forgiveness are written down.

- * The Holy Prophet (ﷺ) said! Every part of the body complains to Allah about the sharpness of his tongue. (Shab al-Iman)
- * It was asked of Hazrat Jesus (AS) to tell us an act by which we will enter Paradise. He (AS) said, "Never speak." They said, "This cannot happen to us." So, he (AS) said, "Speak only of good."
- * Hazrat Jesus (peace be upon him) said there are ten parts of worship, nine of which are silent, and one is running away from people. (Ahya' al-Uloom)
- * Hazrat Solomon (peace be upon him) said! If speech is silver, then silence is less than gold. (Ahya' al-Uloom)
- * Hazrat Luqman al-Hakim (may Allah be pleased with him) was asked what wisdom is? He said: Do not ask about something you know, and do not talk without purpose.
- * Hazrat Abu Bakr (may Allah be pleased with him) used to keep pebbles in his mouth and used to avoid talking as much as possible, and would point to his tongue and say that this has taken me to various (inappropriate) places.
- * Hazrat Umar (may Allah be pleased with him) saw Hazrat Abu Bakr (may Allah be pleased with him) pulling his blessed tongue with his hand.
- He asked: O Caliph of the Messenger (peace be upon him), what are you doing? He replied: This has taken me to many difficult places.

Waswasah (Evil suggestion)

The soul's inclination towards something bad is called Waswasah (Evil suggestion). Whether it is disbelief, polytheism or any sin, good ideas that arise spontaneously in the heart are called inspiration. There are two types of whispers: involuntary and voluntary. Involuntary is when that whisper starts arising in the heart involuntarily, and the soul starts acting on it. If a thought of sinning arises in the heart, one should shake it off. Sometimes, such an idea does not go away, even when it is shaken off. A person feels pleasure in the thought of this sin. Sins are related to beliefs as well as character. As long as one does not do anything practically, there is no sin on him; Allah Almighty has given reward for trying to remove this thought from the heart and mind. If this thought causes anxiety and sadness in nature, then this attack on the soul can be easily controlled.

The second type of whisper is voluntary. In this type, whenever a thought of sin arises in the heart, a person begins to enjoy it rather than reject it. And he keeps thinking about it. This is also not a sin until he acts on it. However, keeping the thought of sin in the heart is dangerous because this thought becomes the reason for sin. Then the soul shows it differently, offers interpretations of committing it, and presents the sin lightly. Some sins are related to belief, for example, polytheism, disbelief, hypocrisy, hatred, envy, arrogance, etc. and some sins are related to the organs, adultery, theft, intoxication, eating forbidden food, etc.

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said! The truth is that Allah Almighty has forgiven the thoughts of the people of my nation that arise in their hearts as long as they do not act on these thoughts and do not bring them to their tongues. (Bukhari and Muslim)

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said: "The devil comes to some of you and says: 'Who created such and such a thing?' Then he says, 'Who created your Lord?' When he reaches this point, he should seek refuge in Allah and end this chain of events." (Bukhari and Muslim)

Hazrat Abu Hurairah (RA) narrated that one day, some companions of the Messenger of Allah (ﷺ) came to the Messenger of Allah (ﷺ) and said: 'We find in our hearts some things (whispers) which we consider bad to utter. The Messenger of Allah (ﷺ) asked: 'Do you do that when a whisper arises in your heart, your heart

dislikes it, and you consider it bad to utter it?' The companions said: 'Yes.' He (ﷺ) said: 'This is open faith.' (Muslim)

Hazrat Ibn Mas'ud (RA) narrated that the Messenger of Allah (ﷺ) said: 'O Messenger of Allah (ﷺ)!' No one among you has not been assigned a companion from among the jinn (devils) and a companion from among the angels. The companions asked; O Messenger of Allah (ﷺ)! Is he with you (ﷺ)? He (ﷺ) said: He is with me, but Allah has helped me to fight him, so I am safe from him (his deceit and his misguidance), and he even advises me to do good. (Muslim)

Hazrat Anas bin Malik (RA) narrated that the Messenger of Allah (ﷺ) said: Satan runs around in a person's blood that circulates in the veins. (Bukhari and Muslim)

The difference between inspiration and Waswasah:

It is a true story of two great men of history.

Hazrat Sheikh Abu Saeed (ra) narrated that he was travelling from Nishapur to Tus once. Sheikh Abu Muslim Farsi (RA) was with him. It was a freezing season. Abu Muslim (ra) thought of cutting his belt into two pieces and wrapping it around the feet of Hazrat Sheikh Abu Saeed (ra) to protect him from the cold. But the next moment, his Nafs (soul) opposed him, arguing that it was valuable, so he refrained from acting on his idea.

One day, a scholarly gathering was held in Tus. Sheikh Abu Muslim Farsi (ra) asked, "O Sheikh! What is the difference between satanic whispers and inspiration?" In response, he said, "Inspiration is that in which you were told to cut your belt and protect my feet from the cold, and satanic whispers were what prevented you from doing this." (Qasas al-Auliya)

Remembering death and keeping longings low

Allah Almighty said!

كُلُّ نَفْسٍ ذَآئِقَةُ الْمَوْتِ ۗ وَاِنَّمَا تُوَفَّوْنَ اُجُوْرَكُمْ يَوْمَ الْقِيٰمَةِ ۗ فَمَنْ زُحْزِحَ عَنِ النَّارِ وَاُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ ۗ وَمَا الْحَيٰوةُ الدُّنْيَآ اِلَّا مَتَاعُ الْغُرُوْرِ ﴿١٨٥﴾

(Surah Al-Imran - 185)

Everyone shall taste death. And only on the Day of Resurrection shall you be paid your wages in full. And whoever is removed away from the Fire and admitted to Paradise, he indeed is successful. The life of this world is only the enjoyment of deception (a deceiving thing). (185)

اِنَّ اللّٰهَ عِنْدَهٗ عِلْمُ السَّاعَةِ ۚ وَيُنَزِّلُ الْغَيْثَ ۚ وَيَعْلَمُ مَا فِى الْاَرْحَامِ ۗ وَمَا تَدْرِىْ نَفْسٌ مَّاذَا تَكْسِبُ غَدًا ۗ وَمَا تَدْرِىْ نَفْسٌۢ بِاَىِّ اَرْضٍ تَمُوْتُ ۗ اِنَّ اللّٰهَ عَلِيْمٌ خَبِيْرٌ ﴿٣٤﴾

(Surah Luqman - 34)

Verily, Allah! With Him (Alone) is the knowledge of the Hour; He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allah is All-Knower, All-Aware (of things). (34)

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تُلْهِكُمْ اَمْوَالُكُمْ وَلَآ اَوْلَادُكُمْ عَنْ ذِكْرِ اللّٰهِ ۚ وَمَنْ يَّفْعَلْ ذٰلِكَ فَاُولٰٓئِكَ هُمُ الْخٰسِرُوْنَ ﴿٩﴾ وَاَنْفِقُوْا مِنْ مَّا رَزَقْنٰكُمْ مِّنْ قَبْلِ اَنْ يَّاْتِىَ اَحَدَكُمُ الْمَوْتُ فَيَقُوْلَ رَبِّ لَوْلَآ اَخَّرْتَنِىْٓ اِلٰٓى اَجَلٍ قَرِيْبٍ ۙ فَاَصَّدَّقَ وَاَكُنْ مِّنَ الصّٰلِحِيْنَ ﴿١٠﴾ وَلَنْ يُّؤَخِّرَ اللّٰهُ نَفْسًا اِذَا جَآءَ اَجَلُهَا ۗ وَاللّٰهُ خَبِيْرٌۢ بِمَا تَعْمَلُوْنَ ﴿١١﴾

(Surah Al-Munafiqun: 9 - 11)

O you who believe! Let not your properties or your children divert you from the remembrance of Allah. And whosoever does that, then they are the losers. (9) And spend (in charity) what We have provided you before death comes to one of you, and he says: "My Lord! If only You would give me respite for a little while (i.e. return to the worldly life), then I should give Sadaqah (i.e. Zakat) of my wealth and be among the righteous [i.e. perform Hajj (pilgrimage to Makkah)] and other good deeds. (10) Allah grants no respite when his appointed

time (death) comes. And Allah is all- aware of what you do. (11)

وَلَوْ يُؤَاخِذُ اللّٰهُ النَّاسَ بِظُلْمِهِمْ مَّا تَرَكَ عَلَيْهَا مِنْ دَآبَّةٍ وَّلٰكِنْ يُّؤَخِّرُهُمْ اِلٰٓى اَجَلٍ مُّسَمًّى ۚ فَاِذَا جَآءَ اَجَلُهُمْ لَا يَسْتَاْخِرُوْنَ سَاعَةً وَّلَا يَسْتَقْدِمُوْنَ ﴿٦١﴾

((Surat al-Nahl - 61)

And if Allah were to seize mankind for their wrongdoing, He would not leave on it (the earth) a single moving (living) creature, but He postpones them for an appointed term and when their term comes, neither can they delay nor can they advance it an hour (or a moment). (61)

حَتّٰٓى اِذَا جَآءَ اَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُوْنِ ﴿٩٩﴾ لَعَلِّيْٓ اَعْمَلُ صَالِحًا فِيْمَا تَرَكْتُ ۭ كَلَّا ۭ اِنَّهَا كَلِمَةٌ هُوَ قَآئِلُهَا ۭ وَمِنْ وَّرَآئِهِمْ بَرْزَخٌ اِلٰى يَوْمِ يُبْعَثُوْنَ ﴿١٠٠﴾ فَاِذَا نُفِخَ فِي الصُّوْرِ فَلَآ اَنْسَابَ بَيْنَهُمْ يَوْمَىِٕذٍ وَّلَا يَتَسَآءَلُوْنَ ﴿١٠١﴾ فَمَنْ ثَقُلَتْ مَوَازِيْنُهٗ فَاُولٰۗىِٕكَ هُمُ الْمُفْلِحُوْنَ ﴿١٠٢﴾ وَمَنْ خَفَّتْ مَوَازِيْنُهٗ فَاُولٰۗىِٕكَ الَّذِيْنَ خَسِرُوْٓا اَنْفُسَهُمْ فِيْ جَهَنَّمَ خٰلِدُوْنَ ﴿١٠٣﴾ تَلْفَحُ وُجُوْهَهُمُ النَّارُ وَهُمْ فِيْهَا كٰلِحُوْنَ ﴿١٠٤﴾ اَلَمْ تَكُنْ اٰيٰتِيْ تُتْلٰى عَلَيْكُمْ فَكُنْتُمْ بِهَا تُكَذِّبُوْنَ ﴿١٠٥﴾ قَالُوْا رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا وَكُنَّا قَوْمًا ضَاۗلِّيْنَ ﴿١٠٦﴾ رَبَّنَآ اَخْرِجْنَا مِنْهَا فَاِنْ عُدْنَا فَاِنَّا ظٰلِمُوْنَ ﴿١٠٧﴾ قَالَ اخْسَـــُٔوْا فِيْهَا وَلَا تُكَلِّمُوْنِ ﴿١٠٨﴾ اِنَّهٗ كَانَ فَرِيْقٌ مِّنْ عِبَادِيْ يَقُوْلُوْنَ رَبَّنَآ اٰمَنَّا فَاغْفِرْ لَنَا وَارْحَمْنَا وَاَنْتَ خَيْرُ الرّٰحِمِيْنَ ﴿١٠٩﴾ فَاتَّخَذْتُمُوْهُمْ سِخْرِيًّا حَتّٰٓى اَنْسَوْكُمْ ذِكْرِيْ وَكُنْتُمْ مِّنْهُمْ تَضْحَكُوْنَ ﴿١١٠﴾ اِنِّيْ جَزَيْتُهُمُ الْيَوْمَ بِمَا صَبَرُوْٓا ۙ اَنَّهُمْ هُمُ الْفَاۗىِٕزُوْنَ ﴿١١١﴾ قٰلَ كَمْ لَبِثْتُمْ فِي الْاَرْضِ عَدَدَ سِنِيْنَ ﴿١١٢﴾ قَالُوْا لَبِثْنَا يَوْمًا اَوْ بَعْضَ يَوْمٍ فَسْـَٔـلِ الْعَاۗدِّيْنَ ﴿١١٣﴾ قٰلَ اِنْ لَّبِثْتُمْ اِلَّا قَلِيْلًا لَّوْ اَنَّكُمْ كُنْتُمْ تَعْلَمُوْنَ ﴿١١٤﴾ اَفَحَسِبْتُمْ اَنَّمَا خَلَقْنٰكُمْ عَبَثًا وَّاَنَّكُمْ اِلَيْنَا لَا تُرْجَعُوْنَ ﴿١١٥﴾ فَتَعٰلَى اللّٰهُ الْمَلِكُ الْحَقُّ ۚ لَآ اِلٰهَ اِلَّا هُوَ ۚ رَبُّ الْعَرْشِ الْكَرِيْمِ ﴿١١٦﴾ وَمَنْ يَّدْعُ مَعَ

اللّٰهِ اِلٰهًا اٰخَرَ ۙ لَا بُرْهَانَ لَهٗ بِهٖ ۙ فَاِنَّمَا حِسَابُهٗ عِنْدَ رَبِّهٖ ؕ اِنَّهٗ لَا يُفْلِحُ الْكٰفِرُوْنَ ﴿۱۱۷﴾ وَقُلْ رَّبِّ اغْفِرْ وَارْحَمْ وَاَنْتَ خَيْرُ الرّٰحِمِيْنَ ﴿۱۱۸﴾

(Surah Al-Mominun: 99 - 118)

Until, when death comes to one of them (those who join partners with Allah), he says: "My Lord! Send me back, (99) "So that I may do good in what I have left behind!" No! It is but a word that he speaks, and behind them is Barzakh (a barrier) until the Day when they will be resurrected. (100) Then, when the Trumpet is blown, there will be no kinship among them that Day, nor will they ask of one another. (101) Then, those whose scales (of good deeds) are heavy, these are the successful. (102) And those whose scales (of good deeds) are light, they are those who lose themselves, in Hell will they abide. (103) The Fire will burn their faces, and therein they will grin, with displaced lips (disfigured). (104) "Were not My Verses (this Qur'an) recited to you, and then you used to deny them?" (105) They will say: "Our Lord! Our wretchedness overcame us, and we were (an) erring people. (106) "Our Lord! Bring us out of this; if ever we return (to evil), then indeed we shall be Zalimun: (polytheists, oppressors, unjust, and wrong-doers)." (107) He (Allah) will say: "Remain you in it with ignominy! And speak you not to Me!" (108) Verily! There was a party of my slaves who used to say: "Our Lord! We believe, so forgive us, and have mercy on us, for You are the Best of all who show mercy!" (109) But you took them for a laughingstock, so much so that they made you forget My Remembrance while you used to laugh at them! (110) Verily! I have rewarded them this day for their patience; they are successful. (111) He (Allah) will say: "What number of years did you stay on earth?" (112) They will say: "We stayed a day or part of a day. Ask of those who keep account." (113) He (Allah) will say: "You stayed not but a little if you had only known! (114) "Did you think that we had created you in play (without any purpose) and that you would not be brought back to us?" (115) So Exalted is Allah, the True King, La ilaha illa Huwa (none has the right to be worshipped but He), the Lord of the Supreme Throne! (116) And whoever invokes (or worships), besides Allah, any other ilaha (God), of whom he has no proof, then his reckoning is only with his Lord. Surely! Al-Kafiroon (the disbelievers in Allah and the Oneness of Allah, polytheists, pagans, idolaters) will not be successful (117). And say (O Muhammad ﷺ): "My Lord! Forgive and have mercy, for You are the Best of those who show mercy!" (118)

اَلَمْ يَاْنِ لِلَّذِيْنَ اٰمَنُوْۤا اَنْ تَخْشَعَ قُلُوْبُهُمْ لِذِكْرِ اللّٰهِ وَمَا نَزَلَ مِنَ الْحَقِّ ۙ وَلَا يَكُوْنُوْا كَالَّذِيْنَ اُوْتُوا الْكِتٰبَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الْاَمَدُ فَقَسَتْ قُلُوْبُهُمْ ؕ وَكَثِيْرٌ مِّنْهُمْ فٰسِقُوْنَ ﴿۱۶﴾

(Surah Al-Hadid - 16)

Has not the time come for the hearts of those who believe (in the Oneness of Allah - Islamic Monotheism) to be affected by Allah's Reminder (this Qur'an), and that which has been revealed of the truth, lest they become as those who received the Scripture [the Tourat (Torah) and the Injeel (Gospel)] before (i.e. Jews and Christians), and the term was prolonged for them and so their hearts were hardened? And many of them were Fasiqun (the rebellious, the disobedient to Allah). (16)

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said: Hurry up with good deeds before seven things. Are you waiting for poverty that will make you forget? Or wealth that will make you rebellious? Or an illness that will make you corrupt? Or old age that will make you resentful? Or death that will come quickly? Or the Dajjal? So that is the worst thing being waited for, or the Hour? So, the Hour is very terrible and bitter. (Tirmidhi)

Hazrat Buraidah (RA) narrated that when people went to the graveyard, the Messenger of Allah (ﷺ) used to teach them this supplication:

السلام عليكم اهل ديار من المومنين و مسلمين و انا ان شاء الله

بكم للاحقون اسئال الله لنا و لكم العافية

O believers and people of the Muslim settlement! Peace be upon you. If Allah wills, we will surely meet you. I ask Allah for your well-being and mine. (Sahih Muslim)

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said: "None of you should wish for death, for if he is a good person, he will increase in good deeds, and if he is a bad person, perhaps he will have an opportunity to repent." (Bukhari and Muslim)

Hazrat Aisha Siddiqah (RA) narrated that a man said to the Messenger of Allah (ﷺ): "O Messenger of Allah (ﷺ), my mother has died suddenly, and I think that if she had had the opportunity to speak, she would have advised me to give charity. Will I be rewarded for giving charity on her behalf?" He (ﷺ) said: "Yes." (Bukhari and Muslim)

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said: "When a person dies, his deeds come to an end, except for three things: ongoing charity, knowledge that will be used later, or righteous children who pray for him." (Muslim)

Hazrat Anas bin Malik (RA) narrated that the Messenger of Allah (ﷺ) said: "Whoever has three children who die before they reach adulthood, Allah will admit him into Paradise by His mercy upon them." (Bukhari and Muslim)

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said: "Whoever has three children who die, the Fire of Hell will not touch him, but he will pass over it to fulfill his oath." (Bukhari and Muslim)

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said: "None of you should wish for death, for if he is a righteous person, it may be that his good deeds will increase, and if he is an evil person, it may be that he will repent and seek Allah's pleasure and approval by fulfilling his rights." (Bukhari)

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said: "Remember often the thing that takes away the pleasures of this world, which is death." (Tirmidhi, Nasa'i, Ibn Majah)

Hazrat Abdullah bin Amr (RA) narrated that the Messenger of Allah (ﷺ) said: The gift of a believer is death. (Bayhaqi)

Hazrat Ubaidullah bin Khalid (RA) narrated that the Messenger of Allah (ﷺ) said: Sudden death is the grip of Allah's wrath. In another place, it is said that the grip of wrath is for the disbeliever and mercy for the believer. (Bayhaqi)

Hazrat Abdullah bin Amr (RA) narrated that the Messenger of Allah (ﷺ) once took hold of my head and said: Live in this world as a stranger and a traveller. (The effect of the guidance and teaching of the Messenger of Allah (ﷺ) was that Ibn Amr (RA) used to advise that when evening comes, do not wait for the morning and earn something for illness while you are healthy and for death during your life. (Bukhari)

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said: People! Remember death, and remember that death is the end of the pleasures of this world. (Tirmidhi, Nasa'i, Ibn Majah)

Washing and Shrouding the Dead

Hazrat Abu Rafi' Aslam (RA) narrated that the Messenger of Allah (ﷺ) said: Whoever washes a dead body (and sees a defect in it), let him cover it. Allah Almighty will forgive him forty times. (Mustadrak al-Hakim)

Hazrat Umm Atiya (RA) said: The Messenger of Allah (ﷺ) came to us while we were bathing his daughter Hazrat Zainab (RA) after her death. He (ﷺ) said: Three or five times, and if you think it is appropriate, boil water with bay leaves and wash it with that water (because water boiled with bay leaves is very pure and clean) and for the last time, mix camphor with the water. When you finish washing, let me know. So, when we finished, the Messenger of Allah (ﷺ) was informed. He (ﷺ) extended his chadar (cloak) to us and said: Put it in the shroud so that it is close to the body. (Bukhari and Muslim)

Umm al-Mominin Hazrat Aisha Siddiqa (RA) said that the Messenger of Allah (ﷺ) was shrouded in three garments, which were made of white Yemeni and Sahul cotton, and he did not wear a turban or a turban. (Bukhari and Muslim)

Hazrat Ibn Abbas (RA) narrated that the Messenger of Allah (ﷺ) said: Wear white garments, for they are the best for you, and shroud your dead in white clothes. (Abu Dawud, Tirmidhi, Ibn Majah)

Method of bathing the dead:

The method of bathing the dead is that first, the deceased should be purified. Still, the bather should not touch the thighs and the place of purification, nor should he look at it. Still, he should wrap a cloth around his hand and wash the inside of the fabric from the navel to the thighs, then perform ablution on himself, but neither rinse his mouth nor put water in his nose nor wash his hands up to the ankles. Instead, the face should be washed, the hands up to the elbows, the head should be wiped, and both feet should be washed. Moisten a cotton ball three times and rub it between the teeth, gums, and nostrils. If the deceased needs a bath or a woman dies during menstruation or the postpartum period, it is necessary to pour water into her mouth and nose. Cotton should be stuffed into the deceased's nose, mouth and ears so that water does not enter while performing ablution and giving a bath.

After this, the deceased should be made to sit with his body leaning against his body, and his stomach should be gently rubbed and pressed. Any stool that comes from the stomach should be wiped and washed, but after cleaning, there is no need for ablution or bath. After this, he should be laid on his left side, and water soaked in camphor should be poured over him from head to toe three times. Plain lukewarm water is sufficient if berry leaves and camphor are unavailable. He should be bathed in this way three times. After bathing, the entire body should be wiped with a cloth, perfume applied to the head and beard, and camphor applied from the forehead to the nose, palms, knees, and feet. The hair and beard of the deceased should not be combed, nor should the hair or nails be cut. Similarly, if he were not circumcised, then circumcision should not be performed. After completing all these things, the shrouding should be done. (Mazahir Haq Jadid)

Sunan Shroud:

It is Sunnah who will shroud the deceased in three garments.

1. A shroud means a shirt that extends from the shoulders to the feet.
2. Izar: A head-to-toe cloak.
3. Lifafah: A cloak. A cloak is a cloak that is one hand longer than the Izar.

It is Sunnah to shroud the deceased of a woman in five garments:

1. A shroud means a shirt that extends from the shoulders to the feet.
2. Orhni: A white headscarf. It should be three hands long.
3. Izar: A head-to-toe cloak.
4. Lifafah means a shawl. A shawl is a shawl that is one hand wider than the Izar.
5. Chest wrap. It should be wide from the armpit to the knees and long enough to be tied.

Method of shrouding:

Before shrouding, a fragrant incense should be applied three, five or seven times. Then, if the deceased is to be shrouded in this way, the Lifafah (shawl) should be spread out first, the Izar should be placed on top of it, and the shroud on top of that. The deceased's two hands should not be placed on the chest, but both hands should be spread out, and then the Izar should be wrapped, first on the left side, then on the right side. The shawl should be wrapped first on the left, then on the right.

The first method of shrouding a woman is to spread the shroud and the Izar, then put a kurta over them. The deceased should be carried on it. First, put the kurta on, divide the hair into two parts, and place one on the right side and the other on the left side over the kurta. After that, the headscarf should be placed on the head and hair, not tied or wrapped, followed by the Izar and then the Lifafah. In the same order, it should be wrapped first from the left, then from the right, and then the chest band should be wrapped on top. After wrapping the shroud, it should be tied with a piece of cloth from the head to the feet. It should also be tied with a piece of fabric at the waist so that the shroud does not come loose anywhere on the way.

The Burial of the Messenger of Allah (ﷺ):

According to Ibn Ishaq (ra), after completing the bath, the Prophet (ﷺ) was shrouded in three clothes. Among them was no shirt or turban; his bathed clothes had been taken off.

(Bayhaqi, Al-Badayah wa Al-Nahiyah)

Description of the Funeral

Walking with the funeral procession or riding a horse is permissible. If a person rides with the funeral procession on foot, he should follow it, and walking in front is permissible. The funeral prayer is Fard Kifayah. If some people pray, the obligation of the rest is waived. If no one in the village where the deceased stays prays the funeral prayer, everyone will be guilty of sin.

There are three conditions for the funeral prayer:

a. The deceased must be a Muslim.
b. The body must be clean. That is, the body must have been washed.
c. The body must be placed in front of the worshippers.

Offering the funeral prayer in absentia is not permissible, and it is prohibited to provide it while riding.

It was narrated from Abu Hurairah (may Allah be pleased with him) that the Messenger of Allah (ﷺ) said: Whoever attends the funeral until he offers the funeral prayer will have one Qirat (one-half of a Qirat), and whoever stays until he is buried will have two Qirat (one-half of a Qirat). It was asked: What is the amount of two Qirat? He (ﷺ) said: The equivalent of two large mountains. (Bukhari and Muslim)

It was narrated from Umme Atiya (may Allah be pleased with him) that the Messenger of Allah (ﷺ) forbade us (women) from accompanying the funeral prayer. (Bukhari and Muslim)

It is narrated from Ibn Abbas (RA) that the Messenger of Allah (ﷺ) said: If a Muslim dies and forty people who do not associate partners with Allah pray over him, Allah will accept their intercession for the deceased. (Muslim)

Murshid bin Abdullah Yasny (RA) narrates that when Malik bin Hurairah (RA) started to lead the funeral prayer and thought that the gathering of people was small, he divided them into three rows and then said, "The Messenger of Allah (ﷺ) said: Whoever prays over three rows, Paradise is obligatory for him."
(Abu Dawud)

It is narrated from Anas bin Malik (RA) that when people passed by a funeral, they praised the deceased in good words, so the Messenger of Allah (ﷺ) said: It has become obligatory. Hazrat Umar bin Al-Khattab (RA) asked: What has become obligatory? He (ﷺ) said: This person whom you praised with good words, Paradise has become obligatory for him, and this person whom you spoke ill of has become obligatory for the Fire of Hell. You are witnesses of Allah on earth.
(Bukhari and Muslim)

Hazrat Aisha Siddiqah (RA) narrated that the Messenger of Allah (ﷺ) said: Do not speak ill of the dead, for they have reached that which they sent forth. (Bukhari)

Hazrat Ibn Umar (RA) narrated that the Messenger of Allah (ﷺ) said: Mention the good deeds of your dead and avoid mentioning their evil deeds.
(Abu Dawud, Tirmidhi)

The command to mention the good deeds of the dead is for the sake of advice. Still, the command to avoid their evil deeds is obligatory, which means that it is obligatory for every Muslim not to speak ill of a dead Muslim brother and to prevent this act. Backbiting the dead is a far worse sin than backbiting the living because one can hope that the living will apologize to him, but this is not possible with the dead.

The funeral prayer of the Messenger of Allah (ﷺ):

It is narrated from Abdullah bin Abbas (may Allah be pleased with him) that on Tuesday, when the people had finished preparing and burying Rasool Allah (ﷺ), he (ﷺ) was placed on a couch in the house. Then a group would go to the private room, pray alone, and return without a leader. When the men finished, the women went, and the boys followed them. (Ibn Majah)

Burying the Dead

It is narrated from Abu Hurairah (may Allah be pleased with him) that the Messenger of Allah (ﷺ) said: Hasten to carry the funeral procession, for if it is a good one, it is a good thing that you will carry forward, and if it is the opposite, it is a bad thing that you will carry off your shoulders. (Bukhari and Muslim)

Hazrat Abu Saeed Al-Khudri (RA) narrated that the Messenger of Allah (ﷺ) said: When the funeral procession is carried out, and the people carry it on their shoulders if it is a good one, he says: Carry me forward, and if it is not a good one, he says to the people: O destruction and ruin; where are you taking it? Everything hears its voice except man; if a man hears it, he will surely faint. (Bukhari)

Hazrat Sufyan Al-Tamar (RA) narrated that he saw the grave of the Prophet (ﷺ), which was like the hump of a camel. (Bukhari)

Hazrat Ibn Abbas (RA) narrated that the Messenger of Allah (ﷺ) said: The side grave is for us, and the chest grave is for others.
(Tirmidhi, Abu Dawud, An-Nasa'i, Ibn Majah, Musnad Ahmad)

It was narrated from Abu Hurairah (RA) that a man met him one day and said: My little child has died, and I am very saddened. Did you hear from your friend (i.e. the Messenger of Allah ﷺ) anything that would make our hearts happy on behalf of our dead children? Abu Hurairah (RA) said: I heard the Messenger of Allah ﷺ say: The children of the Muslims will be like the sea creatures in Paradise. When the father of one of them meets him, he will hold onto the corner of his father's garment and will not let go until he admits his father into Paradise.
(Muslim, Musnad Ahmad)

The burial of the Messenger of Allah (ﷺ):

It is narrated from Hazrat Abbas (RA) and Hazrat Ikrimah (RA) that the Messenger of Allah (ﷺ) passed away on a Monday, and he (ﷺ) was buried on the night between Tuesday and Wednesday.

The question arose as to where the Messenger of Allah (ﷺ) should be buried, so Hazrat Abu Bakr al-Siddiq (RA) said: I heard the Messenger of Allah (ﷺ) say that a prophet is buried in the place where his soul is taken. As soon as the people heard this, they lifted the bed on which he (ﷺ) had died and made his (ﷺ) grave in that place. The grave was dug in the middle. Even when the grave was ready, the funeral prayer was offered individually. (Mutta Imam Malik)

Hazrat Usama bin Zaid (RA) returned after hearing the news of the serious illness, and then the death of the Messenger of Allah (ﷺ) and had the flag of the army installed at the door of the Messenger of Allah (ﷺ).

Hazrat Abu Talha Zaid bin Suhail Ansari (RA) had prepared the coffin for Rasool Allah (ﷺ). Hazrat Ali (RA), Hazrat Abbas (RA) and their two sons (RA) laid him (ﷺ) in the blessed coffin. (Al-Bidayah and Al-Nihayah)

Grave. A straight grave is made by deepening it.

Lahad. First, dig a straight grave, then build one on the adjacent land.

Hazrat Jabir (may Allah be pleased with him) narrated: Water was sprinkled on the grave of the Holy Prophet (ﷺ), and the person who sprinkled water on the grave of the Holy Prophet (ﷺ) was Hazrat Bilal bin Rabah (may Allah be pleased with him). So, he took a waterskin, started pouring water on the grave from the head, and continued pouring it down to the feet.

Ruling on wailing, slapping the face, tearing one's neck and not allowing mourning over the deceased

Hazrat Abdullah bin Mas'ud (may Allah be pleased with him) narrated that the Messenger of Allah (ﷺ) said: "He is not one of us who (while wailing) slaps his face, tears one's neck and claims to be from the pre-Islamic period."
(Sahih Bukhari)

It is natural to feel sorrow, regret, and sadness at the permanent separation from a loved one, relative, friend, or colleague. The closer and dearer the deceased is, the greater the sorrow and grief. A loved one can't pass away without the heart weeping, the eyes shedding tears, and the face becoming a sign of sorrow and grief. The Messenger of Allah (ﷺ) gave his followers helpful guidance on this occasion, for whatever is done improperly. (Mazahir Haqq)

It is proven from authentic hadiths that mourning describes the good qualities of the deceased through weeping. Crying loudly, beating the cheeks, tearing the collar, scattering the hair, shaving and scratching, blackening the face, putting dirt on the head, and all such things that indicate impatience are forbidden.

Hazrat Abu Saeed Al-Khudri (RA) said: The Messenger of Allah (ﷺ) cursed the woman who weeps and listens to her (Abu Dawud).

The Holy Prophet (ﷺ) used to say these words in condolence: Whatever is the property of Allah, and whatever He has taken is also His, and whatever He has given is also His, and He has appointed a time for everything.

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said: Allah Almighty says: When I take the dearest and most beloved of a servant from the people of this world. If that servant seeks a reward from him (i.e., he is patient), then I have no place for him better than Paradise. (Bukhari)

It was narrated from Sa'd bin Abi Waqqas (may Allah be pleased with him) that the Messenger of Allah (ﷺ) said: "An excellent condition is the believer. If he is blessed with ease and good, he praises and thanks Allah, and if he is afflicted with a calamity, he praises and is patient. Therefore, the believer receives a reward for every deed, even if he takes a morsel and puts it in his wife's mouth (for that, too). (Bayhaqi)

It was narrated from Abu Musa Al-Ashari (may Allah be pleased with him) that the Messenger of Allah (ﷺ) said: "When a child of a believing servant dies, Allah Almighty says to His angels: You have taken the soul of the child of My servant." They say: Yes. Allah says, "You have taken the fruit of his heart." They say, "Yes." Then Allah says, "What did My servant do?" They say, "He praised You and said, 'Inna Lillahi wa Inna Ilahi Rajion." Then Allah says, "Build a large house in Paradise for My servant and name it Bait al-Hamd." (Musnad Ahmad, Tirmidhi)

It was narrated from al-Mughira (RA) that the Messenger of Allah (ﷺ) said, "The deceased for whom wailing is done will be punished on the Day of Resurrection because of the wailing." (Bukhari and Muslim)

Visit to the graves

It was narrated from Buraidah (RA) that the Messenger of Allah (ﷺ) said, "I forbade you from visiting the graves, but now you should visit them. Similarly, I forbade you from keeping the meat of the sacrifice for more than three days, so now you can keep it and eat it as long as you want." (Muslim)

Types of visiting graves:

1. To remember death and pay attention to the Hereafter is enough to look at the graves, no matter who the grave belongs to; it is unnecessary to know who the grave owner was and what he was like.
2. For praying for forgiveness and receiving a reward. This is Sunnah for every Muslim.
3. To obtain blessings and happiness, the graves of the saints of Allah and religious leaders are visited for a specific purpose because the actions of the saints of Allah in the world of Barzakh and their blessings are countless.
4. For receiving a reward at the grave of a loved one, relative or friend so that their rights can be fulfilled. It is narrated from Hazrat Abu Naeem (may Allah have mercy on him) that whoever visits the grave of his parents or one of them on Friday, his act is equal (in terms of reward) to Hajj.
5. For religious brotherhood, love and kindness. The Hadith narrates that when a Muslim brother passes by the grave of a believing brother, he

offers his greetings and prays for forgiveness, and the brother responds to his greetings.

Manners and rules for visiting graves:

1. Whoever visits a grave to pray for forgiveness should stand before the grave owner, facing the grave and his back towards the Qiblah.
2. Upon reaching the grave, greet the owner of the grave.
3. Do not touch the grave.
4. Do not kiss the grave.
5. Do not bow in reverence before the grave or prostrate to the grave.
6. Do not touch the soil of the grave on your face. This is the custom of Christians.

Reciting the Holy Quran near the grave is not disliked. It is recommended that when a person dies, he should recite Surah Ikhlas seven times there and give its reward to the owner of the grave. It is preferable to visit the grave on Friday, especially early in the day, compared to other days. It has been the custom in the Two Holy Masajid for people to visit the cemeteries of Jannat al-Baqi and Jannat al-Mu'alla early in the morning on Friday to visit the graves.

It is narrated that the deceased is given greater knowledge and understanding on Friday than on other days, and he recognizes those who visit his grave more on Friday than on other days. It is recommended that some charity be given on behalf of the deceased in the name of Allah for seven days after death.

It is narrated from Abu Hurairah (may Allah be pleased with him) that the Messenger of Allah (ﷺ) cursed women who visit graves frequently.

(Musnad Ahmad, Tirmidhi, Ibn Majah)

Buying, Selling and Business

(بیع) means to sell or trade, but sometimes, it is used to mean buying. Therefore, the literal translation of (بیع) is to buy and sell. In the terminology of Sharia, buying or selling property with mutual consent is called (بیع).

The business and its earnings have been declared forbidden in the Holy Quran:

1. Bribery and usurpation of someone's property. (Surah Al-Baqarah, 188)
2. Betrayal. (Surah Al-Imran, 61)
3. Making idols and selling idols. (Surah Al-Maidah, 90)
4. Theft. (Surah Al-Maidah, 38)
5. Shortage in measurement and weight. (Surah Al-Mutaffefin, 13)
6. Deprivation of the right to the property of an orphan. (Surah An-Nisa, 1)
7. All incidental income sources (gambling, lottery, etc.) (Surah Al-Maidah, 9)
8. Preparation, buying, selling, and transportation of alcohol. (Surah Al-Maidah, 90)
9. Businesses that spread obscenity and immorality. (Surah An-Nur, 19)
10. Usury business. (Surah Al-Imran, 30)
11. Income from prostitution and adultery. (Surah An-Nur, 33)
12. Businesses that tell fortunes. (Surah Al-Maidah, 90)
13. All such sources are to help the things mentioned above or are based on lies, deceit, and fraud.

Halal Earning and Seeking

Earning means gain, which is both obligatory and recommended. Similarly, it is permissible and forbidden. It is obligatory to earn enough to meet the financial needs of the earner and his family, and if he has any debt, he must pay it off. Earning more than this is recommended. He intends to distribute what is left over from his family and household earnings among the needy, the poor, and his other deserving relatives. It is permissible to earn more than this to protect his glory and honour. It is forbidden to earn more than this to show off by accumulating wealth. Even if it is earned from lawful sources, the earner must spend his earnings on himself and his family so that he is neither extravagant nor stingy.

Hazrat Miqdam bin Madi Karab (may Allah be pleased with him) says that the Messenger of Allah (ﷺ) said! No one has ever eaten any food better than the work of his own hands, which is why the Prophet of Allah, Hazrat Dawud (may Allah be pleased with him), ate the food he earned with his hands. (Bukhari)

Hazrat Abu Hurairah (may Allah be pleased with him) says that the Messenger of Allah (ﷺ) said! There will come a time when a person will not care about the wealth he gets, whether lawful or unlawful. (Bukhari)

Hazrat Nu'man bin Bashir (RA) said that the Messenger of Allah (ﷺ) said! The lawful is clear, and the unlawful is clear, and between them are doubtful things that many people do not know, so whoever avoids doubtful things has purified and preserved his religion and his honour. And whoever indulges in doubtful things has indulged in unlawful things. His example is like that of a shepherd who grazes his animals on the edge of a forbidden pasture, and there is always a possibility that his animals will enter this forbidden pasture and graze.

"Know! Every king has a forbidden pasture, and remember! The forbidden pasture of Allah is what he has forbidden". Also, keep in mind that there is a piece of flesh in a person's body that when it is in a good state (i.e. when it is illuminated by the light of faith, knowledge and certainty, due to good deeds and good morals and conduct), the whole body remains in a good state. When this piece is corrupted, the entire body is corrupted; remember! That piece of flesh is the heart. (Bukhari and Muslim)

Hazrat Aisha Siddiqah (RA) says that the Messenger of Allah (ﷺ) said! The best of what you eat is what you have earned, and your children are also your earnings. (Tirmidhi, Nasa'i, Ibn Majah)

Hazrat Jabir (RA) says that the Messenger of Allah (ﷺ) said! The flesh raised on forbidden wealth will not enter Paradise, and the flesh (i.e., the body) raised on forbidden wealth is worthy of the Fire of Hell.
(Musnad Ahmad, Darmi, Bayhaqi)

Hazrat Hasan bin Ali (RA) says that the Messenger of Allah (ﷺ) said! Leave that which makes you doubt and incline towards that which does not make you doubt, for the truth is the cause of peace of mind, and falsehood is the cause of doubt and hesitation. (Musnad Ahmad, Tirmidhi, An-Nasa'i, Darmi)

Hazrat Anas bin Malik (RA) said that the Messenger of Allah (ﷺ) cursed ten people in the matter of alcohol. The one who brews alcohol, the one who has it brewed, the one who drinks alcohol, the one who carries alcohol, the one who carries alcohol, the one who gives alcohol, the one who sells alcohol, the one who eats the price of alcohol, the one who buys alcohol, and the one who buys alcohol.
(Tirmidhi, Ibn Majah)

Hazrat Abu Hurairah (RA) said that the Messenger of Allah (ﷺ) forbade eating the price of a dog and the earnings of singers. (Sharh al-Sunnah)

Hazrat Abdullah bin Masood (RA) said that the Messenger of Allah (ﷺ) said! Earning a lawful livelihood is an obligation on top of an obligation. (Bayhaqi)

Hazrat Abu Saeed (RA) said that the Messenger of Allah (ﷺ) said! The one who deals with the utmost truth and honesty (in word and deed) will be with the prophets, the truthful and the martyrs. (Tirmidhi, Darmi, Darqutni)

Explanation of Wills

Will means that a person with property or capital in any form should decide that such and such a portion of my property or capital should be spent on such a purpose after my death or given to such a person. Such a will have legal status in Sharia and has its specific conditions and orders. Some of these are mentioned in the blessed hadiths; otherwise, their full details are available in the books of jurisprudence. If such a will from one's estate is intended for Allah's sake and reward in the Hereafter, then it is a kind of charity, and Sharia has permitted it. If someone has something belonging to someone as a trust or has a debt owed to him, it is obligatory to make a will to return it and settle the debt. Whatever it may be, it should be written and preserved.

Hazrat Abdullah bin Umar (RA) narrated that the Messenger of Allah (ﷺ) said! A Muslim man who has any matter (of property or personal affairs) that is worthy of being bequeathed should not spend even two nights without writing a will.
(Bukhari and Muslim)

Hazrat Saad bin Abi Waqqas (RA) said: I became so ill in the year of the Conquest of Makkah that I was on the verge of death. So, when the Messenger of Allah (ﷺ) came to visit me, I said: O Messenger of Allah (ﷺ)! I have a lot of property, but I have no heir except a daughter, so should I make a will for all my property (to others)? He (ﷺ) said: No. Then I said: Should I make a will for two-thirds of my property? He (ﷺ) said: No. Then I asked: For half? He (ﷺ) said: No. Then I asked: For one-third? He (ﷺ) said: You can make a will for one-third, although that is also a lot. And remember! If you leave your heirs wealthy and prosperous, it is better than leaving them poor and having them spread their hands before people. Know that whatever part of your wealth you spend with the desire of Allah Almighty's pleasure and approval, you will be rewarded for it, even for the morsel you take to your wife's mouth. (Bukhari and Muslim)

Hazrat Abu Umamah (RA) narrated that the Messenger of Allah (ﷺ) said while delivering a sermon in the year of the Farewell Pilgrimage: Allah has given every rightful owner his right. Therefore, there is no will for the heir.
(Abu Dawud, Ibn Majah)

Hazrat Anas bin Malik (RA) narrated that the Messenger of Allah (ﷺ) said: Whoever cuts off the inheritance of his heir, Allah will cut off his inheritance from Paradise on the Day of Resurrection. (Ibn Majah, Bayhaqi)

Hazrat Abdullah bin Umar (RA) narrated that the Messenger of Allah (ﷺ) said: A Muslim who has something (property, capital or trust and debt) should make a will, and it is not correct for him to make a will without spending three days on it. He should have his will written with him. (Bukhari and Muslim)

Due to not following the instructions given by Allah and His Messenger ﷺ, conflicts and disputes arise between relatives, relatives and heirs, which can lead to enmity.

Hazrat Jabir (RA) narrated that the Messenger of Allah (ﷺ) said! Whoever dies while making a will (i.e., he had made a correct will regarding his financial affairs before dying) died on the right path and in accordance with the Shariah, and his death was one of piety and martyrdom; he was forgiven. (Sunan Ibn Majah)

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said! (Sometimes it happens) A man or a woman lives a life of obedience to Allah Almighty for sixty years, and when his death approaches, he deprives the heirs and rightful owners of their rights in the will. He causes them harm, and Hell becomes obligatory upon him.
(Musnad Ahmad. Tirmidhi, Abu Dawud, Ibn Majah)

Explanation of oaths and vows

There are three types of oaths:

1. Ghamous (غموس): This is called an oath that is taken falsely on a past or present matter, for example, saying that by Allah I have done this or I have not done this, even though the event is contrary to it. In this way, the person who takes a false oath is a sinner, but expiation is not obligatory. However, repentance and seeking forgiveness are necessary.

2. Laghu (لغو): This is called an oath that is taken falsely on a past or present matter, and the person who takes the oath thinks that the event is the same as he is saying, but in terms of the event, it is not the same as he is saying. The ruling on this type of oath is that the person who takes it in this way hopes not to be held accountable.

3. Held (منعقده): This is called an oath that is taken to do or not to do something in the future. The ruling is that if the oath is broken, expiation becomes obligatory. The purpose of this is to feed or clothe ten poor people. If he cannot do this, he should fast for three consecutive days.

In some cases, it is obligatory not to fulfill the oath. For example, if an ignorant person swears to sin, it is obligatory to break the oath.

Hazrat Ibn Umar (RA) narrated that the Messenger of Allah (ﷺ) used to swear like this often, by the One who turns the hearts. (Bukhari)

Hazrat Ibn Umar (RA) narrated that the Messenger of Allah (ﷺ) said! Allah Almighty forbids you from swearing by your fathers, so whoever has to swear, let him swear by Allah (or His attributes). (Bukhari and Muslim)

Hazrat Abu Musa (RA) narrated that the Messenger of Allah (ﷺ) said! By Allah, if I swear by something and then think it is better to break that oath, I will break it and do it, and make expiation for it. (Bukhari and Muslim)

It was narrated from Abu Hurairah (RA) that the Messenger of Allah (ﷺ) said: If a person swears by something and then thinks that breaking it is better than fulfilling his oath, he should make an expiation and do it (i.e. break the oath).
(Muslim)

It was narrated from Ibn Umar (RA) that the Messenger of Allah (ﷺ) said: Whoever swears by other than Allah has committed shirk. (Tirmidhi)

It was narrated from Buraidah (RA) that the Messenger of Allah (ﷺ) said: Whoever says: (whether I did so or not) then I am free from Islam (i.e. I will be a disbeliever). If he is a liar, then it is as he said, and if he is truthful, then he will not fully embrace Islam. (Abu Dawud, An-Nasa'i, Ibn Majah)

It was narrated from Ibn Mas'ud (may Allah be pleased with him) that the Messenger of Allah (ﷺ) said: Whoever swears by a binding oath (i.e. in the presence of a ruler) and is false in his oath, meaning that he intends to take the wealth of a Muslim, will meet Allah on the Day of Resurrection in a state where Allah will be angry with him. (Bukhari)

إِنَّ الَّذِيْنَ يَشْتَرُوْنَ بِعَهْدِ اللّٰهِ وَاَيْمَانِهِمْ ثَمَنًا قَلِيْلًا اُولٰٓئِكَ لَا خَلَاقَ لَهُمْ فِى الْاٰخِرَةِ وَلَا يُكَلِّمُهُمُ

اللّٰهُ وَلَا يَنْظُرُ اِلَيْهِمْ يَوْمَ الْقِيٰمَةِ وَلَا يُزَكِّيْهِمْ ۖ وَلَهُمْ عَذَابٌ اَلِيْمٌ ﴿٧٧﴾

(Surah Ale-Imran. 77)

Verily, those who purchase a small gain at the cost of Allah's Covenant and their oaths shall have no portion in the Hereafter (Paradise). Neither will Allah speak to them, nor look at them on the Day of Resurrection, nor will He purify them, and they shall have a painful torment. (77)

Hazrat Umamah (RA) narrated that the Messenger of Allah (ﷺ) said! Whoever usurps the right of a Muslim by his (false) oath, Allah has made the Fire obligatory for him and has forbidden Paradise for him. A companion heard this and spoke! Even if it is a small thing? He (ﷺ) said! Yes. Even if it is a small thing. Even a piece of a loquat tree (i.e. a Miswak). (Muslim)

Hazrat Abu Dhar (RA) narrated that the Messenger of Allah (ﷺ) said: Whoever claims something that does not belong to him is not one of us and should seek his abode in Hell. (Muslim)

"Nazar Manat is a vow, meaning making something obligatory upon him that is not already obligatory. For example, a person may say that if I do such-and-such, I will fast for five days. If he does it, he must fulfill his vow, provided it is not sinful. If he has sworn to do an immoral act, he should not do it and must pay the expiation for his oath.

Hazrat Abu Hurairah (RA) and Hazrat Ibn Umar (RA) narrated that the Messenger of Allah (ﷺ) said: Do not fulfill a vow, for a vow does not remove anything of destiny, but it is a means of spending the wealth of a miser. (Bukhari and Muslim)

Hazrat Aisha Siddiqah (RA) narrated that the Messenger of Allah (ﷺ) said: Whoever makes a vow that leads to obedience to Allah, then he should fulfill it (i.e., he should fulfill his vow), and whoever makes a vow that leads to disobedience to Allah, then he should not achieve it. (Bukhari)

Hazrat Imran bin Husayn (RA) narrated that the Messenger of Allah (ﷺ) said: It is not permissible to fulfill a vow that leads to sin, nor is it acceptable to vow something that the person does not own. (Muslim)

Hazrat Uqbah bin Amir (RA) narrated that the Messenger of Allah (ﷺ) said: The expiation for a vow is like the expiation for an oath. (Muslim)

Prohibition of swearing by a created being

Hazrat Ibn Umar (RA) narrated that the Messenger of Allah (ﷺ) said: Allah forbids you from swearing by your fathers. So, when you have to swear, let him swear by Allah or remain silent. (Bukhari and Muslim)

Once, Hazrat Abdullah bin Umar (RA) heard a man swearing by the Kaaba, so he said, "Do not swear by anyone other than Allah." I listened to the Prophet (ﷺ) saying, "Whoever swears by anyone other than Allah commits kufr and shirk."

Imam Ibn Majah (RA) narrated that once the Messenger of Allah (ﷺ) heard a man swearing by his father, so he said: Do not swear by the names of your fathers and forefathers. Whoever has to swear, let him swear by the name of Allah, and whoever swears by Allah in front of him, let him be pleased with him, because whoever does not agree with the name of Allah has nothing to do with Allah.

It is forbidden to swear by anyone other than Allah. Such as swearing by a Prophet, Messenger, Saint, Pir or Angel, swearing by one's fathers or their honour and dignity, or swearing by any other oath often taken by the ignorant. Scholars have considered all these oaths major sins, and their status will be significant when the intention of the one swearing is not to honour anyone other than Allah, as befits Allah Almighty. And if the intention is to honour them as Allah Almighty does, then the one swearing such an oath will be considered a disbeliever.

Such vulgar habits are abundant these days. This trend is becoming common among the ignorant that the words of a person swearing by Allah are not considered authentic unless he swears by someone other than Allah. For example, when someone swears by his children, the Prophet, Hazrat Imam Hussain (RA), or a priest, a beggar, or a saint, it is considered that this person is telling the truth. Such polytheistic oaths are the result of the association that is common these days with people of innovation and misguided sects. The vast majority of these misguided sects do not care to swear by Hazrat Abbas (RA), Hazrat Hussain (RA), Hazrat Ali (RA) and the Ahle-Bayt (RA) on any occasion. Therefore, in these circumstances, Islamic scholars and religious education experts must spread the correct Shariah injunctions and awareness among the people and correct the people's beliefs. In particular, they should advise them to avoid these blasphemous oaths and prevent ignorant people from considering any creature equal to Allah Almighty.

Most ignorant people are caught up in meaningless oaths and swear to divorce their wives on trivial matters. For example, if you go to the house of so-and-so or do such-and-such a thing, then you are divorced. If I do this or that thing, then my wife will be divorced.

False Swearing or Swearing Too Much

There are many types of false swearing. One is to swear falsely about a past action, to swear that I did something that I did not do, and to swear that I did not do something that I did. All of these are major sins. One is to swear about a future action, for example, saying, "By Allah, I will definitely do this," or "By Allah, I will not do that." Atonement is obligatory for breaking it.

Allah Almighty says!

إِنَّ الَّذِيْنَ يَشْتَرُوْنَ بِعَهْدِ اللّٰهِ وَاَيْمَانِهِمْ ثَمَنًا قَلِيْلًا اُولٰٓئِكَ لَا خَلَاقَ لَهُمْ فِي الْاٰخِرَةِ وَلَا يُكَلِّمُهُمُ
اللّٰهُ وَلَا يَنْظُرُ اِلَيْهِمْ يَوْمَ الْقِيٰمَةِ وَلَا يُزَكِّيْهِمْ ۖ وَلَهُمْ عَذَابٌ اَلِيْمٌ ﴿٧٧﴾

(Surah Ale-Imran. 77)

Verily, those who purchase a small gain at the cost of Allah's Covenant and their oaths shall have no portion in the Hereafter (Paradise). Neither will Allah speak to them, nor look at them on the Day of Resurrection, nor will He purify them, and they shall have a painful torment. (77)

In Sahih Bukhari, it is narrated from Abdullah bin Masood (RA) that the Messenger of Allah (ﷺ) said: Whoever swears to take the property of a Muslim without right, he will meet Allah in a state of anger with him.

Imam Bukhari (may Allah be pleased with him) has narrated that the Messenger of Allah (ﷺ) said that the major sins are associating partners with Allah, disobeying one's parents, and taking a false oath.

Imam Hakim (may Allah be pleased with him) has narrated that whoever takes the property of a Muslim by false oath becomes a black mark on his heart, which nothing can remove until the Day of Resurrection. Allah Almighty makes Paradise forbidden for him and Hell obligatory for him.

Hazrat Abu Umamah Ayas bin Tha'labah Al-Harithi (may Allah be pleased with him) has narrated that the Messenger of Allah (ﷺ) said: Whoever takes the right of a Muslim by his (false) oath, Allah will make Hellfire obligatory for him and Paradise forbidden for him. So, the man said, "O Messenger of Allah! Even if it is a small thing." He said, "Even if it is a branch of a palm tree." (Sahih Muslim)

It was narrated from Zaid bin Khalid (RA) that the Messenger of Allah (ﷺ) said, "Shall I not inform you of the best witnesses?" (So, listen.) The best witness is the one who testifies when called upon to testify. (Muslim)

It was narrated from Ashath bin Qays (RA) that the Messenger of Allah (ﷺ) said, "Whoever usurps the property of another by swearing falsely will come to Allah as a leper." (Abu Dawud)

It was narrated by Abu Dhar al-Ghafari (RA): There are three people to whom Allah will not speak on the Day of Resurrection, nor will He look upon them with favour, nor will He purify them from sins and filth, and for them will be a painful punishment. Hazrat Abu Dhar Al-Ghafari (RA) asked, O Messenger of Allah (ﷺ)! These people have become so wretched and losers. Who are these three people? He (ﷺ) said! The one who hangs his apron below the limit (out of pride and arrogance) boasts of favour and sells his business by swearing falsely.

(Sahih Muslim)

Hudud and Tazirat

The plural of Hadd ˝is hudud, and the original meaning of Hadd is something forbidden and a barrier between two things. In the terminology of Sharia, hudud refers to those punishments that are proven from the Holy Quran and the Sunnah of the Prophet (ﷺ), and their limits are also determined, such as theft, adultery, drinking alcohol, etc. They are called Hudud because these punishments prevent the servant from committing these sins, and the fear of them acts as a barrier between the person and the crime.

There are three types of punishments in Sharia:

1. Allah Almighty has determined those punishments but left their execution to the servants. No external power, such as the ruler or the government, can interfere with them. Sharia has named such punishments atonement.
2. Those punishments are proven and determined by the Holy Quran and the Sunnah of the Prophet (ﷺ). The ruler or the government has the authority to issue these punishments, but no one has the right to legislate. Such punishments are called Hudud in Sharia terminology, such as the punishments for theft, adultery and drinking alcohol.
3. Those punishments that are not determined by the Holy Quran or the Sunnah of the Prophet (ﷺ), but are the punishments for these evil deeds. These are punishments included in the list of crimes, and the issue of determining the sentence has been entrusted to the ruler and the government to decide the punishment itself according to the occasion, place and necessity. The government has the right to legislate on such punishments, but within the scope determined by the Sharia. Such punishments are called "Tazirat" in the terminology of Sharia.

Difference between Hudud and Tazirat:

The fundamental difference between "Hadud" and "Tazirat" is that Hadd is a punishment determined by the Sharia, which Allah Almighty has determined; therefore, it is called Allah Almighty's command. The servant cannot change it on his own. In Tazirat, Allah Almighty has given the servant the authority to

change it according to the occasion and place and can even forgive it if he wants.

Qisaas: (قصاص)

It is also a Muslim's right; he can forgive the offender of his own free will. Therefore, it is not called Hadd; he can release him by taking blood money.

Hazrat Ubadah bin Samit (RA) narrated that the Messenger of Allah (ﷺ) said: Obtain from me this ruling regarding the adulteress. Allah Almighty has prescribed a way for women who a man does not protect. If a man commits adultery with a woman who is not a slave, he should be flogged one hundred times and exiled for a year. And if a man who is not a slave commits adultery with a woman who is not a slave, he should be flogged one hundred times and stoned to death. (Muslim)

Hazrat Abdullah bin Umar (RA) narrates that a group of Jews came to the Holy Prophet (ﷺ) and said to him that a woman and a man from among their people, both of whom were slaves (i.e. married), had committed adultery. The Holy Prophet (ﷺ) said to them, "What have you read in the Torah about stoning?" The Jews said, "We humiliate and disgrace the adulterer and flog him." Hearing this, Abdullah bin Salam (RA) (who was sitting nearby) said, "You are lying. The Torah also contains the commandment of stoning. Bring the Torah, and I will show you the commandment of stoning." So, when the Torah was brought out and opened, the reciter placed his hand on the verse about stoning, tried to hide it, and recited the verses before and after. Seeing this, Hazrat Abdullah bin Salam (RA) (who was a Jewish scholar before embracing Islam) said to him, "Remove your hand." When he removed his hand, the verse of stoning was written there. The one who concealed this verse said, "O Muhammad (ﷺ)! There is a verse of stoning in the Torah, but we do not reveal it among ourselves." Then the Holy Prophet (ﷺ) ordered that both of them be stoned to death, and they were both stoned to death. (Bukhari and Muslim)

It was narrated from Hazrat Wail bin Hajar (RA) that during the time of the Holy Prophet (ﷺ), a man forcibly committed adultery with a woman, so the woman was acquitted of the Hadd punishment, but the adulterer was punished. (Tirmidhi)

Hazrat Ikrimah (RA) narrated from Hazrat Abbas (RA) that he said that the Holy Prophet (ﷺ) said: If you see someone doing something like the people of Lot, kill both the doer and the object. (Tirmidhi, Ibn Majah)

It was narrated from Jabir (RA) that the Messenger of Allah (ﷺ) said: What I fear most for my Ummah is the act of the people of Lot (slavery). (Tirmidhi, Ibn Majah)

Ibn Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: Whoever commits an evil act against an animal, kill him and kill the animal with him. Ibn Abbas (ﷺ) said: Why is there this ruling regarding the animal (i.e. the animal does not have reason and is not obligated), so why is there a ruling on killing it? Hazrat Ibn Abbas (RA) said: I have not heard anything from the Messenger of Allah (ﷺ) about its wisdom and expediency. However, I think that the Messenger of Allah (ﷺ) dislikes eating the meat of an animal that has been abused, drinking its milk, benefiting from its hair and progeny. When it is Makruh to take such benefits from this animal, it is necessary to kill it. (Tirmidhi, Ibn Majah, Abu Dawud)

Punishment of a thief

In Islamic law, the punishment for theft is to have one's hand cut off. However, the jurists have explained in detail the cases in which the hand will be cut off. The first punishment of cutting off the hand was given during the time of the Messenger of Allah (ﷺ) for stealing a shield. Recommendations from a ruler or anyone else regarding the limits will not be accepted.

Hazrat Abu Hurairah (RA) says that the Messenger of Allah (ﷺ) said: May Allah curse the thief, for he steals an egg and his hand is cut off, and he steals a rope, and his hand is cut off. (Bukhari and Muslim)

Hazrat Rafi' bin Khadij (RA) said that the Messenger of Allah (ﷺ) said! There is no punishment for stealing a fruit from a tree or a bunch of mulberries. (Mutta Imam Malik, Tirmidhi, Abu Dawud, An-Nasa'i, Darmi, Ibn Majah)

Allah says!

وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوْٓا اَيْدِيَهُمَا جَزَآءًۢ بِمَا كَسَبَا نَكَالًا مِّنَ اللّٰهِ ۗ وَاللّٰهُ عَزِيْزٌ

حَكِيْمٌ ﴿٣٨﴾ فَمَنْ تَابَ مِنْۢ بَعْدِ ظُلْمِهٖ وَاَصْلَحَ فَاِنَّ اللّٰهَ يَتُوْبُ عَلَيْهِ ۗ اِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ﴿٣٩﴾

(Surah Al-Madah: 38 - 39)

And (as for) the male thief and the female thief, cut off (from the wrist joint) their (right) hands as a recompense for that which they committed, a punishment by way of example from Allah. And Allah is All-Powerful, All-Wise. (38) But whosoever repents after his crime and does righteous good deeds (by obeying Allah), then verily, Allah will pardon him (accept his repentance). Verily, Allah is Oft-Forgiving, Most Merciful. (39)

The punishment of the drunkard

Allah Almighty said!

يَسْـَٔلُوْنَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ ۗ قُلْ فِيْهِمَآ اِثْمٌ كَبِيْرٌ وَّمَنَافِعُ لِلنَّاسِ ۗ وَاِثْمُهُمَآ اَكْبَرُ مِنْ نَّفْعِهِمَا ۗ

وَيَسْـَٔلُوْنَكَ مَاذَا يُنْفِقُوْنَ ۗ قُلِ الْعَفْوَ ۗ كَذٰلِكَ يُبَيِّنُ اللّٰهُ لَكُمُ الْاٰيٰتِ لَعَلَّكُمْ تَتَفَكَّرُوْنَ ﴿٢١٩﴾

(Surah Al-Baqarah - 219)

They ask you (O Muhammad ﷺ) about alcoholic drinks and gambling. Say: "In them is a great sin, and (some) benefit, for men, but the sin of them is greater than their benefit." And they ask you what they ought to spend. Say: "That which is beyond your needs." Thus, Allah makes clear to you His Laws so that you may give thought." (219)

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْاَنْصَابُ وَالْاَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطٰنِ فَاجْتَنِبُوْهُ

لَعَلَّكُمْ تُفْلِحُوْنَ ﴿٩٠﴾ اِنَّمَا يُرِيْدُ الشَّيْطٰنُ اَنْ يُّوْقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاۤءَ فِى الْخَمْرِ وَالْمَيْسِرِ

وَيَصُدَّكُمْ عَنْ ذِكْرِ اللّٰهِ وَعَنِ الصَّلٰوةِ ۚ فَهَلْ اَنْتُمْ مُّنْتَهُوْنَ ﴿٩١﴾

(Surah Al-Maidah: 90 - 91)

O you who believe! Intoxicants (all kinds of alcoholic drinks), gambling, and Al-Ansab, and Al-Azlam (arrows for seeking luck or decision) are an abomination of Shaitan's (Satan) handiwork. So, avoid (strictly all) that (abomination) so you may succeed. (90) Sheitan (Satan) wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling and hinder you from the remembrance of Allah and As-Salat (the prayer). So, will you not then abstain? (91)

Alcohol, which has been called the mother of evils, was an integral part of life in this society before the Prophethood. The Muslim community is unanimous that

alcohol is forbidden according to the Quran and Sunnah, and the consensus of the community. Whoever drinks alcohol, the legal punishment (Hadd) will be obligatory on him. The sentence for drunkards is eighty (80) lashes. If someone were forced to drink alcohol, then the punishment would not be imposed on him.

Hazrat Saib bin Yazid (RA) says that during the time of the Messenger of Allah (ﷺ), during the early days of the caliphate of Hazrat Abu Bakr Siddiq (RA) and Hazrat Umar (RA), it was customary that when a drunkard was brought, we would get up and whip him with our hands, shoes and our cloaks. Then, during the last period of Hazrat Umar (RA), the punishment was forty lashes. When the number of drunkards increased, and the rebellion increased, Hazrat Umar (RA) increased the punishment to eighty lashes for those who drank alcohol. (Sahih Bukhari)

Hazrat Abdullah bin Amr (RA) narrates that the Messenger of Allah (ﷺ) said! Whoever drinks alcohol for the first time and does not repent, Allah Almighty will not accept his prayer for forty days. Then, if he repents sincerely, Allah Almighty will accept his repentance; then, if he drinks alcohol for the second time, Allah Almighty will not accept his prayer for forty days, and then if he repents, Allah Almighty will accept his repentance. If he drinks alcohol for the third time, Allah Almighty will not accept his prayer for forty days, and if he repents, He will accept his repentance. When he drinks alcohol for the fourth time, Allah Almighty will not only not accept his prayer for forty days, but if he repents, He will not accept his repentance either. In the Hereafter, he will be given to drink from the pus and blood of the people of Hell. (Tirmidhi, Ibn Majah, Darmi)

Chapter Fifth

Inner Reform

Tasawwuf and the Quran

Inner reform, also called Tasawwuf in today's language, began with the mission of the Prophet Muhammad (ﷺ). The mission of the Guide of the Worlds (ﷺ) was to recite the verses, purify the soul with them, and teach the Book and wisdom. Immediately after the announcement of prophethood, Surah Muzzammil was revealed. The first eleven verses teach the purification of the soul, which can be called the essence of Tasawwuf.

Allah Almighty says!

يٰۤاَيُّهَا الْمُزَّمِّلُ ﴿١﴾ قُمِ الَّيْلَ اِلَّا قَلِيْلًا ﴿٢﴾ نِّصْفَهٗۤ اَوِ انْقُصْ مِنْهُ قَلِيْلًا ﴿٣﴾ اَوْ زِدْ عَلَيْهِ وَرَتِّلِ
الْقُرْاٰنَ تَرْتِيْلًا ﴿٤﴾ اِنَّا سَنُلْقِيْ عَلَيْكَ قَوْلًا ثَقِيْلًا ﴿٥﴾ اِنَّ نَاشِئَةَ الَّيْلِ هِيَ اَشَدُّ وَطْـًٔا وَّاَقْوَمُ
قِيْلًا ﴿٦﴾ اِنَّ لَكَ فِي النَّهَارِ سَبْحًا طَوِيْلًا ﴿٧﴾ وَاذْكُرِ اسْمَ رَبِّكَ وَتَبَتَّلْ اِلَيْهِ تَبْتِيْلًا ﴿٨﴾ رَبُّ
الْمَشْرِقِ وَالْمَغْرِبِ لَاۤ اِلٰهَ اِلَّا هُوَ فَاتَّخِذْهُ وَكِيْلًا ﴿٩﴾ وَاصْبِرْ عَلٰى مَا يَقُوْلُوْنَ وَاهْجُرْهُمْ هَجْرًا
جَمِيْلًا ﴿١٠﴾ وَذَرْنِيْ وَالْمُكَذِّبِيْنَ اُولِي النَّعْمَةِ وَمَهِّلْهُمْ قَلِيْلًا ﴿١١﴾

(Surah Al-Muzammil: 1 - 11)

O you wrapped in garments (i.e. Prophet Muhammad ﷺ)! (1) Stand (to pray) all night, except a little. (2) Half of it, or a little less than that, (3) Or a little more; And recite the Qur'an (aloud) in a slow, pleasant tone and style (4) Verily, We shall send down to you a weighty Word (i.e. obligations, laws). (5) Verily, the rising by night (for Tahajjud prayer) is very hard and most potent and good for governing oneself and most suitable for (understanding) the Word (of Allah). (6) Verily, there is for you by day prolonged occupation with ordinary duties, (7) Remember the Name of your Lord and devote yourself to Him with complete devotion. (8) (He Alone is) the Lord of the east and the west, La ilaha illa Huwa (none has the right to be worshipped but He). So, take Him Alone as Wakil (Disposer of your affairs) (9), and be patient (O Muhammad ﷺ) with what they say, and keep away from them in a good way. (10) And leave Me Alone to deal with the believers (those who deny My Verses), those who own good things of life. And give them respite for a little while. (11)

Allah Almighty has comprehensively explained the basics of Tasawwuf, as follows.

The first thing explained is staying awake at night. In the teaching of Tasawwuf, Sheikhs and Murshids advise their disciples to stay up in the last hours of the night. Along with performing obligatory duties, the path to reaching the destination is made easier by performing voluntary acts of worship. This brings one closer to Allah. Ranks are raised, the soul is strengthened, and piety is strengthened and elevated.

The second thing is reciting the Holy Quran with Tartil. Reading the Quran slowly allows one to reflect on it, and each word becomes clear. Then one must reflect on its meaning and significance, as knowledge of the Book of Allah is fundamental to the path of Tasawwuf. Reflecting on the meaning of the Book of Allah will affect the heart, and the hardness of hearts will be removed, and tenderness will arise. Hearts will become soft. The love of Allah Almighty will dwell in the heart, and tears will start flowing from the eyes due to the fear of Allah. It is narrated from Hazrat Hassan (RA) that one day, the Messenger of Allah (ﷺ) passed by a man who was crying after reciting a verse from the Quran. Seeing him, the Messenger of Allah (ﷺ) said: Have you not heard the saying of Allah Almighty: 'And recite the Quran in a trance" Look at this man, and this is a trance.

The Holy Quran should be recited in such a way that the hearts of the believers tremble with the remembrance of Allah, and when the verses of Allah are recited to them, their faith increases. When the seeker contemplates and ponders on the Quran with the guidance of a Murshid, he becomes the heir of the knowledge of the Book. For this, the veils are lifted. His strength of faith increases immensely, and it is not difficult for him to bring the throne of Queen Bilqis in the blink of an eye.

The third thing is to overcome the ego. The solution to this is given in Surah Muzzammil: Get up in Tahajjud to control the ego; it hurts the ego; at that time, whoever gets up will get up as a pure servant of Allah. When the world is sleeping, the sincere servants of Allah are standing, bowing and prostrating in the presence of Allah. Sincerity is known when the soul asks for rest and faith demands to wake up. By rising for Tahajjud, the believer seeks the pleasure of Allah. At that time, there is no one else between Allah and the servant. Both his body and heart are serving Allah. At that time, there is no fear of hypocrisy or

showing off. Satan does not play tricks on such sincere ones. Allah promises in the Quran that Allah is with His sincere servants. He is under His protection.

Fourth, when heedless people are sleeping, the sincere servants of Allah Almighty stand in the presence of Allah to seek His pleasure. They do not wait for dawn but reach the presence of Allah in advance, due to which the power of the soul weakens and its power does not prevail over the servant. For ordinary Muslims, Allah is God, but for those who are sincere, Allah is the goal. When the purpose of a servant is Allah Almighty, he desires to attain nearness to Him. Then, none of his actions is against the will of Allah. He knows the Book of Allah and lives his life following the Sunnah of the Messenger of Allah (ﷺ).

قُلْ اِنَّمَآ اَنَا بَشَرٌ مِّثْلُكُمْ يُوْحٰٓى اِلَيَّ اَنَّمَآ اِلٰهُكُمْ اِلٰهٌ وَّاحِدٌ ۚ فَمَنْ كَانَ يَرْجُوْا لِقَآءَ رَبِّهٖ فَلْيَعْمَلْ

عَمَلًا صَالِحًا وَّلَا يُشْرِكْ بِعِبَادَةِ رَبِّهٖٓ اَحَدًا ﴿١١٠﴾

(Surah Al-Kahf - 110)

Say (O Muhammad ﷺ): "I am only a man like you. It has been revealed to me that your Ilha (God) is One Ilha (God — i.e. Allah). So, whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord." (110)

The fifth thing is that the voice that comes from the depths of the heart during Tahajjud has an effect. The Istighfar that is said washes away sins. At that time, the servant is in the unique sight of his Lord.

The sixth thing is the remembrance of Allah. The servant mentions the name of his Lord. When the seeker mentions Allah according to the guidance of his guide, his heart is given spiritual strength and finds peace. This is the cause of his spiritual progress. That is why he said! واذکر اسم ربک. Mention the name of your Lord. This is the remembrance of the Name of the Self, by which the tongues of the Salik (Student) remain fresh with the remembrance of Allah, and they never fall prey to negligence.

The seventh thing mentioned in Surah Muzzammil is significant in the principles of Tasawwuf.

وتبتل الیه تبتیلا Be cut off from everything and belong only to Him.

This is turning to Allah. All relationships and affections should be on one side, and true love should be directed only to Allah Almighty. The relationship between a servant and a deity is higher than the relationship between the world and the world. A believer is not commanded to leave the world, nor is monasticism permitted. This world has been created by Allah Almighty for us. He has provided our sustenance, all the comforts in it, and He has also told us the lawful ways to attain it. But it should also be remembered that this world is a testing place.

Allah Almighty said!

قُلْ اِنْ كَانَ اٰبَآؤُكُمْ وَاَبْنَآؤُكُمْ وَاِخْوَانُكُمْ وَاَزْوَاجُكُمْ وَعَشِيْرَتُكُمْ وَاَمْوَالُ ۨاقْتَرَفْتُمُوْهَا وَتِجَارَةٌ
تَخْشَوْنَ كَسَادَهَا وَمَسٰكِنُ تَرْضَوْنَهَآ اَحَبَّ اِلَيْكُمْ مِّنَ اللّٰهِ وَرَسُوْلِهٖ وَجِهَادٍ فِيْ سَبِيْلِهٖ فَتَرَبَّصُوْا حَتّٰى
يَاْتِيَ اللّٰهُ بِاَمْرِهٖ ۗوَاللّٰهُ لَا يَهْدِى الْقَوْمَ الْفٰسِقِيْنَ ﴿۲۴﴾

(Surah At-Tawbah - 24)

Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight are dearer to you than Allah and His Messenger (ﷺ), and striving hard and fighting for His Cause, then waiting until Allah brings about His Decision (torment). And Allah guides not the people who are Al-Fasiqun (the rebellious, disobedient to Allah) (24)

This verse remains before the Ahle-Tasawwuf, from which they learn a lesson. Allah Almighty has explained this to His sincere servants. A Muslim's faith is known when he is asked for a sacrifice. This sacrifice is of two types: one is of life, and the other is of wealth. When the soul has been purified, the believer is ready for sacrifice. Then, none of the things mentioned in the verse becomes an obstacle to the path of sacrifice.

The Messenger of Allah (ﷺ) said! None of you can become a believer until I, Muhammad (ﷺ), am more beloved to him than his father, his children and all of mankind. (Bukhari and Muslim)

The eighth thing that was said in Surah Muzzammil is to make Him your protector. That is Allah, the Lord of the East and the West and the Owner of the entire universe. He is the cause of causes, so why not make Him your protector. Instead of running after worldly causes, surrender yourself to the Creator of causes. Be

patient with the difficulties of following the path of truth, consider them from Allah Almighty, and trust in Allah completely. Allah will never waste. The people of Allah occupy the highest position of trust.

The ninth piece of advice is to be patient. Whatever difficulties you encounter in the face of the Taghut, you should not weaken your faith by getting worried, but you should face it with patience, perseverance, and hope for help from Allah. You should continue to follow the path of truth without caring about your opponents' words. Whether it is the field of jihad, the field of evil, or the field of your desires, you should stand firm and fight against Satan and yourself in all things.

The tenth thing is that you should stay away from the ignorant and opponents, not by fighting, but by doing so in a good way and with wisdom. Ahle-Tasawwuf are adorned with such morals. They do not get involved with anyone, no matter what. Instead, they demonstrate good character and humility. They pray even when the oppressor is wronged and part with gentleness.

These are the ten basic principles of Tasawwuf, explained in the first ten verses of Surah Muzzammil.

Just as the Quran contains "واقيموا الصلوة واتوالذكوٰة (and establish prayer and give alms), similarly, "يايّها الذين آمنوا اصبروا" meaning O you who believe, be patient and be grateful to Allah. If in one place it is written "كتب عليكم الصيام" (and write upon you fasting) and "للّٰه على الناس حج البيت" (and to Allah is the pilgrimage to the House), then in another place it is also written, "يحيهم و يحبونه" (and give life and love to Allah). And "والذين اٰمنو اشد حب اللّٰه" (And those who believe, love Allah more). Where "اذاقاموا الى الصلوٰة قاموا كسالىٰ" is written, along with it "يرآءُون الناس" is also found. If in one place there is a condemnation for leaving prayer and zakat, in another place there is the evil of arrogance and pride.

Similarly, the hadiths show that just as prayer is the chapter of fasting, buying and selling, marriage and divorce, so are the chapters of showing off and arrogance. Who can deny that just as outward actions are divine commands, Allah has commands for internal actions?

"واقیمو االصلوۃ و اتوالذکوٰۃ" (And establish prayer and give alms) is the form of the command, and "اصبروا واشکروا" (Be patient and grateful) is also the form of the command.

"کتب علیکم الصیام" proves the obligation of fasting, and "والذین اٰمنوا اشد حباللّٰہ" (And those who believe are the closest to Allah) is also the form of the command. If we think about it, we will see that all external actions are meant to improve the internal, and the purification of the internal is the means of salvation.

Allah Almighty says, "قد افلح من زکٰھا و قد خاب من دسّٰھا" meaning, indeed, he who purifies his soul has succeeded, and he who wastes it has failed. "یوم لا ینفع مال و بنون الا من اتی اللّٰہ بقلب سلیم" meaning, on that day, wealth and children will not benefit except for the one who comes to Allah with a sound heart.

In the first verse, purification of the inner self is described as a means of success, and in the second verse, it is stated that wealth and children are useless without peace of mind. Faith and beliefs, on which the acceptance of all actions depends, are the actions of the heart, and all outward actions are for the completion of faith. This shows that the real purpose is the reformation of the heart, by which a person becomes acceptable in the sight of Allah Almighty and attains the position he desires. This is called Tasawwuf in terms of terminology and usage.

The objectors object that the word Tasawwuf is not in the Quran, the books of Hadiths, the era of the Prophet (ﷺ), the era of the Companions (may Allah be pleased with them), or the era of the Followers. This word was not used either. It is a later product, so it cannot be trusted.

This objection can be made to the word "Tasawwuf," but not to its method. This word is indeed neither in the Quran nor in the Hadith, but it is the purpose and course of action for which it is used in the Quran and Hadith.

If we use the word prayer instead of Salat and fasting instead of Sawm, then is the method of prayer and fasting wrong?

If we use the word "prayer" instead of "salat" and "fasting" instead of "sawm," does the method of prayer and fasting change? Does the purpose for which prayer is offered, or fasting, disappear by changing the word? If the words of syntax, logic,

and rules are not present in the Quran and Hadith, is it unlawful to learn them today?

The word Tasawwuf is not in the Quran and Hadith, but have the Quran and Hadith emphasized the achievement of this purpose? Is not achieving this purpose the completion of religion?

Any method for achieving the purpose can be given any word or terminological meaning. It can be given any name. The first eleven verses of Surah Muzzammil describe the objectives of Tasawwuf and their summary. All the principles of Tasawwuf are based on Quranic verses. Those who say that the principles and procedures of Tasawwuf were imported from Greece, Iran, and India are surprised. This is evidence of their lack of understanding of the Quran.

Allah Almighty says in the Quran!

"والذين آمنوا اشد حبا لله"

And those who believe are most in love with Allah.

This verse shows that faith requires one to love Allah Almighty intensely. In other words, understand it as if believing is to achieve the intense love of Allah Almighty. Regarding this, the Messenger of Allah (ﷺ) said that if you have three things, you will find the sweetness of faith.

1. Allah and His Messenger (ﷺ) are the most beloved to you.
2. If you have a friendship with someone, it is only for the sake of Allah.
3. It is as unpleasant to fall into disbelief as to throw yourself into the fire.

(Bukhari and Muslim)

It has become clear that the real purpose of believing is to love Allah and His Messenger (ﷺ) completely. Love is the name of the inclination of the heart and the desire of the heart. It arises in the heart, grows in it, and becomes intense. So, its place is the heart of the believer. Therefore, it is necessary that wherever the love of Allah arises, it should be purified. Because if the heart is not pure and clean, the love of Allah and His Messenger (ﷺ) cannot occur there. Developing the love of Allah, developing it, and taking it to the point of love is the requirement of faith. This is the goal that every believer must achieve. Tasawwuf is needed to achieve this goal.

In fact, our goal is not Tasawwuf, but the goal is the essence of Allah, the Almighty. His pleasure and His love. This love is not an ordinary love that can only be made verbally. Its requirements have to be fulfilled. This love requires that whatever Allah Almighty and His Messenger (ﷺ) order, it should be done immediately, and whatever they forbid, it should be stopped immediately. One should submit oneself in obedience to Allah Almighty and follow the Holy Prophet (ﷺ). When we pray out of love for Him, prayer will not be a burden. If we fast, hunger and thirst will not bother us. If we give Zakat, there will be no fear of a lack of wealth. We will perform Hajj only to please Allah, not to be called a Hajji. Every good deed will bring relief and satisfaction to the heart, and we will start hating sin. This is called piety. This happens when the soul has been cleansed. The purification of the soul has begun showing its effects.

Allah Almighty says in Surah Az-Zumar!

اَفَمَنْ شَرَحَ اللّٰهُ صَدْرَهٗ لِلْاِسْلَامِ فَهُوَ عَلٰى نُوْرٍ مِّنْ رَّبِّهٖ ؕ فَوَيْلٌ لِّلْقٰسِيَةِ قُلُوْبُهُمْ مِّنْ ذِكْرِ اللّٰهِ ؕ
اُولٰٓئِكَ فِيْ ضَلٰلٍ مُّبِيْنٍ ﴿۲۲﴾

(Surah Al Zumr – 22)

Is he whose breast Allah has opened to Islam so that he is in light from His Lord (as he who is non-Muslim)? So, woe to those whose hearts are hardened against the remembrance of Allah! They are in plain error! (22)

After purification of the heart, when the heart is cleansed, and the love of Allah is absorbed in the heart, the believer is constantly filled with the fear of Allah. A kind of fear permeates this love. The presence of this fear is proof of intense love, which is called the fear of Allah. This is the basis of knowledge. This fear and fear are not of His essence but of His displeasure. The believer loves His essence intensely. It is the principle of love that the one who is loved intensely also fears His displeasure. In the next verse of the same Surah, Allah Almighty says:

اَللّٰهُ نَزَّلَ اَحْسَنَ الْحَدِيْثِ كِتٰبًا مُّتَشَابِهًا مَّثَانِيَ ۖ تَقْشَعِرُّ مِنْهُ جُلُوْدُ الَّذِيْنَ يَخْشَوْنَ رَبَّهُمْ ۚ
ثُمَّ تَلِيْنُ جُلُوْدُهُمْ وَقُلُوْبُهُمْ اِلٰى ذِكْرِ اللّٰهِ ؕ ذٰلِكَ هُدَى اللّٰهِ يَهْدِيْ بِهٖ مَنْ يَّشَآءُ ؕ
وَمَنْ يُّضْلِلِ اللّٰهُ فَمَا لَهٗ مِنْ هَادٍ ﴿۲۳﴾

(Surah Al Zumr – 23)

Allah has sent down the best statement, a Book (this Qur'an), its parts resembling each other (in goodness and truth), and oft-repeated. The skins of those who fear their Lord shiver from it (when they recite it or hear it). Then their skin and their heart soften to the remembrance of Allah. That is the guidance of Allah. He Guides there with whom He wills and whomever Allah sends astray; for him, there is no guide. (23)

In one of his sayings, the Messenger of Allah (ﷺ) made the love of Allah and the pleasure of Allah a condition for perfect faith and spoke! Whoever is in such a state that he loves for the sake of Allah alone, hates for the sake of Allah alone, guides for Allah alone, and restrains his hand from him for Allah alone, then he has perfected faith. (Mishkat Sharif)

Attaining the love of Allah Almighty is the goal and requirement of faith. The center of this love is the heart of the believer, and this is the place where it is contained. Allah Almighty says that I cannot be included in the earth nor in the sky. If I can be contained, then in the heart of the believing servant.

The purification of the heart should be constant so that the real goal is fulfilled, which is the work of Tasawwuf. The Messenger of Allah (ﷺ) himself used to pray for this heart. He (ﷺ) once said!

اللّٰهم افتح مسامع قلبی لذکرک

O Allah! Open the ears of my heart for Your remembrance.

He prayed this on one occasion!

اللّٰهم انی اسالک قلوبا اواهة مخبتة منیبة فی سبیلک

O Allah, I ask You for hearts that are soft and receptive to Your teaching and that turn to You.

I pray for the love of Allah.

اللّٰهم اجعل حبک احب الی من نفسی و اهلی و من الماء البارد

O Allah, make Your love more beloved to me than myself, my family, and cold water. O Allah, make me more beloved to You than myself, my family, and cold water (in times of severe thirst).

I prayed for fear and remembrance of Allah.

اللّٰهم اجعل وساوس قلبی خشیتک و ذکرک و اجعل همتی و هوای فیها تحب و ترضی

O Allah, make whispers and thoughts in my heart only fear and remembrance of You and make my whole attention and desire be towards those things dear to You and with which You are pleased.

The Holy Prophet (ﷺ) also prayed for the light of the heart.

اللّٰهم اجعل لی فی قلبی نورا و فی سمعی نورا و فی بصری نورا

و عن شمال نورا و فوقی نورا و تحتی نورا و اجعل لی نورا

O Allah, make light in my heart, hearing, and sight, and from the north, above, and below me, and make light for me. O Allah! Make light in my heart, and my ears, and my eyes, and on my right, and my left, and above me, and below me, and make light for me.
(Bukhari and Muslim)

If we look at these supplications, we will see that all of them mention the qualities of the heart, and the aspect of reforming the heart emerges in them. The Holy Prophet (ﷺ) prayed for the heart with great devotion and thoughtfulness. If this heart becomes corrupt, all the actions and deeds of a person become corrupt; if it becomes pure, the character and character of a person become pure. The human heart is the center and axis of thoughts, emotions, feelings, and all movements and states of being. First, the intention is formed in the heart, and then the action follows. The center and axis of actions are based on the heart's intention. The heart's correctness is essential because the human body is subject to the heart. This heart is directly related to the mind, where a person decides about good and evil and wants to act through reason and consciousness. The heart realizes it, and then the heart acts on it. The Messenger of Allah (ﷺ) said! Beware! There is a lump of flesh in your body; when it is correct, the whole body will remain accurate, and if it is corrupted, the entire body will be corrupted. Remember that heart.

This is the heart, the soul's center and abode. Therefore, purification is essential; without it, it is impossible to hope for correct actions. This purification is the basis of Tasawwuf; success and achievement are impossible without it.

The statement of Allah is:

قَدْ أَفْلَحَ مَن تَزَكَّىٰ (Surah Al-Aala - 14)

Surely, he has succeeded who purifies himself

In another place, the statement of Allah is:

وَمَنْ يَّأْتِهٖ مُؤْمِنًا قَدْ عَمِلَ الصّٰلِحٰتِ فَاُولٰٓئِكَ لَهُمُ الدَّرَجٰتُ الْعُلٰى ﴿٧٥﴾ جَنّٰتُ عَدْنٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا ۗ وَذٰلِكَ جَزَآءُ مَنْ تَزَكّٰى ﴿٧٦﴾

(Surat Taha: 75 - 76)

But whoever comes to Him (Allah) as a believer (in the Oneness of Allah), and has done righteous good deeds, for such are the high ranks (in the Hereafter),— (75) 'Adn (Eden) Paradise (everlasting Gardens), under which rivers flow, wherein they will abide forever: such is the reward of those who purify themselves (by abstaining from all kinds of sins and evil deeds which Allah has forbidden and by doing all that which Allah has ordained). (76)

The reformation of the soul is most necessary. Success lies in transforming the arrogant soul into a self-satisfied soul.

Allah the Almighty says:

فَاَلْهَمَهَا فُجُوْرَهَا وَتَقْوٰىهَا ۖ ﴿٨﴾ قَدْ اَفْلَحَ مَنْ زَكّٰىهَا ۖ ﴿٩﴾ وَقَدْ خَابَ مَنْ دَسّٰىهَا ﴿١٠﴾

(Surah Ash-Shams: 8 - 10)

Then He showed him what is wrong for him and what is right for him; (8) Indeed, he succeeds who purifies his own self (i.e. obeys and performs all that Allah ordered, by following the true Faith of Islamic Monotheism and by doing righteous good deeds). (9) And indeed, he fails who corrupts his own self (i.e. disobeys what Allah has ordered by rejecting the true Faith of Islamic Monotheism or by following polytheism or by doing every kind of evil, wicked deeds) (10)

The Messenger of Allah (ﷺ) used to purify the hearts of his companions and purify their souls from worldly pleasures. This process continued. The companions purified the followers similarly, and the saints purified the souls of those who came after them. The relationship between this teacher and student is called Tasawwuf. This light of religion will continue until the Day of Judgment.

Allah Almighty says:

يَـٰٓأَيُّهَا النَّبِيُّ إِنَّآ أَرْسَلْنَـٰكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا ﴿٤٥﴾ وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِۦ وَسِرَاجًا مُّنِيرًا ﴿٤٦﴾

(Surah Al-Ahzab: 45 - 46)

O Prophet (Muhammad ﷺ)! Verily, We have sent you as a witness, and a bearer of glad tidings, and a warner, (45) And as one who invites to Allah [Islamic Monotheism, i.e. to worship none but Allah (Alone)] by His Leave, and as a lamp spreading light (through your instructions from the Qur'an and the Sunnah, the legal ways of the Prophet ﷺ). (46)

This is the way of conduct, doctrine, and Tasawwuf that existed during the era of the Prophet ﷺ, his Companions, and his followers. The Quran calls it purification and wisdom. The Prophet ﷺ taught the Book and wisdom. He was a teacher of humanity.

Allah Almighty says:

وَلْتَكُنْ مِّنْكُمْ أُمَّةٌ يَّدْعُوْنَ إِلَى الْخَيْرِ وَيَأْمُرُوْنَ بِالْمَعْرُوْفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۚ وَأُولَـٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ﴿١٠٤﴾

(Surah Al-Imran - 104)

Let there arise out of you a group of people inviting to all that is good (Islam), enjoining Al-Maruf (i.e. Islamic Monotheism and all that Islam orders one to do) and forbidding Al-Munkir (polytheism and disbelief and all that Islam has forbidden). And it is they who are successful. (104)

This group of saints has been enjoining what is right and forbidding what is wrong in every age without fear or danger. They purified themselves and then purified others. These are the people who belong to the successful group.

Tasawwuf and Spirituality and the Sayings of the Prophet (ﷺ)

The teachings of Tasawwuf are mentioned in the blessed Hadiths of the Messenger of Allah (ﷺ) and the sayings of the Companions (ﷺ).

The Messenger of Allah (ﷺ) once said to Hazrat Abu Hurairah (ﷺ): Should I not show you the world and what is in it? He replied: Of course, O Messenger of Allah (ﷺ). It is said that the Messenger of Allah (ﷺ) took me by the hand and took me to a valley in Medina. There, he saw a pile of dirt, including skulls, rotten bones, and other dirt. He (ﷺ) said: O Abu Hurairah (RA)! They were all greedy like you (i.e., ordinary people) and used to have desires like yours. Today, they are bones without skin, but over time, they will turn to dust, and this dust is the food they eat. I do not know where they earned it and put it in their bellies. Now, they are in such a state that people hate them, and these old, torn rags were their clothing and adornment. Now, the winds blow them away, and these are the bones of their cattle on which they used to travel far. So, whoever cries for the world should cry. The Holy Prophet (ﷺ) described this world in this hadith. This is the status of the world for the Holy Prophet (ﷺ), so let him do what he likes in this world, and for him who seeks the Hereafter and the knowledge of Allah, the path is clear.

A man presented a gift to the Holy Prophet (ﷺ). The Holy Prophet (ﷺ) began looking for a vessel to empty and return. But he could not find any vessel, so he said! Please put it on the ground; he will eat some of it. And he said I eat and drink like this. The way an ordinary person eats, if the value of the world were equal to a mosquito's wing in the sight of Allah, he would not give a single sip of water to a disbeliever. This world, whose value is less than a mosquito's wing, is a means, not a destination. So, the person who turns away from the intended destination and sets his heart on this means is counted among those whose hearts Allah Almighty has sealed.

The Holy Prophet (ﷺ) said, what is my relationship with the world? The example of me and the world is like a traveller who rests on a hot summer afternoon and then leaves that place and goes. He (ﷺ) said that the example of the Hereafter compared to this world is like one of you putting your finger in the sea and then taking it out and seeing how much water comes out with it.

Hazrat Umar (ﷺ) once came to the court of the Prophet (ﷺ) and saw that the Prophet (ﷺ) was resting on a hard mat, due to which his blessed body had been

marked. When Hazrat Umar Farooq (ﷺ) saw this scene, tears came to his eyes. The Messenger of Allah (ﷺ) asked why are you crying, Umar (RA). He said, Caesar and Kisra rest on silk and silk, and you (ﷺ) on this mat. Hearing this, the Prophet (ﷺ) became proud and spoke! Are you not satisfied that Caesar and Chosroes should enjoy the pleasures of this world and we should enjoy the happiness of the Hereafter?

The morals and religion of the Holy Prophet (ﷺ) were not based on worldly concerns but instead on worship and humility. The Messenger of Allah (ﷺ) was separate from worldly adornment and adornment. The Ahle-Tasawwuf also adhered to these principles.

The Messenger of Allah (ﷺ) used to pray:
O Allah! Keep me alive in a state of poverty and raise me with the poor.

This is an excellent supplication which the Master of the Prophets (ﷺ) liked and chose for himself. He (ﷺ) enjoyed the company of the poor in this world and the Hereafter. Here, the poor does not mean the weak and the lowly, but rather the obedient, the pious and the one who turns away from the world. Hazrat Mu'adh bin Jabal (may Allah be pleased with him) asked: O Messenger of Allah (ﷺ)! Please give me advice. He (ﷺ) said: Worship Allah as if you are seeing Him and consider yourself among the great. This advice is significant; be more careful with your life, because many sins surround man.

Hazrat Uqbah bin Amir (may Allah be pleased with him) narrated that once I asked the Messenger of Allah (ﷺ)! O Messenger of Allah (ﷺ), what is salvation? He (ﷺ) said: Hold your tongue, stay at home and weep over your sins. These are the virtues and characteristics of the Holy Prophet (ﷺ). The Tasawwuf made him a beacon of light and he continued to follow such a path.
(Muqamat-e-Suluk)

The Prophet (ﷺ) said about the gatherings of remembrance: When you pass through the gardens of Paradise (the gatherings of remembrance), then eat something (i.e., obtain spiritual food from them)
(Jami' al-Tirmidhi)

Sayings of Ahle-Tasawwuf

In every era, Ahle-Tasawwuf has given countless definitions of Tasawwuf and has interpreted it according to their taste and intuition. If all of these are studied carefully, it is found that Tasawwuf is, in fact, a statement of all aspects of the Sharia. For some Ahle-Tasawwuf, Tasawwuf is the name of inspiration and insight; for others, Tasawwuf is the name of divine knowledge and knowledge of the world. A few references are written, which are taken from Tazkirah-tul-Auliya by Sheikh Fariduddin Attar (ra), Kashf Al-Mahjoob by Hazrat Ali bin Uthman Hajwari (ra), Awarif Al-Ma'arif by Sheikh Shahabuddin Suhrawardy (ra), Fatuh Al-Gheb by Sheikh Abdul Qadir Jilani (RA), and Tarikh Tasawwuf by Abdul Samad Sarim Al-Azhari (ra).

1. Hazrat Maroof Karkhi (ra) (200 AH): To gain knowledge of reality, to discuss subtleties (deep things), and to hope in Allah Almighty after despairing of what the creation has is Tasawwuf.

2. Hazrat Dhul-Nun Misri (ra) (245 AH): To love only Allah Almighty in the entire universe and to remain steadfast by His commands. When the tongue lifts the veil from the facts and becomes silent, its limbs and organs testify to the abandonment of relations with the world.

3. Hazrat Khwaja Siri Suqti (ra) (257 AH): Tasawwuf is the name of divine knowledge.

4. Hazrat Ba Yazid Bastami (ra) (261 AH): Closing the door of comfort on oneself and adopting a struggle (here, comfort refers to worldly luxury and luxury in which a person forgets Allah).

5. Hazrat Abu al-Hafs Haddad (ra) (265 AH): Tasawwuf is complete respect and honour. Whoever wastes respect distances himself from the nearness of Allah and acceptance and becomes rejected.

6. Hazrat Junaid Baghdadi (ra) (297 AH): Tasawwuf is the name of constant struggle for the self.

7. Khwaja Dinuri (ra) (299 AH): Purifying mysteries, not making mistakes in the mysteries of the Sharia, being content with what is pleasing, and loving people is Tasawwuf.

8. Sheikh Abu al-Hasan Noori (ra) (286 AH): Tasawwuf is neither a ritual nor is it only one of the sciences, but it is the mystery of morality. If Tasawwuf were a ritual, it would be obtained only through struggle; if it were knowledge, it would be obtained only through education.

9. Hazrat Khwaja Muhammad Adham (ra) (303 AH): To be steadfast in actions and to unite the soul with Allah according to His will.

10. Hazrat Ahmad bin Yahya Ibn Al-Jalla (ra) (306 AH): Tasawwuf is a reality without ritual. The ritual is for man, and the truth is for Allah. Turning away from the colours of the world is Tasawwuf.

11. Hazrat Khwaja Abu Bakr Shibli (ra) (334 AH): Tasawwuf is to leave everyone and be only for Allah. Keeping the heart clean from the idea of others rather than understanding that there is no other.

12. Khwaja Abu Muhammad Mar-Taish (338 AH): Tasawwuf is a good character and turns to Allah.

13. Khwaja Abu Umar Ishaq (ra) (366 AH): Patience in the commands and prohibitions is Tasawwuf.

14. Khwaja Abu Abbas Nahavandi (370 AH): To hide one's condition, the name of sacrifice and kindness is Tasawwuf.

15. Hazrat Abu al-Hasan Hadrami (ra) (391 AH): Protecting the heart from opposing the truth and purifying the soul is Tasawwuf.

16. Hazrat Ali bin Uthman Hajwari (ra) (465 AH): Keeping one's morals and affairs clean. Making the attribute of purity a must in every aspect, and the Sufi is a manifestation of "the more successful one is through purification."

17. Abdul Karim bin Hawazin Quashari (ra) (465 AH): Obeying the Book of Allah and the Sunnah of the Messenger of Allah (ﷺ) is Tasawwuf.

18. Hazrat Imam Ghazali (ra) (505 AH): Tasawwuf is the name of the combination of knowledge and action. Through expertise, abstaining from sensual desires, purifying the soul, emptying the heart of anything other than Allah and adorning it with the remembrance of Allah.

19. Hazrat Sheikh Abdul Qadir Jilani (ra) (505 AH): Tasawwuf is based on eight things.

1. The generosity of Hazrat Abraham (peace be upon him)
2. The contentment of Hazrat Ismail (peace be upon him)
3. The patience of Hazrat Ayyub (peace be upon him)
4. The supplications of Hazrat Zakaria (peace be upon him)
5. The poverty of Hazrat Yahya (peace be upon him)
6. The wearing of the cloak of Hazrat Moses (peace be upon him)
7. The travel and celibacy of Hazrat Jesus (peace be upon him)
8. The poverty of Hazrat Muhammad Mustafa (ﷺ)

20. Hazrat Khwaja Shahabuddin Suhrawardy (may Allah be pleased with him) (236 AH): Tasawwuf is the name of following the Messenger of Allah (ﷺ) in word, deed and now

Some other sayings of the elders

Hazrat Bayazid Bastami (may Allah be pleased with him) says that if you see someone with a miracle flying in the air, do not be deceived until you know how the command and prohibition are in the protection of Allah's limits and the Sharia's observance.

Hazrat Junaid Baghdadi (may Allah be pleased with him) says that all paths are closed for the creation except for the one who follows the path shown by the Messenger of Allah (ﷺ).

Hazrat Abu al-Hasan Noori (ra) says that if you see someone claiming a status with Allah that would take him outside the limits of Sharia, do not approach him.

Hazrat Khawaja Nasiruddin Chirag Dehlvi (RA) said obedience to the Prophet (ﷺ) is essential in word, deed and intention.

Hazrat Khwaja Moinuddin Chishti (ra) said! A person who remains steadfast on the Sharia obeys its commands and does not make any addition or subtraction to it, then advances in rank. That is, all advancement is dependent on remaining steadfast on the Sharia.

Imam Tusi (ra) says that Tasawwuf is the name of treating the creation well, following the Sunnah, abandoning everything in Allah's path, having complete trust in the Creator of the universe, and purifying one's heart from all kinds of impurities.

Imam Abu Bakr Castellani (RA) says that Tasawwuf consists of the purity of the heart and the observance of the truth.

According to Imam Sharani (RA), the essence of acting on the commands of the Sharia is that this action is free from hypocrisy and selfish desires. You say that Tasawwuf is the light that descends into the hearts of Ahle-Tasawwuf when their hearts are adorned with the Quran and Sunnah. By acting on the Quran and Sunnah, those secrets, symbols and realities that the tongue cannot express are revealed to the hearts.

Ashab-e-Suffa

Most historians believe that Tasawwuf began with the Ashab-e-Suffa. It is different that they were not called Sufis, and the name of Tasawwuf had not yet existed.

According to the Makkah News and Burhan Al-Muwaid, those who embraced Islam from the Ashab-e-Suffa, Banu Suffa, had the opportunity to receive direct blessings and training from the Messenger of Allah (ﷺ) on a platform called Suffa in the Masjid Nabvi. Ibn Mundhir (RA) narrated from Hazrat Ibn Abbas (RA) that the number of the Companions of the Suffa was approximately four hundred, from the poor to the Muhajireen. They had no place to live in Medina, nor did they have any tribe there. They lived on the Masjid's terrace and were constantly engaged in learning and worship. When the Messenger of Allah (ﷺ) sent an army for jihad, they would participate in it.

The Messenger of Allah (ﷺ) took great care of the Companions of the Suffah. The Companions (ﷺ) would arrange for their food. Some Companions would feed many people in their homes, even though their financial condition was not very good. These people were needy and destitute. It is narrated from Hazrat Abdullah bin Abbas (ﷺ) that one day, the Messenger of Allah (ﷺ) stood near the people of the Suffah and saw their neediness, effort and cheerfulness, then he said!

O Companions of the Suffah! Good news to you: whoever among you remains steadfast in the quality on which you are steadfast today will be my companion on the Day of Resurrection. He (ﷺ) also said this! All praise is due to Allah, who created these people in my Ummah, and I will place myself with them.

Hazrat Hasan Basri (ra) narrated that the Messenger of Allah (ﷺ) used to come to the people of Suffah and say: Peace be upon you! O people of Suffah. The people of Suffah would reply: Peace be upon you, O Messenger of Allah (ﷺ)! He (ﷺ) would say: You are better today than the day when a large bowl full of food will be brought to one of you for the morning meal and then another in the evening, and he will go out in the morning dressed in one splendid pair and the evening in another. You will hang curtains in your houses like the curtains are hung on the Kaaba. (i.e., a time will come upon you when you will have a lot of wealth and wealth). The people of Suffah said: Then we will be better on that day. Since Allah Almighty will grant us comfort, we will be grateful. The Messenger of Allah (ﷺ) said: Rather, you are better today. (Majma' al-Zawaid)

Sheikh Abu Naim Isfahani (may Allah have mercy on him) says that the people of Suffah were good people from different tribes. Allah Almighty adorned their heads with crowns of light. They purified their hearts with remembrance. Their limbs found comfort. Their inner secrets were revealed like the bright moon because Allah Almighty had made His pleasure present in them. They had withdrawn from worldly pursuits and avoided those who gathered in the world. They reconciled with their envious enemies and held on to Allah Almighty's support. They were completely detached from the world. Worldly clothes had no value before them. They did not turn to anyone except Allah Almighty. They made the love and pleasure of Allah Almighty their goal in life. Even the angels desired to visit them and befriend them. The Messenger of Allah (ﷺ) was also ordered to sit with them and talk to them.
(Holiya al-Auliya wa Tabqat al-Asfia, vol. 1, p. 302)

Hazrat Abdullah bin Amr bin Al-Aas (RA) narrated that the Messenger of Allah (ﷺ) said: Do you know who will enter Paradise first? The companions (RA) said: O Messenger of Allah (ﷺ)! Allah and His Messenger (ﷺ) know best. He (ﷺ) said: The first to enter Paradise will be the poor and the Muhajireen. They left this world with their longings and desires in their hearts. Fate and destiny did not give them time to fulfill their longings. The angels also say in a jealous tone. O our Lord! We are Your angels and the inhabitants of Your heaven, so do not admit them to Paradise before us. The Almighty says: These chosen servants of Mine did not associate anyone with Me. Instead, people were protected through them in their calamities. They came to this world with desires and wished for peace. Fate did not allow them to fulfill their desires. So, upon hearing this answer, the angels will enter them from every door and will say:

"سلام عليكم بما صبرتم فنعم عقبىٰ الدار"

Peace be upon you for your patience. The abode of the Hereafter is excellent. (Musnad Ahmad 2/168, Majma' al-Zawaid 01/259, Tafsir Ibn Kathir 4/373)

Languageally, Suffah refers to the tree that bears the name. After the change of the Qiblah, when the Masjid al-Nabawi was turned towards the Kaaba, the wall facing the first Qiblah and the area adjacent to it were left for those companions who had dedicated their lives only to worship and the love of the Prophet (ﷺ). For those without a home, this place became known as Suffah, and these people came to be known as the Ashab al-Suffah.

These people were present in the Holy Prophet's (ﷺ) service day and night. They did not trade, nor did they farm, nor did they have children. They always tried to ensure we did not miss any of the words of the Holy Prophet (ﷺ). These people sometimes went without food for two days. When the Holy Prophet (ﷺ) would come to pray, they would also join in the prayer. Sometimes they would collapse during prayer from hunger and weakness. People outside did not consider them to be mad.

Hazrat Abu Hurairah (RA) said that I saw seventy (70) companions of the Suffah who had only one sheet, a blanket or a blanket tied around their necks. These blankets were so small that they only reached halfway down their calves, and some even reached their ankles. They held them with their hands so the sheet would not be lost. (Sahih Bukhari)

Imam Muhammad bin Sirin (ra) says that when evening came, the Messenger of Allah (ﷺ) would distribute the companions of the Suffah among the people to feed them. So, some would take two, some would take three, and so on. Hazrat Saad bin Ubadah (RA) was very generous and wealthy, and he would take eighty (80) people with him and feed them. After their meal, these people would sleep in the masjid at night. (Fath al-Bari)

The Importance of Allegiance

Allah Almighty said!

هُوَ الَّذِىْ بَعَثَ فِى الْاُمِّيّٖنَ رَسُوْلًا مِّنْهُمْ يَتْلُوْا عَلَيْهِمْ اٰيٰتِهٖ وَيُزَكِّيْهِمْ وَيُعَلِّمُهُمُ الْكِتٰبَ وَالْحِكْمَةَ ۚ وَاِنْ كَانُوْا مِنْ قَبْلُ لَفِىْ ضَلٰلٍ مُّبِيْنٍ ﴿٢﴾

(Surah Al-Jamaa 2)

He it is Who sent among the unlettered ones a Messenger (Muhammad ﷺ) from among themselves, reciting to them His Verses, purifying them (from the filth of disbelief and polytheism), and teaching them the Book (this Qur'an, Islamic laws and Islamic jurisprudence) and Al-Hikmah (As-Sunnah: legal ways, orders, acts of worship, of Prophet Muhammad ﷺ). And verily, they had been before in manifest error; (2)

Allah Almighty, while mentioning the responsibilities of His beloved Prophet (ﷺ), said that four tasks were assigned to him.

1. Teaching the recitation of the Holy Quran
2. Teaching the meanings of the Holy Quran
3. Teaching the words of wisdom
4. Purifying the soul

The outward scholars took care of the first three tasks, and the inward scholars took care of the fourth task, which is fulfilled in the monasteries. Allah Almighty said in Surah Al-Mumtahenah (verse 12) to take the oath of allegiance from women. This oath of allegiance was not to Islam and jihad but to reform and purify the soul. Allah Almighty made piety obligatory for those who live among the righteous.

As Allah Almighty says!

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَكُوْنُوْا مَعَ الصّٰدِقِيْنَ ﴿١١٩﴾

(Surah At-Tawbah - 119)

O you who believe! Be afraid of Allah, and be with those who are true (in words and deeds). (119)

The point is that keeping company with the truthful (who are alive) makes it easier to become pious, and only a perfect guide can be righteous. Without the allegiance and company of an ideal guide, a person cannot become pious through preaching and advice. The Messenger of Allah (ﷺ) said that a person is in the religion of his close friend.

اَلْمَرْأُ عَلٰى دِيْنِ خَلِيْلِهٖ فَلْيَنْظُرْ مَنْ يُّخَالِلُ

(The one who is in the religion of his friend, let him look at the one who is away from him)

That is, the Messenger of Allah (ﷺ) stated a principle that whoever has a good friend will also be good himself and whoever has a lousy friend may also be involved in this evil.

A perfect guide should be a good friend. Every task in the world becomes easy with the help of a sincere friend, and the same is true of religion. The heart of a perfect guide is filled with divine love, knowledge, and piety. Whoever wants love, knowledge, piety, and divine love to come into his heart should connect it with the heart of his sheikh. Love and knowledge, divine love, piety, following the Sunnah, and avoiding innovations will begin to take root in the disciple's heart. Lights and blessings will begin to be transferred. May Allah grant it.

Hakim-ul-Ummat Hazrat Ashraf Ali Thanvi (ra) says in Malfuzat Kamalat Ashrafia that if someone keeps reciting lakhs of Tasbih without a Sheikh, there is no benefit. Just as a sword can cut, the condition is that it is in someone's possession. Otherwise, a sword alone cannot do anything. Through Bayat, a connection is established through the Murshid, and a connection with Allah Almighty is created. Sheikh-ul-Hadith Maulana Zakaria (ra) writes in "Sakala-tul-Qulub" that there is one Prophetic knowledge that is found in books, and the other is the Prophetic light that is found in the breasts of the perfect Murshid.

A month after Maulana Rashid Ahmad Gangohi (ra) took Bayat, he met his Sheikh Hazrat Maulana Haji Imdad Ullah Makki (RA), and the Sheikh asked him! Mian Rashid Ahmad (ra) saw some change in Bayah. He thought for a while, then said three changes were observed. He asked which ones.

Maulana Rashid Ahmad Gangohi (ra) said!

1. Earlier, one had to force oneself to follow the Shariah; now, one quickly follows the Shariah. That is, nature has become under the Shariah. Nature also aligns with the Shariah.
2. In the previous study, the texts were contradictory. The contradiction between the texts has ended, and there is no swing anywhere.
3. Earlier, I used to feel displeasure when I heard happiness and evil in a fan. Now, both have become equal. There is no concern whether Allah Almighty is pleased or the creature is gratified.

Hazrat Makki (ra) said! There are three levels in religion:

Knowledge, action, sincerity.

There are two levels of knowledge. Imperfect knowledge and perfect knowledge. Imperfect knowledge is general knowledge. Perfect knowledge is that in which there is no contradiction between the texts.

Action is also imperfect and perfect. Imperfection is a general action, and perfection is an action in which nature follows the Shariah.

There are two levels of sincerity. Incomplete sincerity and perfect sincerity. Defective sincerity is general sincerity, and ideal sincerity is when one does not get angry with others, even after hearing about one's faults from others.

Grand Mufti Maulana Mufti Muhammad Shafi (ra) writes in his Tafsir Ma'arif-ul-Quran (The Knowledge of the Quran) that merely reciting the Holy Quran is not enough for guidance unless one chooses the company of one who acts upon the Holy Quran (a perfect guide). Allah Almighty revealed the Holy Quran and sent the Messenger of Allah (ﷺ) as a prophet to act upon the Holy Quran in this way and to follow the actions of the Holy Prophet (ﷺ). If it were unnecessary, Allah Almighty would have revealed only the Holy Quran in His language to the people to act upon it. But Allah Almighty did not do so, but sent a guide along with the Book of Allah (i.e., the Messenger of the time). After the Messenger of Allah (ﷺ), a perfect guide is required for guidance because the disciple has faith and trust in the perfect guide. These qualities are necessary to gain benefits. In a worldly society, we see that work fails without the company of an expert.

Hakim-ul-Ummah Hazrat Ashraf Ali Thanvi (ra) has also written in the same way that, for example, a tailor cannot make clothes for people by reading books

unless he takes the company of a tailor. Similarly, becoming a doctor, a driver, and an expert in cooking cannot be done by reading books alone unless one takes the company of an expert in the same art whom one trusts and believes in. Similarly, piety, love of God, and the wealth of love of Allah are found in those who are pious and have passion and love of Allah.

There are many types of allegiance. One allegiance is repentance, meaning repentance from sins, which is familiar to every Muslim. That is, every person can take this allegiance, and anyone who wants can take it. One allegiance is Tabarak, meaning taking the allegiance to join the ranks of the righteous, which is also common.

One type of allegiance is Tahkim, meaning one should make the Sheikh a guide and mentor in the struggles of the path of conduct and tread this path with full effort and courage. This allegiance is specific to the Lords of Will, and there are many ways to swear this allegiance.

The Reality of Bayat

Bayyah, which means sale, is to sell oneself to the Sheikh. In this way, one sells oneself to the Sheikh to follow the apparent and hidden commands. The reality is that the seeker has complete faith and trust in his Sheikh, that he is my well-wisher, and that whatever advice he gives will be very beneficial for me, and he also has peace of mind.

Allah Almighty says in the Holy Quran!

إِنَّ اللّٰهَ اشْتَرٰى مِنَ الْمُؤْمِنِيْنَ اَنْفُسَهُمْ وَاَمْوَالَهُمْ بِاَنَّ لَهُمُ الْجَنَّةَ ؕ يُقَاتِلُوْنَ فِيْ سَبِيْلِ اللّٰهِ
فَيَقْتُلُوْنَ وَيُقْتَلُوْنَ ۟ وَعْدًا عَلَيْهِ حَقًّا فِي التَّوْرٰىةِ وَالْاِنْجِيْلِ وَالْقُرْاٰنِ ؕ وَمَنْ اَوْفٰى بِعَهْدِهٖ مِنَ اللّٰهِ
فَاسْتَبْشِرُوْا بِبَيْعِكُمُ الَّذِيْ بَايَعْتُمْ بِهٖ ؕ وَذٰلِكَ هُوَ الْفَوْزُ الْعَظِيْمُ ﴿۱۱۱﴾

(Surah At-Tawbah - 111)

Verily, Allah has purchased the lives and properties of the believers for (the price) that theirs shall be Paradise. They fight for Allah's Cause, so they kill (others) and are killed. It is a promise in truth binding on Him in the Tourat (Torah) and the Injeel

(Gospel) and the Qur'an. And who is more faithful to his covenant than Allah? Then rejoice in the bargain which you have concluded. That is the supreme success. (111)

This bargain is very cheap. How much is being put on two small things, namely life and wealth, which are mortal and impermanent and cannot be imagined, namely Paradise, in which there are eternal blessings? We know that this life and wealth have been given to us by Allah Almighty, and we have been given the authority to use them as we wish. The owner can take back his things whenever he wants, so when he asks for them, we should return them willingly and willingly.

One should not interfere in the Sheikh's suggestion and assessment and should believe that there is no one more beneficial to me than him in my search and my search in the world. This is called unity of meaning in Tasawwuf's terminology. Without this, allegiance does not benefit because compatibility with the Sheikh is a condition for the reformation of the soul, and the recognition of compatibility is that the heart should not have any objection to his respect, words, actions and state. And if ever the thought of objecting to the Sheikh comes to mind, one should feel sad and suffocated. This form of allegiance benefits ordinary people. Its effect is that they consider the Murshid's words respectable and try to act on them. For the elite, allegiance is beneficial after some time. Through allegiance, a heart-to-heart bond and sincerity are created between them, and both come to consider each other their own, leading to steadfast action.

The Messenger of Allah (ﷺ) used to take allegiance from the Companions (may Allah be pleased with them) on different matters at different times, and the Companions (may Allah be pleased with them) did the same with the Tabeyien. Then, this narration continued among the Tasawwuf well, and till today, the lineages of the Tariqat have been following this Sunnah. While taking the oath, the seeker should extend their hand with sincerity and follow the etiquette and conditions of the oath. The oath is a promise that the disciple makes to Allah Almighty with his guide as a witness. And whoever breaks the promise, the calamity will befall him.

Allah Almighty says in the Holy Quran!

إِنَّ الَّذِيْنَ يُبَايِعُوْنَكَ إِنَّمَا يُبَايِعُوْنَ اللّٰهَ ۗ يَدُ اللّٰهِ فَوْقَ اَيْدِيْهِمْ ۚ فَمَنْ نَّكَثَ فَاِنَّمَا يَنْكُثُ
عَلٰى نَفْسِهٖ ۚ وَمَنْ اَوْفٰى بِمَا عٰهَدَ عَلَيْهُ اللّٰهَ فَسَيُؤْتِيْهِ اَجْرًا عَظِيْمًا ﴿١٠﴾

(Surah Al-Fath - 10)
Verily, those who give Bayyah (pledge) to you (O Muhammad ﷺ) are giving Bayyah (pledge) to Allah. The Hand of Allah is over their hands. Then whosoever breaks his pledge, breaks it only to his harm, and whosoever fulfils what he has covenanted with Allah will bestow a great reward on him. (10)

After taking the oath, the company of the Sheikh and the Murshid is significant. Even a moment of closeness should be considered a gain.

Maulana Rumi (ra) says! A short time of company with the people of Allah is better than a hundred years of unscrupulous worship.

Hazrat Abu Musa (may Allah be pleased with him) narrated that the Prophet (ﷺ) said! The example of good and evil companions is that of a musk seller and an incense burner. The musk seller will either give you a gift of musk or you will buy it yourself. Otherwise, the fragrance will reach you. Similarly, the incense burner will either burn your clothes or you will smell it. (Sahih Bukhari)

Since the Sheikh and the Murshid are spiritual teachers, sitting in their company and learning is an essential part of the path. When the disciple sits in the company of the Murshid, Allah Almighty will shower His mercy on him. He will have peace of mind, and at least for that long, he will be protected from sins. Satan will stay away from him. The saints have given great importance to the company of the Sheikh. The Companions (may Allah be pleased with them) achieved a high position due to the company.

Hazrat Ali bin Uthman Al-Hajwari (may Allah be pleased with him) says! The most important thing for a disciple is the company of his Sheikh. It is also obligatory to protect the company's rights.

The Messenger of Allah (ﷺ) said! Satan is with a solitary person and stays away from two. (Bukhari and Muslim)

Types of Pledge

The Messenger of Allah (ﷺ) has given four types of Pledge, the details of which are as follows:

1. Pledge of Islam:

When someone wanted to enter the religion of Islam and declare his aversion to disbelief and polytheism, the Holy Prophet (ﷺ) used to take the pledge of allegiance from him. It is proven from the narrations that before the migration, the people of Medina came to the Prophet (ﷺ) on the occasion of Hajj and swore allegiance to him. The reliable books of hadith mention the first and second pledges of allegiance.

2. Pledge of Jihad:

The Messenger of Allah (ﷺ) had taken a pledge from his companions at the Battle of Hudaybiyah that if the time came for them to fight the enemy, they would not flee but would fight as long as they were alive. Allah Almighty has mentioned this in Surah Al-Fath.

لَقَدْ رَضِيَ اللّٰهُ عَنِ الْمُؤْمِنِيْنَ اِذْ يُبَايِعُوْنَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِيْ قُلُوْبِهِمْ فَاَنْزَلَ السَّكِيْنَةَ عَلَيْهِمْ وَاَثَابَهُمْ فَتْحًا قَرِيْبًا ﴿١٨﴾

(Surah Al-Fath - 18)

Indeed, Allah was pleased with the believers when they gave the Bayyah (pledge) to you (O Muhammad SAW) under the tree. He knew what was in their hearts, and He sent down As-Sakinah (calmness and tranquillity) upon them, and He rewarded them with a near victory (18)

Hazrat Salamah bin Akwa (RA) was present at this oath. Once, he was asked why he had taken the oath of allegiance under the tree, so he said! علي الموت meaning we will die, but we will not run away.

3. The oath of allegiance for migration:

Harith bin Ziyad Saidi (RA) says that I came to you (ﷺ) on the day of the Trench. You (ﷺ) were taking the oath of allegiance from the people to migrate. I thought these people were being called to take the oath of allegiance. I said, O Messenger of Allah (ﷺ)! Take the oath of allegiance from them, too. Rasool Allah (ﷺ) said, who are these people? I asked if it was my cousin, Hut bin Yazid, or Yazid bin Hut. The Messenger of Allah (ﷺ) said I do not take the oath of allegiance from you (i.e. you do not need to take this oath; they were Ansar). People migrate to you; you will not migrate to them. Etc.

This hadith was narrated by Ahmad (ra), Abu Naim (ra)and Tabarani (ra).

4. Pledge of Repentance (Pledge of the Path)

For the education of the Ummah, the Messenger of Allah (ﷺ) sometimes took the pledge of allegiance from the Companions (RA) not to commit certain sins. The Messenger of Allah (ﷺ) said: Pledge your allegiance to me. (And there was a group of Companions (RA) around him.) Here, the word Companions indicates that these people had already been honoured before the pledge of allegiance to Islam. Their hearts had been enriched with the wealth of faith. The mercy of the Most Merciful had raised them to such heights of spirituality that the saints of the Ummah could never reach. The pledge of repentance was taken from these Companions (RA). The pledge of repentance is a Sunnah of action, and the Messenger of Allah (ﷺ) said: Whoever acts upon one of my Sunnah during a time of turmoil, he will have the reward of a hundred martyrs.

Appreciation of the saint

Allah Almighty said!

اَلَآ اِنَّ اَوْلِيَآءَ اللّٰهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ﴿٦٢﴾ الَّذِيْنَ اٰمَنُوْا وَكَانُوْا يَتَّقُوْنَ ﴿٦٣﴾ لَهُمُ الْبُشْرٰى فِي الْحَيٰوةِ الدُّنْيَا وَفِي الْاٰخِرَةِ ۚ لَا تَبْدِيْلَ لِكَلِمٰتِ اللّٰهِ ۚ ذٰلِكَ هُوَ الْفَوْزُ الْعَظِيْمُ ﴿٦٤﴾

(Surat Yunus: 62 - 64)

No doubt! Verily, the Auliya' of Allah [i.e. those who believe in the Oneness of Allah and fear Allah much (abstain from all kinds of sins and evil deeds which he has forbidden), and love Allah much (perform all sorts of good deeds which He has ordained)], no fear shall come upon them nor shall they grieve, - (62) Those who believed (in the Oneness of Allah - Islamic Monotheism), and used to fear Allah much (by abstaining from evil deeds and sins and by doing righteous deeds) (63) For them are glad tidings, in the life of the present world (i.e. through a righteous dream seen by the person himself or shown to others), and in the Hereafter. No change can be made in the Words of Allah; this is indeed supreme success. (64)

In "Sharh al-Aqaed," Allama Saad al-Din Taftazani (may Allah have mercy on him) writes that a Wali knows the essence and attributes of Allah Almighty. He avoids sins, pleasures and desires as much as possible and tries his best to obey.

There is a hadith Qudsi that Allah Almighty says that whoever harms one of My Wali, indeed there is a declaration of war on him from Me, and no servant can attain nearness to Me more than what I have made obligatory upon him. However, a servant can increase his nearness to Me by continuously performing Nawafil until I start loving him. When I love him, I become his ear with which he hears, his eye with which he sees, his hand with which he holds, and his foot with which he walks. So, if he asks of Me, I give it to him, and if he seeks refuge with Me, I grant it to him, and I do not hesitate to do anything more than to take the soul of a believing servant because he dislikes it, and I do not like his dislike.
(Sahih Bukhari)

Hazrat Ayad bin Ghannam (RA) narrated that I heard the Messenger of Allah (ﷺ) say that a high-ranking cleric told me that the best people of my Ummah are those who rejoice in the expansion of the mercy of their Lord and weep for fear of His punishment. They remember their Lord morning and evening and call upon Him with their tongues in hope and fear. They ask Him, their hands spread out, in

low, loud voices. They yearn for His meeting with their hearts at the beginning and end. Their burden is light on people but heavy on their souls. They walk barefoot on the ground like ants with humility. They find nearness to Allah through means. They adorn themselves with worn-out clothes. They follow the truth. They recite the Furqan (the Holy Quran). They offer sacrifices on the altar. Allah appoints witness angels and guardian angels over them. Allah's blessings are manifest upon them. They know the servants with the light of understanding, and they ponder and think about the world. Their bodies are on the earth, but their eyes are on the sky. Their feet are on the planet, but their hearts are in the sky. Their pure souls are on the earth, and their hearts are on the Throne. Their souls are in the world, and their minds are thinking about the Hereafter. So, for them, it is what they want. Their graves are in the world, but their place is with Allah, the Almighty.

Then he (may Allah be pleased with him) recited the following verse:

ذَٰلِكَ لِمَنْ خَافَ مَقَامِي وَ خَافَ وَعِيدِ

That is for him who fears My standing and fears My promise.

These people do not delay fulfilling their rights today or tomorrow; they fulfill their obedience completely without any deficiency. (Hulya-tul-Auliya)

What is Wilayat?

اَلَآ اِنَّ اَوْلِيَآءَ اللّٰهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ﴿٦٢﴾

(Surah Yunus - 62)

No doubt! Verily, the Auliya' of Allah [i.e. those who believe in the Oneness of Allah and fear Allah much (abstain from all kinds of sins and evil deeds which he has forbidden), and love Allah much (perform all sorts of good deeds which He has ordained)], no fear shall come upon them nor shall they grieve, - (62)

The closeness of Allah is defined as guardianship.

Allah the Almighty said: And Allah is the Guardian of the Believers.

Walayat: This closeness is called a servant's closeness with Allah.

Wilayat: This perfection is called the perfection that a servant attains, by which he benefits people.

Hazrat Aisha Siddiqah (may Allah be pleased with her) narrated that the Messenger of Allah (ﷺ) said: Allah the Almighty says: Whoever hurts my friend has considered war against Me permissible. No one can come closer to Me than he can by performing obligatory prayers. Then the servant tries to get closer to Me by performing voluntary prayers, and finally, I love him. I do not hesitate to do something as much as the believer does when he is about to die because he dislikes death, and I do not like its pain, although it is bound to come.
(Sahih Bukhari and Musnad Ahmad)

Hazrat Umar bin Al-Khattab (RA) narrated that the Messenger of Allah (ﷺ) said: Among the servants of Allah are some who are prophets and not martyrs, but even the prophets will be jealous of the status they will receive from Allah on the Day of Resurrection. A companion asked: O Messenger of Allah (ﷺ)! Who are they, and what are their deeds? So that we, too, may love them. He said: They are people who will love each other for the sake of Allah alone, without any kinship or exchange of wealth. By Allah! Their faces will be like light, and they will be seated on pulpits of light. When others are afraid, they will not be scared. When others are sad and worried, they will not be unhappy.

(Sunan An-Nasa'i, Sunan Abu Dawud and Mishkat al-Musabeh)

Hazrat Amr bin Majmoo' (RA) narrated that the Messenger of Allah (ﷺ) said: Allah Almighty says: "My friends from among My servants and My beloved servants from among My creation are those who remember Me and I remember them." (Musnad Ahmad)

Wilayat is when Allah Almighty conveys His message to one of His friends through inspiration. This message comes from Allah Almighty through a truthful tongue, bringing peace. The heart of the bewitched accepts it and finds peace in it. Speech is reserved for the prophets, and inspiration is reserved for the friends. (Ghuniya at-Talebeen)

No one among the guardians of the prophets can ever be equal to even the lowest-ranking prophet. There is unanimous agreement on this issue. If someone says guardianship is superior to prophethood, this is wrong. Only prophets are infallible, and guardians can make mistakes. The status of the lowest-ranking companion (RA) is also higher than all the guardians who came after the Prophet (ﷺ). A guardian is protected from sins, and the prophet is infallible.

Qadi Sanaullah Panipati (ra) says! That incomparable relationship called guardianship is sometimes felt through physical closeness in the revealed eye. The more this closeness progresses, the more it appears to the revealed eye as if I am walking towards the Almighty Allah or moving from one of His attributes to another. Based on this ideal form, this relationship is called the closeness of Allah Almighty. This progress is called "سیر الیٰ اللہ" Seer Ila Allah (journey towards Allah Almighty), "سیر فی اللہ" Seer Fi Allah (journey within Allah Almighty), "سیر من اللہ" Seer Min Allah (journey from Allah Almighty) and "سیر باللہ" Seer Billah (journey with Allah Almighty). "واللہ اعلم بصواب" And Allah knows best.
(Irshad Talebeen)

Wilayat Aama' and Khaasa (ولایت عامہ و خاصہ)

The name of the collection and arrangement of the outward and inward actions of the Sharia is Tasawwuf. Faraez and Wajebat of these two to the extent of duties and obligations is called "Wilayat-e-Aama' in Tasawwuf terminology, which is obligatory on every believer. The second level is to perform Nawafil and Mustahabb, observe the duties and obligations, and do them in abundance. That is, " اذکر اللّٰہ ذکر اکثیرا " and " یذکرون اللّٰہ قیاما و قعودا و علی جنوبھم " etc.

According to the verses and hadiths, remember and pay attention to Allah Almighty in all the movements and stillness of your life. Never be negligent of Zikr and Istighfar. All these actions should create a state of goodness in worship, so that whatever you do, do it as if you are seeing Allah Almighty in front of you. Even if we do not know, He is still seeing us. This level is "Wilayat-e-Khaasa ". And this is what is meant by Wilayat-e-Khaasa with specialness and greatness.

A Wali is a person who has a special Wilayat. You can call him Wali Allah, Sheikh, Pir and Murshid. In any case, only that person is entitled to this position who himself is on the path of special guardianship and can also lead followers or disciples to places of guidance.

Hazrat Sanaullah Panipati (RA) says that the sign of a guardian is that he has complete steadfastness in the outward appearance of the Sharia.

Allah Almighty says!

ان اولیا اللّٰہ الا المتقون

Indeed, the friends of Allah are the pious.

Special guardianship means that, without any hope, the remembrance of Allah should be so firm in the heart, and the heart's connection with the Holy One should be so strong that it should not be neglected in any situation, whether comfortable or uncomfortable. In the terminology of Ahle-Tasawwuf, this is called Nisbet and Mushahida, which is achieved after annihilation and survival. (Muqamat Tasawwuf)

Those with special guardianship are those whose hearts are in contact with the Supreme Being and do not bring anyone to mind before Allah Almighty. Neither tradition, wealth, power, nor the oppressor's oppression, the entire universe

becomes ineffective except for the name of this being; the desire, pursuit, and demand for it remain.

The sign of special guardianship that Allah Almighty has said is that those who accept Allah as their Lord and then stand firm on it, angels descend on them both in this worldly life and after death, who give them good news and inform them of freedom from every fear and worry. But who remains steadfast on this decision, Allah Almighty Himself will decide for how long. Even if this person himself recognizes his guardianship, what evidence do others have? Therefore, every reasonable and practical Muslim believes he is Allah's guardian. The actual decision is with Allah Almighty. Yes, it is correct to say that so-and-so is the owner of such-and-such a situation, or that he has gained a particle of knowledge. (Kanz al-Talebeen)

The saying of the saints is: Do not seek glory. Seek steadfastness. Because your Lord demands steadfastness from you, and your soul demands honour from you.

Harassing and showing enmity to Auliya-Allah

Imam Bukhari (may Allah be pleased with him) has narrated from Hazrat Anas (may Allah be pleased with him) and Hazrat Abu Hurairah (may Allah be pleased with him) that the Messenger of Allah (ﷺ) narrated this verse of Allah Almighty: Whoever insults one of My friends (Auliya Allah) has declared war on Me openly.

Once, the polytheists of Makkah refused to sit with the Companions (may Allah be pleased with them) because they were poor and needy. They demanded that the Messenger of Allah (ﷺ) should drive them away from them because they did not think it good for them to sit with us, so we are ready to listen to you. Upon this, the verse of Allah Almighty was revealed in which the Prophet (ﷺ) was instructed not to drive away from you those who call upon their Lord morning and evening, seeking only His pleasure. When the polytheists were disappointed by this, they made a new request that the Messenger of Allah (ﷺ) should dedicate one day to them and one day to the Companions. Still, the Messenger of Allah (ﷺ) refused this request, too.

Wilayat is a matter of gain.

Wilayat is a matter of gain, and only prophethood is a matter of bestowment. The difference between a matter of gain and a matter of bestowed is that what is a matter of bestowed does not require effort to obtain; Allah Almighty gives it. The other matter of gain is not entirely a matter of effort. It is also a matter of seeking, a matter of effort, seeking and longing. The longing that comes from seeking. Even a matter of gain is given by Allah Himself. It is not shown in return for effort because a person cannot work so hard. If a person cannot be grateful for all the blessings he uses every day, such as strength, health, eyesight, speech, hearing, etc., then how can he achieve special Wilayat through hard work? But when he decides in his heart that he wants the closeness of Allah, the pleasure of Allah, His guardianship, His friendship and protection, and because of all his hard work, Allah holds him more and more. Such a state arises in the heart that obedience to Allah becomes easy, as if the power of following the Sharia is created. Then, as sincerity increases in the heart, the value of deeds increases.

Allah took a promise of obedience from the Children of Israel, and upon its fulfillment, He said, "I am with you."

Thus, Allah is personally present everywhere, but companionship means being with His pleasure. Being with Allah is such a great gift that this entire guardianship is unique, personal, social or national. Since companionship is based on fulfilling the promise of obedience on the part of a person, if he does not fulfill it, he will be deprived. Therefore, when there is no condition, there is no condition, as if the greatest of all saints.

He is a Wali-Allah as long as there is obedience. If obedience is gone, then the Wilayat is gone.

Does the “Wali” know his Wilayat?

Does a “Wali” know his guardianship? Scholars differ on whether a Wali knows of his guardianship. Some scholars believe that it is permissible for him to know his guardianship because Wali knows himself to be inferior. If he reveals any miracle, he is afraid it may be a trick or a deception. He is always aware of his fear because he is worried that he may fall from the position he holds and that his end may be contrary to the state of guardianship. These scholars also consider it a condition of a Wali that his death be correct and reasonable. Many stories of the Shaykhs are narrated in this regard. Some of the Sufis say that the Wali knows himself to be a Wali. A Wali is constantly afraid of his end and overwhelmed by Allah Almighty's greatness and awe.

When the Holy Prophet (ﷺ) said that ten companions (may Allah be pleased with them) are from Paradise, those companions (may Allah be pleased with them) agreed to confirm his statement. They certainly knew that their hereafter was safe, but their lives had no change even after this knowledge, and their good deeds continued. When the friend of Allah sees that he is showing virtue, he can distinguish between virtue and non-virtue. He becomes sure he is on the right path when he knows this.

Hazrat Ibrahim bin Adham (ra) said that if a person wants to become a friend, he should not be attached to anything in this world or the Hereafter and should only focus on Allah so that He may make you His friend.

(Risala-tul-Qushairiyah p. 313)

Companionship (صحبت)

One-time companionship with a friend of Allah is better than a hundred years of obedience without hypocrisy

The Messenger of Allah (ﷺ) said that the love of Allah becomes obligatory for four types of people:

1. Those who love for the sake of Allah
2. Those who sit with each other for the sake of Allah
3. Those who meet each other for the sake of Allah
4. Those who spend on each other for the sake of Allah Almighty

A perfect guide loves, sits, meets and spends with the disciple for the sake of Allah Almighty. If the love of Allah Almighty is not obtained because of the perfect guide, then why did the Messenger of Allah ﷺ say that the love of Allah Almighty is obligatory? The Companions (may Allah be pleased with them) attained the position due to companionship and not through struggle and remembrance. Although they also practiced struggle and remembrance.

Today, we do not get the companionship of the Messenger of Allah ﷺ, but we do get the deputy of the Messenger of Allah ﷺ, that is, the perfect guide, but by asking for it. If we do not establish a relationship with the perfect guide, we will be caught in the traps and tricks of Satan. There are two types of Satan's tricks: dark and light. Light tricks are more dangerous. The perfect guide knows the light tricks, so the ideal guide's allegiance and companionship are paramount.

Tazkiyah Nafs

The literal meaning of Tazkiyah:

The word Tazkiyah is derived from Zakat. Zakat originally meant cleaning and increasing, as Imam Ibn Athir (may Allah be pleased with him) said! In the dictionary, Zakat means purification, growth, blessing, and praise, as Imam Raghib Isfahani (may Allah be pleased with him) said. The original meaning of Zakat is the increase and flourishing obtained from natural blessings. Its meaning is related to all worldly and hereafter matters.

As it is said that زكا الزرع يزكو (the field has increased), and this is said when the field has received blessings and increase, and from this, the Zakat is the one from which a person takes out the right of Allah Almighty for the poor. The explanation for calling it Zakat is that it is hoped for blessings, or that it is called Zakat because it purifies the soul; that is, it increases the soul's goodness and ability and brings blessings of wealth. By zakat and purification of the soul, a person becomes worthy of good qualities and is entitled to reward and reward in the Hereafter. Therefore, a person should consider how to achieve this purification.

The meaning of Tazkiyah:

In Sharia terminology, Tazkiyah is the purification of a person from all kinds of vices and immorality, disbelief and misguidance, sin, oppression and enmity, lies and betrayal, envy and malice, ugliness and hostility, hatred, malice and grudge, backbiting, negligence and anger, arrogance and pride, etc.

Tazkiyah Nafs:

Tazkiyah, Ihsan, and Tasawwuf are three names for one reality: what the Holy Quran calls Tazkiyah. It is called Ihsan in the Hadith of Gabriel (peace be upon him). When the Holy Quran was translated into Persian, the Arabic word Tasawwuf was used in Persian to refer to the art of Tazkiyah.

The purpose of the mission of the prophets in the world is to implement the commands of Allah Almighty to eradicate disbelief, polytheism, oppression and

sin. The lives of people are to cleanse them of sins. The real purpose of all religions and laws and the mission of the prophets is Tazkiyah of the soul. Tazkiyah of the soul's importance in Islam is not achieved by anything else. All other things are means and means.

The prophets (peace be upon them) begin all their da'wah and reform activities with Tazkiyah of the soul. But for this purpose, they have to perform many such tasks, which are the means of achieving this purpose. For this, they recite the verses of Allah Almighty to the people, teach them the Book of Allah and teach them wisdom. However, the aim of the whole work is only the purification of other people's souls, which is in their sight at the beginning and is the reason for their struggle at the end. Hazrat Ibrahim (peace be upon him) supplication for the Messenger of Allah ﷺ was also the same.

رَبَّنَا وَابْعَثْ فِيْهِمْ رَسُوْلًا مِّنْهُمْ يَتْلُوْا عَلَيْهِمْ اٰيٰتِكَ وَيُعَلِّمُهُمُ الْكِتٰبَ وَالْحِكْمَةَ وَيُزَكِّيْهِمْ ۭ

اِنَّكَ اَنْتَ الْعَزِيْزُ الْحَكِيْمُ ﴿١٢٩﴾

(Surat al-Baqarah - 129)

"Our Lord! Send amongst them a Messenger of their own (and indeed Allah answered their invocation by sending Muhammad ﷺ), who shall recite unto them Your Verses and instruct them in the Book (this Qur'an) and Al-Hikmah (full knowledge of the Islamic laws and jurisprudence or wisdom or Prophethood), and purify them. Verily! You are the All-Mighty, the All-Wise." (129)

When the prayer of Hazrat Ibrahim (AS) was accepted, Allah Almighty referred to the mission of the Prophet (ﷺ) and its objectives in these words:

كَمَآ اَرْسَلْنَا فِيْكُمْ رَسُوْلًا مِّنْكُمْ يَتْلُوْا عَلَيْكُمْ اٰيٰتِنَا وَيُزَكِّيْكُمْ وَيُعَلِّمُكُمُ الْكِتٰبَ وَالْحِكْمَةَ

وَيُعَلِّمُكُمْ مَّا لَمْ تَكُوْنُوْا تَعْلَمُوْنَ ﴿١٥١﴾

(Surat al-Baqarah: 151)

Similarly (to complete My Blessings on you) We have sent among you a Messenger (Muhammad ﷺ) of your own, reciting to you Our Verses (the Qur'an) and purifying you, and teaching you the Book (the Qur'an) and the Hikmah (i.e. Sunnah, Islamic laws and Fiqh - jurisprudence), and teaching you that which you used not to know. (151)

Similarly, in Surah Juma, Allah Almighty has mentioned His favour by referring to the blessed mission of the Prophet (ﷺ) and its purposes and objectives.

هُوَ الَّذِیْ بَعَثَ فِی الْاُمِّیّٖنَ رَسُوْلًا مِّنْهُمْ یَتْلُوْا عَلَیْهِمْ اٰیٰتِهٖ وَیُزَكِّیْهِمْ وَیُعَلِّمُهُمُ الْكِتٰبَ وَالْحِكْمَةَ ۚ وَاِنْ كَانُوْا مِنْ قَبْلُ لَفِیْ ضَلٰلٍ مُّبِیْنٍ ﴿۲﴾

(Surah Al-Jamaa 2)

He it is Who sent among the unlettered ones a Messenger (Muhammad ﷺ) from among themselves, reciting to them His Verses, purifying them (from the filth of disbelief and polytheism), and teaching them the Book (this Qur'an, Islamic laws and Islamic jurisprudence) and Al-Hikmah (As-Sunnah: legal ways, orders, acts of worship, of Prophet Muhammad ﷺ). And verily, they had been before in manifest error; (2)

The complete welfare and success for man in the universe is that he should lead a pure life in this world to attain the eternal and comfortable life of the Hereafter. The ways of living a pure life are taught by the Messenger of Allah and the Prophet (ﷺ).

Therefore, Allah Almighty bestowed a great favor on the Messenger (ﷺ).

لَقَدْ مَنَّ اللّٰهُ عَلَی الْمُؤْمِنِیْنَ اِذْ بَعَثَ فِیْهِمْ رَسُوْلًا مِّنْ اَنْفُسِهِمْ یَتْلُوْا عَلَیْهِمْ اٰیٰتِهٖ وَیُزَكِّیْهِمْ وَیُعَلِّمُهُمُ الْكِتٰبَ وَالْحِكْمَةَ ۚ وَاِنْ كَانُوْا مِنْ قَبْلُ لَفِیْ ضَلٰلٍ مُّبِیْنٍ ﴿۱۶۴﴾

(Surah Al-Imran: 164)

Indeed, Allah conferred a great favour on the believers when He sent among them a Messenger (Muhammad ﷺ) from among themselves, reciting unto them His Verses (the Qur'an), and purifying them (from sins by following him), and instructing them (in) the Book (the Qur'an) and Al Hikmah [the wisdom and the Sunnah of the Prophet ﷺ (i.e. his legal ways, statements, acts of worship)], while before that, they had been in manifest error. (164)

If you consider the order of the duties of prophethood, purification comes after the recitation of the verses, which clearly shows that without purification, the teaching of the Book and wisdom cannot be understood. In this context, the Messenger of Allah (ﷺ) said:

قال رسول اللّٰه صلی اللّٰه علیه وسلم ''وَاِنَّ فِی الْجَسَدِ مُضْغَةً اِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ وَاِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ أَلَا وَهِیَ الْقَلْبُ *

"And indeed, in the body is a piece of flesh. When it is made whole, the whole body is made whole. And when it is corrupted, the whole body is corrupted. Is it not that the heart is deceived?" When it becomes beautiful, the whole body becomes beautiful, and when it becomes corrupt, the entire body becomes corrupt. Listen, that piece is the heart. (Sahih Bukhari)

Since purification is related to the heart, purification is ordered first. If this remains contaminated with moral defilements, simply teaching the body will achieve nothing; it will not be able to understand these teachings. Then the body is subject to the heart and always to its command. Therefore, purification follows immediately after faith, and education is the Book and Wisdom. As soon as faith is attained, through testimony and after confession with the tongue, confirmation reaches the heart; that is, as soon as one enters Islam, the most severe idols of the inner self, disbelief and polytheism, are shattered. But with this, the idols his Creator has creatively placed in his nature, which are called moral defilements, do not break without purification. Therefore, purification of the soul is a fundamental and internal matter for every Muslim servant and so important that the Creator of the universe has included it among the duties of the benefactor of humanity. What are these idols? Egoism, idols of fame, idols of love of position, idols of love of wealth, self-centeredness, self-love, self-show, arrogance, wonder, envy, greed and hypocrisy. To get rid of all these idols, purification of the soul is essential.

In the Holy Quran, the word purification is also applied to Allah Almighty. It is also used to His Messenger (ﷺ) and the servant. It is mentioned in these verses regarding Allah Almighty.

اَلَمْ تَرَ اِلَى الَّذِيْنَ يُزَكُّوْنَ اَنْفُسَهُمْ ۭ بَلِ اللّٰهُ يُزَكِّيْ مَنْ يَّشَاۗءُ وَلَا يُظْلَمُوْنَ فَتِيْلًا ﴿۴۹﴾

(Surah An-Nisa: 94)

Have you not seen those (Jews and Christians) who claim sanctity for themselves. Nay, but Allah sanctifies whom He wills, and they will not be dealt with injustice even equal to the extent of a scalish thread in the long slit of a date-stone. (49)

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَتَّبِعُوْا خُطُوٰتِ الشَّيْطٰنِ ۭ وَمَنْ يَّتَّبِعْ خُطُوٰتِ الشَّيْطٰنِ فَاِنَّهٗ يَاْمُرُ بِالْفَحْشَاۗءِ وَالْمُنْكَرِ ۭ وَلَوْلَا فَضْلُ اللّٰهِ عَلَيْكُمْ وَرَحْمَتُهٗ مَا زَكٰى مِنْكُمْ مِّنْ اَحَدٍ اَبَدًا

وَلٰكِنَّ اللّٰهَ يُزَكِّيْ مَنْ يَّشَآءُ ۗ وَاللّٰهُ سَمِيْعٌ عَلِيْمٌ ﴿٢١﴾

(Surah An-Nur: 12)

O you who believe! Follow not the footsteps of Shaytan (Satan). And whosoever follows the footsteps of Shaytan (Satan), then, verily he commands Al-Fahishat [i.e. to commit indecency (illegal sexual intercourse)], and Al-Munkir [disbelief and polytheism (i.e. to do evil and wicked deeds, and to speak or to do what is forbidden in Islam)]. And had it not been for the Grace of Allah and His Mercy on you, not one of you would ever have been pure from sins. But Allah purifies (guides to Islam) whom He wills, and Allah is All-Hearer, All-Knower. (21)

And the attribution of purification to the Messenger of Allah (ﷺ) is in these verses.

خُذْ مِنْ اَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيْهِمْ بِهَا وَصَلِّ عَلَيْهِمْ ۗ اِنَّ صَلٰوتَكَ سَكَنٌ لَّهُمْ ۗ وَاللّٰهُ سَمِيْعٌ عَلِيْمٌ ﴿١٠٣﴾

(Surah At-Tawbah: 103)

Take Sadaqah (alms) from their wealth in order to purify them and sanctify them with it, and invoke Allah for them. Verily! Your invocations are a source of security for them, and Allah is All-Hearer, All-Knower. (103)

The purification of the servant is mentioned in these verses.

قَدْ اَفْلَحَ مَنْ تَزَكّٰى ﴿١٤﴾ وَذَكَرَ اسْمَ رَبِّهٖ فَصَلّٰى ﴿١٥﴾

Surah Al Aala: 14 – 15)

Indeed, whosoever purifies himself (by avoiding polytheism and accepting Islamic Monotheism) shall achieve success, (14) and remembers (glorifies) the Name of his Lord (worships none but Allah), and prays (five compulsory prayers and Nawafil — additional prayers). (15)

He has indeed succeeded who gives charity.

قَدْ اَفْلَحَ مَنْ زَكّٰىهَا ﴿٩﴾ وَقَدْ خَابَ مَنْ دَسّٰىهَا ﴿١٠﴾

(Surah Al-Shams: 9 - 10)

Indeed, he succeeds who purifies his own self (i.e. obeys and performs all that Allah ordered, by following the true Faith of Islamic Monotheism and by doing righteous good deeds). (9) And indeed, he fails who corrupts his own self (i.e. disobeys what Allah has

ordered by rejecting the true Faith of Islamic Monotheism or by following polytheism or by doing every kind of evil, wicked deeds) (10)

The basis of all the calamities of the Nafs (soul) is arrogance and self-love; that is, a person who considers himself to be something and considers himself to be the owner of honour and status, and then he sees someone else who is being respected more than him, then he starts to envy. First, he tries to prove himself superior to that person. If he succeeds in this, then OK; otherwise, his second attempt is to destroy the status of that person, and for this, he does not hesitate to use every lawful and unlawful tactic. Whether he can eliminate his opponent or not, he himself remains at a loss in every situation. If he succeeds in subduing his opponent, it is through some unlawful tactic. If he fails, he is always jealous of him and goes around backbiting him day and night because of the evil of jealousy; this is a disease from which very few people are safe. It is a common observation that a businessman is jealous of another businessman, a landowner of another landowner, a politician of another politician, a reciter of another reciter, a scholar of another scholar, a so-called Pir or Sufi of another so-called Pir or Sufi.

Selfishness is so evil that the accursed Iblis adopted selfishness first. He said, "I am better than him." His self-conceit was his idea. The first disobedience was due to envy. Iblis envied Adam (peace be upon him) and refused to prostrate himself despite Allah's clear command. What prompted Satan to envy was selfishness.

The evil of the miraculous has been described in the Quran and Sunnah.

لَقَدْ نَصَرَكُمُ اللّٰهُ فِيْ مَوَاطِنَ كَثِيْرَةٍ ۙ وَّيَوْمَ حُنَيْنٍ ۙ اِذْ اَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْـًٔا
وَّضَاقَتْ عَلَيْكُمُ الْاَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُمْ مُّدْبِرِيْنَ ﴿٢٥﴾

(Surah At-Tawbah - 25)

Truly Allah has given you victory on many battlefields, and on the Day of Hunain (battle), when you rejoiced at your great number, but it availed you naught and the earth, vast as it is, was straitened for you; then you turned back in flight. (25)

The Messenger of Allah (ﷺ) said: Three things destroy. That stinginess and greed that a person becomes bound to, a desire that is followed, and a person's selfishness. (Al-Muajam al-Awsat, Hadith 5453, Vol. 5, p. 238)

The Messenger of Allah (ﷺ) advised Hazrat Abu Tha'labah (may Allah be pleased with him) and said: When you see such stinginess and greed that a person has become a prisoner of, and such a desire that is being followed, and such an opinion-giver who is following his own opinion, then keep yourself away from it. (Sunan Ibn Majah, Hadith 4014, Vol. 2, p. 133)

Some people have a nature where, when they worship, they start thinking of themselves as good and talking about it with their tongues. Hazrat Ibn Jurayj (ra) explained the meaning of ﴿ فَلَا تُزَكُّوْٓا اَنْفُسَكُمْ ﴾ and said: When you do a good deed, do not say that we have done a good deed.

Hazrat Rashid bin Aslam (ra) said, "Do not consider it a virtue, because considering it a virtue is strange."

Hazrat Mutarif (ra) says, "If I spend the whole night in sleep, neglecting worship, and wake up in the morning, I face the disease; it is dearer to me than staying up all night and getting caught up in selfishness in the morning.

Hazrat Imam Ghazali (ra) says that despite the purity of their deeds and the purity of their hearts, the companions of the Messenger of Allah (ﷺ) used to wish that they were dust lying on the road, a blade of grass or a bird. After reading and hearing these incidents, how can any wise person be proud of his deeds?

The cure for Ujub is humility. The Messenger of Allah (ﷺ) said! Whoever is humble, Allah Almighty has granted him elevation.

Hazrat Bayazid Bastami (ra) says that as long as a person has the thought that there is someone worse than him in the creation, he is arrogant.

It was also very harmful to the soul to be surprised after an act of worship or a good deed. But some souls (people) are even more dangerous than this, who want to be praised for good things that they have not done.

لَا تَحْسَبَنَّ الَّذِيْنَ يَفْرَحُوْنَ بِمَآ اَتَوْا وَّيُحِبُّوْنَ اَنْ يُّحْمَدُوْا بِمَا لَمْ يَفْعَلُوْا فَلَا تَحْسَبَنَّهُمْ

بِمَفَازَةٍ مِّنَ الْعَذَابِ ۚ وَلَهُمْ عَذَابٌ اَلِيْمٌ ﴿١٨٨﴾

(Surah Ale Imran – 188)

Think not that those who rejoice in what they have done (or brought about) and love to be praised for what they have not done - think not you that they are rescued from the torment, and for them is a painful torment. (188)

In Sharia, it is also forbidden to show off one's qualities to people unnecessarily. Let alone talk about those qualities that are not within him at all. Such cunning people in society are not scholars and call themselves scholars. They are not muftis but are called muftis. They are not sheikhs or murshids, but still call themselves sheikhs and murshids.

Prayer and giving charity help in combating these diseases. Provided that he becomes a sincere person who establishes prayers because prayer prevents evil and immorality. Spending in the path of Allah Almighty also purifies the soul. A person should prepare their soul to spend time on the path of Allah Almighty and avoid forbidden wealth.

Importance of Dhikr of Allah

Allah Almighty has many names, but one of them is the name of His Essence, and all the rest are the names of attributes. The name of the Self was present when there was nothing in the universe, and will be present when nothing is left. This name is the soul, glory, and life of the universe. This world will continue as long as this holy and pure name continues on the tongue of even one person. If there is not even one tongue left that says "*Allah, Allah, Allah*," then this system of life will be overturned. The earth, the sky, and everything in it will be crushed. Dhikr removes the darkness of a person's heart and grants him a sound heart.

The blessed saying of the Holy Prophet (ﷺ)!

لِكُلِّ شَيْءٍ صِقَالَةٌ وَ صِقَالَةُ الْقُلُوْبِ ذِكْرُ اللّٰهِ

(Mishkat Sharif)
Everything has a polish, and the polish (purification) of the heart is the remembrance of Allah.

When the heart is pure and clear, there will be pleasure in worship, and every good deed will affect the heart. And if the heart is not pure, then no good deed will affect its heart, nor will its heart be inclined towards worship and obedience.

قال رسول اللّٰه صلى اللّٰه عليه وسلم ''وَاِنَّ فِي الْجَسَدِ مُضْغَةً اِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ وَاِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ أَلَا وَهِيَ الْقَلْبُ *

"And indeed, in the body is a piece of flesh. When it is made whole, the whole body is made whole. And when it is corrupted, the whole body is corrupted. Is it not that the heart is deceived?" When it becomes beautiful, the whole body becomes beautiful, and when it becomes corrupt, the entire body becomes corrupt. Listen, that piece is the heart. (Sahih Bukhari)

Allah Almighty says:

فَاذْكُرُوْنِيْٓ اَذْكُرْكُمْ وَاشْكُرُوْا لِيْ وَلَا تَكْفُرُوْنِ ﴿١٥٢﴾

(Surah Al-Baqarah: 251)

Therefore, remember Me (by praying, glorifying). I will remember you, and be grateful to Me (for My countless Favours on you) and never be ungrateful to Me. (152)

The Messenger of Allah (ﷺ) said! Allah Almighty says that I deal with the servant according to his thoughts. When he remembers Me in his heart, I remember him in that heart, and when he mentions Me in a gathering, I mention him in a gathering better than him (of angels). And if the servant comes to Me by a span, I turn towards him by a hand, and if he advances towards Me by a hand, I advance towards him by two hands, and if he comes towards Me walking, I go towards him running. How fortunate are those who remember Allah, and Allah Almighty mentions such a servant in the gathering of angels.

It is a hadith Qudsi in which Allah Almighty says, "I am the companion of the one who remembers Me."

It was narrated from Abu Musa (may Allah be pleased with him) that the Messenger of Allah (ﷺ) said: The example of the one who remembers Allah and the one who does not is like that of the living and the dead. (Agreed upon)

That is, the heart of the one who remembers is alive, and the heart of the one who does not remember is dead.

Allah Almighty says in the Holy Quran!

اَلَّذِيْنَ اٰمَنُوْا وَتَطْمَىِٕنُّ قُلُوْبُهُمْ بِذِكْرِ اللّٰهِ ۗ اَلَا بِذِكْرِ اللّٰهِ تَطْمَىِٕنُّ الْقُلُوْبُ ﴿٢٨﴾

(Surah Ar-Raad - 28)

Those who believed (in the Oneness of Allah - Islamic Monotheism), and whose Hearts find rest in the remembrance of Allah, Verily, in the remembrance of Allah do hearts find rest (28)

The one who does not remember Allah Almighty in his heart is restless and troubled despite worldly comforts and luxuries. Peace is found only when Allah is remembered. Today, the people who are restless in the world despite all its blessings are due to neglect of Allah's remembrance.

وَمَنْ اَعْرَضَ عَنْ ذِكْرِيْ فَاِنَّ لَهٗ مَعِيْشَةً ضَنْكًا وَّنَحْشُرُهٗ يَوْمَ الْقِيٰمَةِ اَعْمٰى ﴿١٢٤﴾

(Surah Ta Ha – 124)

"But whosoever turns away from My Reminder (i.e. neither believes in this Qur'an nor acts on its teachings) verily, for him is a life of hardship, and We shall raise him blind on the Day of Resurrection." (124)

Hazrat Ibn Abbas (RA) narrated that the Messenger of Allah (ﷺ) said: Satan is seated firmly in the heart of a man. When he remembers Allah, he withdraws; when he is heedless, he whispers to him. (Sahih Bukhari)

Sin begins with whispering. When whispering becomes firm in the heart, it takes action. By staying in the heart, so much power is created in the heart that Satan does not get a chance to suggest anything. Whenever the enemy controls someone, the first thing he does is take away all the dangerous weapons. Similarly, when Satan controls a person, the first thing he does is make him forgetful of the remembrance of Allah.

Allah Almighty says:

إِنَّ الَّذِيْنَ اتَّقَوْا إِذَا مَسَّهُمْ طٰٓئِفٌ مِّنَ الشَّيْطٰنِ تَذَكَّرُوْا فَإِذَا هُمْ مُّبْصِرُوْنَ ﴿٢٠١﴾

(Surah Al-Araf - 201)

Verily, those who are Al-Muttaqun, when an evil thought comes to them from sheitan (Satan), they remember (Allah), and (indeed) they then see (aright). (201)

Hazrat Abu Saeed (RA) narrates that once the Messenger of Allah (ﷺ) was asked which people would be in the highest rank with Allah on the Day of Judgment, and he said those who remember Allah a lot. (Tirmidhi and Bayhaqi)

Hazrat Anas (RA) narrates that the Messenger of Allah (ﷺ) said: The remembrance of Allah is a sign of faith and is a salvation from hypocrisy and a protection from Satan, and a protection from the Fire of Hell. Hazrat Mu'adh bin Jabal (RA) narrates that the Messenger of Allah (ﷺ) said: "There is no action that saves a person from the punishment of the grave more than the remembrance of Allah." (Narrated by Ahmad ra)

The greatest harm of neglecting the remembrance of Allah is that Satan dominates the heedless person, and by being with Satan, he joins the group of Satan.

The Holy Quran says:

اِسْتَحْوَذَ عَلَيْهِمُ الشَّيْطٰنُ فَاَنْسٰهُمْ ذِكْرَ اللّٰهِ ؕ اُولٰٓئِكَ حِزْبُ الشَّيْطٰنِ ؕ
اَلَآ اِنَّ حِزْبَ الشَّيْطٰنِ هُمُ الْخٰسِرُوْنَ ﴿۱۹﴾

(Surah Al-Mujadelah - 19)
Sheitan (Satan) has overpowered them. So, he has made them forget the remembrance of Allah. They are the party of the sheitan (Satan). Verily, it is the party of Sheitan (Satan) that will be the losers! (19)

Man is heedless of the remembrance of Allah in this world because of wealth and children.

Allah says!

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تُلْهِكُمْ اَمْوَالُكُمْ وَلَآ اَوْلَادُكُمْ عَنْ ذِكْرِ اللّٰهِ ۚ وَمَنْ يَّفْعَلْ ذٰلِكَ
فَاُولٰٓئِكَ هُمُ الْخٰسِرُوْنَ ﴿۹﴾

(Surah Al-Munafiqun - 9)
O you who believe! Let not your properties or your children divert you from the remembrance of Allah. And whosoever does that, then they are the losers. (9)

لِّنَفْتِنَهُمْ فِيْهِ ؕ وَمَنْ يُّعْرِضْ عَنْ ذِكْرِ رَبِّهٖ يَسْلُكْهُ عَذَابًا صَعَدًا ﴿۱۷﴾

(Surat al-Jin – 17)
That We might try them thereby, and whosoever turns away from the Reminder of his Lord (i.e. this Qur'an — and practice not its laws and orders), He will cause him to enter a severe torment (i.e. Hell). (17)

اُتْلُ مَآ اُوْحِيَ اِلَيْكَ مِنَ الْكِتٰبِ وَاَقِمِ الصَّلٰوةَ ؕ اِنَّ الصَّلٰوةَ تَنْهٰى عَنِ الْفَحْشَآءِ وَالْمُنْكَرِ ؕ
وَلَذِكْرُ اللّٰهِ اَكْبَرُ ؕ وَاللّٰهُ يَعْلَمُ مَا تَصْنَعُوْنَ ﴿۴۵﴾

(Surah Al-Ankabut - 45)
Recite (O Muhammad SAW) what has been revealed to you of the Book (the Qur'an), and perform As-Salat (Iqamat-as-Salat). Verily, As-Salat (the prayer) prevents from Al-Fahishat' (i.e. great sins of every kind, unlawful sexual intercourse) and Al-Munkir (i.e. disbelief, polytheism, and every kind of evil, wicked deed) and the remembering

(praising) of (you by) Allah (in front of the angels) is more excellent indeed [than your remembering (praising) of Allah in prayers. And Allah knows what you do. (45)

فَاِذَا قُضِيَتِ الصَّلٰوةُ فَانْتَشِرُوْا فِي الْاَرْضِ وَابْتَغُوْا مِنْ فَضْلِ اللّٰهِ وَاذْكُرُوا اللّٰهَ كَثِيْرًا

لَّعَلَّكُمْ تُفْلِحُوْنَ ﴿١٠﴾

(Surah Jumah - 10)

Then, when the (Jumu'ah) Salat (prayer) is ended, you may disperse through the land, and seek the Bounty of Allah (by working, etc.), and remember Allah much, that you may be successful (10)

وَاذْكُرْ رَّبَّكَ فِيْ نَفْسِكَ تَضَرُّعًا وَّخِيْفَةً وَّدُوْنَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْاٰصَالِ

وَلَا تَكُنْ مِّنَ الْغٰفِلِيْنَ ﴿٢٠٥﴾

(Surah Al-Araf - 205)

And remember your Lord within yourself, humbly and with fear without loudness in words in the mornings, and in the afternoons and be not of those who are neglectful.

اِنَّ الْمُسْلِمِيْنَ وَالْمُسْلِمٰتِ وَالْمُؤْمِنِيْنَ وَالْمُؤْمِنٰتِ وَالْقٰنِتِيْنَ وَالْقٰنِتٰتِ وَالصّٰدِقِيْنَ وَالصّٰدِقٰتِ

وَالصّٰبِرِيْنَ وَالصّٰبِرٰتِ وَالْخٰشِعِيْنَ وَالْخٰشِعٰتِ وَالْمُتَصَدِّقِيْنَ وَالْمُتَصَدِّقٰتِ وَالصَّآئِمِيْنَ

وَالصّٰٓئِمٰتِ وَالْحٰفِظِيْنَ فُرُوْجَهُمْ وَالْحٰفِظٰتِ وَالذّٰكِرِيْنَ اللّٰهَ كَثِيْرًا وَّالذّٰكِرٰتِ ۙ اَعَدَّ اللّٰهُ لَهُمْ

مَّغْفِرَةً وَّاَجْرًا عَظِيْمًا ﴿٣٥﴾

(Surah Al-Ahzab - 35)

Verily, the Muslims (those who submit to Allah in Islam) men and women, the believers men and women (who believe in Islamic Monotheism), the men and the women who are obedient (to Allah), the men and women who are truthful (in their speech and deeds), the men and the women who are patient (in performing all the duties which Allah has ordered and in abstaining from all that Allah has forbidden), the men and the women who are humble (before their Lord Allah), the men and the women who give Sadaqat (i.e. Zakat, and alms), the men and the women who observe Saum (fast) (the obligatory fasting during the month of Ramadan, and the optional Nawafil fasting), the men and the women who guard their chastity (from illegal sexual acts) and the men and the women who remember Allah much with their hearts and tongues. Allah has prepared for them forgiveness and a great reward (i.e. Paradise). (35)

يَاَيُّهَا الَّذِيْنَ اٰمَنُوا اذْكُرُوا اللّٰهَ ذِكْرًا كَثِيْرًا ﴿٤١﴾ وَّسَبِّحُوْهُ بُكْرَةً وَّاَصِيْلًا ﴿٤٢﴾

(Surah Al-Ahzab: 41 – 42)

O you who believe! Remember Allah with much remembrance. (41) And glorify His Praises morning and afternoon [the early morning (Fajr) and 'Asr prayers].

اِنَّ فِيْ خَلْقِ السَّمٰوٰتِ وَالْاَرْضِ وَاخْتِلَافِ الَّيْلِ وَالنَّهَارِ لَاٰيٰتٍ لِّاُولِي الْاَلْبَابِ ﴿١٩٠﴾ الَّذِيْنَ يَذْكُرُوْنَ اللّٰهَ قِيَامًا وَّقُعُوْدًا وَّعَلٰى جُنُوْبِهِمْ وَيَتَفَكَّرُوْنَ فِيْ خَلْقِ السَّمٰوٰتِ وَالْاَرْضِ رَبَّنَا مَا خَلَقْتَ هٰذَا بَاطِلًا سُبْحٰنَكَ فَقِنَا عَذَابَ النَّارِ ﴿١٩١﴾

(Surah Al-Imran: 190 - 191)

Verily! In the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding. (190) Those who remember Allah (always, and in prayers), standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth, (saying): "Our Lord! You have not created (all) this without purpose, glory to You! (Exalted are You above all that they associate with You as partners). Give us salvation from the torment of the Fire. (191)

وَاصْبِرْ نَفْسَكَ مَعَ الَّذِيْنَ يَدْعُوْنَ رَبَّهُمْ بِالْغَدٰوةِ وَالْعَشِيِّ يُرِيْدُوْنَ وَجْهَهٗ وَلَا تَعْدُ عَيْنٰكَ عَنْهُمْ تُرِيْدُ زِيْنَةَ الْحَيٰوةِ الدُّنْيَا وَلَا تُطِعْ مَنْ اَغْفَلْنَا قَلْبَهٗ عَنْ ذِكْرِنَا وَاتَّبَعَ هَوٰىهُ وَكَانَ اَمْرُهٗ فُرُطًا ﴿٢٨﴾

(Surah Al-Kahf - 28)

And keep yourself (O Muhammad ﷺ) patiently with those who call on their Lord (i.e. your companions who remember their Lord with glorification, praising in prayers, and other righteous deeds) morning and afternoon, seeking His Face, and let not your eyes overlook them, desiring the pomp and glitter of the life of the world; and obey not him whose heart We have made heedless of Our Remembrance, and who follows his own lusts and whose affair (deeds) has been lost. (28)

فَاصْبِرْ عَلٰى مَا يَقُوْلُوْنَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوْعِ الشَّمْسِ وَقَبْلَ غُرُوْبِهَا وَمِنْ اٰنَآئِ الَّيْلِ فَسَبِّحْ وَاَطْرَافَ النَّهَارِ لَعَلَّكَ تَرْضٰى ﴿١٣٠﴾

(Surat Taha - 131)

So, bear patiently (O Muhammad ﷺ) what they say, and glorify the praises of your Lord before the rising of the sun, and before its setting, and during some hours of the night, and at the ends of the day (an indication for the five compulsory congregational prayers), that you may become pleased with the reward which Allah shall give you.

فَاصْبِرْ اِنَّ وَعْدَ اللّٰهِ حَقٌّ وَّاسْتَغْفِرْ لِذَنْۢبِكَ وَسَبِّحْ بِحَمْدِ رَبِّكَ بِالْعَشِيِّ وَالْاِبْكَارِ ﴿۵۵﴾

(Surah Ghaffir - 55)

So be patient (O Muhammad ﷺ). Verily, the Promise of Allah is true, and ask forgiveness for your fault, and glorify the praises of your Lord in the Ashi (i.e. the time period after the midnoon till sunset) and in the Abkar (i.e. the time period from early morning or sunrise till before midnoon) [it is said that, that means the five compulsory congregational Salat (prayers) or the 'Asr and Fajr prayers]. (55)

فِيْ بُيُوْتٍ اَذِنَ اللّٰهُ اَنْ تُرْفَعَ وَيُذْكَرَ فِيْهَا اسْمُهٗ ۙ يُسَبِّحُ لَهٗ فِيْهَا بِالْغُدُوِّ وَالْاٰصَالِ ﴿۳۶﴾ رِجَالٌ ۙ لَّا تُلْهِيْهِمْ تِجَارَةٌ وَّلَا بَيْعٌ عَنْ ذِكْرِ اللّٰهِ وَاِقَامِ الصَّلٰوةِ وَاِيْتَآءِ الزَّكٰوةِ ۙ يَخَافُوْنَ يَوْمًا تَتَقَلَّبُ فِيْهِ الْقُلُوْبُ وَالْاَبْصَارُ ﴿۳۷﴾

(Surah (An-Nur: 36 - 37)

In houses (mosques), which Allah has ordered to be raised (to be cleaned, and to be honoured), in them His Name is remembered [i.e. Adhan, Iqamah, Salat (prayers), invocations, recitation of the Quran, etc.]. Therein glorify Him (Allah) in the mornings and in the afternoons or the evenings, (36) Men who neither trade nor sell (business) divert them from the Remembrance of Allah (with heart and tongue), nor from performing As-Salat (Iqamat-as-Salat), nor from giving the Zakat. They fear a Day when hearts and eyes will be overturned (out of the horror of the torment of the Day of Resurrection). (37)

Types of Dhikrs:

There are two types of Dhikrs!

1. Tongue Dhikr **2. Heart Dhikr**

Tongue Dhikr is the remembrance of Allah with the tongue and heart. In both Dhikr, the greatness and excellence of heart, Dhikr is greater. Contemplating the greatness of Allah Almighty, His power and kingdom, and the signs of power that are in the earth and the heavens and meditating on them is called Dhikr Khafi. It has been mentioned in the blessed Hadiths that Dhikr Khafi is seventy (70) degrees better than other Dhikr, which is not even heard by the angels who record deeds. Therefore, when Allah Almighty gathers all creation for reckoning on the Day of Judgment, the angels who record deeds will come with all those records. After seeing all those records, Allah Almighty will ask, what is left of the deeds of My servants? They will say, O Lord! We have collected in this record everything that we have come to know about the deeds of the servants and everything that we have seen and remembered. In this record, we have not left out anything that we have come to know. Then Allah Almighty will address His servant and say, "I have a good deed of yours that no one knows about, and that is a hidden remembrance. I will reward you for it."

The second type of heart remembrance is that Allah Almighty should be remembered when He fulfills the tasks that He has given to His servants, whether related to commands (to do) or prohibitions (not to do). Of these two types of heart remembrance, the first type is superior and higher.

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said: "There are two words that are light on the tongue, heavy on the scale, and beloved to the Most Gracious."

سبحان اللّٰه وبحمده سبحان اللّٰه العظيم

Glory be to Allah with His praises and attributes. Glory be to Allah, the Greatest. (Bukhari and Muslim)

It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said:

سبحان اللّٰه و الحمدللّٰه و لا اله الا اللّٰه و اللّٰه اكبر

These are more beloved to me than anything on which the sun rises. (Muslim)

It was narrated from Abu Hurairah (RA) that the Messenger of Allah (ﷺ) said: Whoever says these words one hundred times a day:

لا اله الا اللّٰه وحدهٗ لا شريک لهٗ له الملک و له الحمد و هو على كل شيئ قدير

He will have a reward equal to freeing ten slaves, one hundred good deeds will be written for him, and one hundred evil deeds will be erased. These words will protect him from Satan until the evening of that day, and no one will come with a better deed than him on the Day of Resurrection. (Bukhari and Muslim)

It was narrated from Thawban (RA) that when the Messenger of Allah (ﷺ) finished his prayer, he would seek forgiveness three times and then recite this supplication: (Muslim)

اللّٰھم انت السلام و منک السلام تبارکت یا ذوالجلال و الاکرام

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said! Whoever says after every prayer thirty-three (33) times Subhan Allah, thirty-three (33) times Al-Hamdu Lillahi and thirty-four (43) times Allahu Akbar. Then he says

(لا اله الا اللّٰه وحدہٗ لا شریک لہٗ له الملک و له الحمد و هو علی کل شیئ قدیر) His sins will be forgiven even if they are like the foam of the sea. (Muslim)

Hazrat Abu Musa Al-Ashari (RA) narrated that the Messenger of Allah (ﷺ) said! The example of the one who remembers his Lord and the one who does not is like that of the living and the dead. (Bukhari)

Hazrat Aisha Siddiqah (RA) narrated that the Messenger of Allah (ﷺ) used to remember Allah at all times. (Muslim)

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said! There are angels of Allah who seek out those who remember Allah and roam the roads. When they find a group engaged in the remembrance of Allah, they call out to one another, saying, "Come here; here is what you need." So, they cover them with their wings up to the sky. Their Lord asks them, while He knows best, "What did My servants say?" He said, "They were glorifying You and praising You." Allah said, "Have they seen Me?" They said, "By Allah! They have not seen You." Allah said, "What will happen to them if they see Me?" He said, "They will worship You more than that, and will glorify You more than that, and will glorify You more than that." Allah asks what they ask for. He (ﷺ) said that the angels reply that they ask for Paradise. He (ﷺ) said! Allah says, have they seen Paradise? The angels say, No, by Allah, O Lord! They have not seen Paradise. He (ﷺ) said, Allah says, what will happen to them if they see Paradise? He (ﷺ) said! The angels say if they see it, their desire and longing for it will increase, and their desire for it will grow. Allah asks, what do they seek refuge from? The angels say they seek refuge from the

Fire of Hell. He (ﷺ) said! Allah asks, have they seen it? He (ﷺ) said! The angels say, no, by Allah, they have not seen it. Allah says, what will happen to them if they see it? He (ﷺ) said! The angels say they will run away from it even further if they see it, and fear more than that. He spoke! Allah Almighty says, So I make you a witness that I have forgiven them. He spoke! One of the angels said, So, and so was not one of them; he came only for one purpose (that he sat with them in remembrance). Allah Almighty says these are companions of those who remember Allah so that even those who sit with them are not deprived.

(Bukhari and Muslim)

Hazrat Abu Saeed Khudri (may Allah be pleased with him) narrated that Hazrat Ameer Muawiyah (RA) (during his caliphate) came to a group of people in the masjid and asked them, "Why are you sitting here?" They replied, "We are sitting to remember Allah." Hazrat Muawiyah (may Allah be pleased with him) said, "By Allah! Are you sitting for that purpose?" They said, "Yes, we are sitting for that purpose only." Hazrat Muawiyah (may Allah be pleased with him) said, "I did not make you swear because I think you are a liar." (Remember) No one has been closer to the Messenger of Allah (ﷺ) than I am, and yet he narrates fewer hadiths than me. Once, the Messenger of Allah (ﷺ) came to a group of his companions and asked them, "Why are you sitting here?" They said, "We are sitting remembering Allah and praising Him for guiding us to Islam and having bestowed favours upon us through it." He (ﷺ) said, "By Allah! This is what has made you sit?" They said, "By Allah! This is what has made us sit." He (ﷺ) said, "Beware! I did not make you swear because I think you are a liar, but Gabriel (ﷺ) came to me and told me that Allah is proud of you before the angels." (Muslim)

Narrated Anas bin Malik (RA): The Messenger of Allah (ﷺ) said, "When you pass by the gardens of Paradise, eat its fruits." The companions said, "O Messenger of Allah!" What is meant by the Gardens of Paradise? He (ﷺ) said: Circles of remembrance. (Tirmidhi)

Hazrat Ibn Abbas (RA) narrated that the Messenger of Allah (ﷺ) said: Satan clings to the heart of a person when he remembers Allah with his heart; Satan retreats, and when he is heedless of the remembrance of Allah, Satan whispers to his heart. (Bukhari)

Hazrat Mu'adh bin Jabal (RA) narrated that the Messenger of Allah (ﷺ) said: There is no deed that a servant does that saves him from the punishment of Allah more than the remembrance of Allah. (Mutta' Imam Malik, Tirmidhi, Ibn Majah)

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said: Whoever sits in a gathering and does not remember Allah, then his sitting will be a loss and a loss from Allah, and whoever lies down on his bed and does not remember Allah, then his sitting will be a loss and a loss from Allah. (Abu Dawud)

Negligence is so bad that even the people of Paradise will regret the moments in which they did not remember Allah Almighty in this world. Hazrat Mu'adh (RA) says that the Holy Prophet (ﷺ) said! After entering Paradise, the people of Paradise will not feel any sorrow or regret for anything except for the hour that passed without remembering Allah Almighty in this world. (Tabarani and Bayhaqi)

One day, Hazrat Musa (AS) prayed, O Allah! How do I know who your friend is and who your enemy is? It was decreed that the one who remembers Me is My friend, and the one who is heedless of Me is My enemy. Therefore, the seeker of truth has to keep his heart, which is the seat of the lights and mysteries of Allah Almighty, wet with the remembrance of Allah Almighty and to purify it from the love and filth of this world so that he may attain the status of friendship. When the heart is cleansed of everything except Allah Almighty, the desired and intended purpose of the one who remembers Me is nothing else. Its desired splendour is revealed both outwardly and inwardly. One should not be careless of the remembrance of Allah even for a moment and should devote all the time of one's day and night to the remembrance of Allah because the foundation of His path is based on frequent remembrance. The good of the Hereafter depends on frequent remembrance of Allah.

Allah Almighty said there is a hadith, Qudsi! I am the companion of those who remember Me. (Ibn Abi Shaybah)

It is narrated that one day, Hazrat Sulayman (peace be upon him) heard from a man that Allah Almighty had made Sulayman (peace be upon him) the owner of such a great kingdom and wealth that no one else has been blessed with and will ever be. Hazrat Sulayman (peace be upon him) said! O fool! Allah is witness that the reward of a believer who believes in Allah and says the word Tasbih (Subhan Allah) once with sincerity and sincerity is better than the kingdom of Sulayman (peace be upon him). This is because the kingdom is temporary, and the reward of Tasbih will remain; even if it is estimated to be small, it is much better than the temporary one. (Ummat al-Suluk)

1. When a servant remembers Allah, his heart is present in the presence of Allah and then reaches the point where he sees Allah with the eyes of his heart.
2. Allah keeps those who remember away from sins by the blessing of remembrance.
3. When a servant remembers a lot, the greatness and greatness of the friendship of Allah becomes firm in his heart.
4. Whoever remembers Allah, Allah remembers him.
5. Whoever dies in the remembrance of Allah, Allah's remembrance comforts him in the grave and removes his grief.

It is said in the hadith that Allah said! I have given My servant that which if I had given to Gabriel (as) and Michael (as), I would have completed a great blessing on them.

What greater blessing could there be than that Allah Almighty should grant this servant, but he should be kind to his memory, and on the contrary, what greater misfortune would it be for a person to deprive himself of these blessings despite having the ability to reach great ranks and high levels? Thousands, if not millions, of meaningless thoughts pass through a person's mind. Suppose he replaces them with the remembrance of Allah and remains occupied with the remembrance of Allah while sitting, standing, sleeping, eating, drinking, talking, and walking in solitude and gatherings. In that case, there is nothing complicated for him. But it requires full effort and courage, and the essence of it is that while doing every work, he should find out whether Allah Almighty will like it or not; that is, he should find out whether the Sharia has ordered or permitted the doing of this work, and Allah Almighty will be pleased with it or not, and He will be angry. Therefore, he should leave the disliked works and do the liked ones to gain Allah Almighty's pleasure and make his intention pure for Him because the outcome of actions is based on intention.

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said: Verily, Allah does not look at your forms and your wealth, but He looks at your hearts and deeds.

Whoever keeps his heart fixed on one side abandons wandering here and there, keeps it constantly in the remembrance of Allah, and never remains heedless without the remembrance of Allah. His heart finds peace in it, and he will attain

wealth that never loses meaning. In reality, this is the remembrance that gives pleasure and delight to the deeds of the heart. This is the remembrance that is the capital of the poor and the lamp of the hut of the lovers. This remembrance revives dead hearts and leads the seekers to the desired. This remembrance separates the seekers from their essence and sees the beauty of the Almighty.

The best action in the sight of Allah and the easiest way to reach Allah is this remembrance.

Ibn Habban (ra) has narrated that " خير الذكر الخفى " the best dhikr is the hidden dhikr.

That is, remembering Allah Almighty from the heart (without a voice). The Prophet (ﷺ) said that the hidden remembrance that even the angels cannot hear is seventy degrees higher than the spoken remembrance. When Allah Almighty gathers all creation for reckoning on the Day of Judgment, and the scribes will come with the deeds, it will be said, "Look at the deeds of so-and-so; there is something left." They will say, "We have not left anything that has not been written and preserved." It will be said, "We have some good deeds left with us that you do not know about; that is this hidden remembrance." (Musnad Abu Yala)

So, hidden remembrance or remembrance of the heart is one of the treasures of Allah Almighty. Anyone who hides it from the eyes of others and breathes secretly in the remembrance of Allah Almighty is no one as fortunate as him. If you have any courage, come bravely on the path and open the locks of heedlessness with the key of remembrance of Allah Almighty. Life is very short, and the journey is very long; the hour of death is approaching, and you have to go to a terrifying place. There will be no friend there, no one who can repay the right of friendship, and no one who can help in any way. Only with the grace of Allah Almighty will good deeds be of use. If you make it a habit to remember Allah Almighty today, then you will get both worlds' wealth and good fortune. When a person's heart is cleansed of all impurities by the blessings of divine remembrance, its purity reaches its limit. It becomes a manifestation of the beauty of Allah Almighty and becomes acceptable in the court of Allah Almighty.

Hazrat Bayazid Bastami (ra) was so absorbed in the remembrance of Allah Almighty that one of his disciples used to come to him every day for twenty years, but he would ask him his name every day. One day, he said, "O Hazrat Sheikh, I have been coming to you for twenty years. Every time I come to you, you ask me my name. What is the reason for this?" He said, "O dear one! I am not joking

with you, but one name (Allah) has overcome my heart and has made me forget all the other names. Whenever I want to mention your name, your name is shy of that name. So, O dear one! The person who seeks God is constantly engaged in His remembrance, and the community of the people of Allah agrees that it is impossible to reach Allah except through the remembrance of Allah.

By the way, every kind of worship and every action is called remembrance according to the Sharia and the Sunnah. But the recitation of any of the names of Allah, the remembrance of "La ilaha ill Allah", is better and more than all the remembrances.

It has been mentioned in the Hadith Sharif that "Afzal al-Dhikr is the remembrance of "La ilaha ill Allah". (Jami' al-Tirmidhi)

It has also been mentioned that if the reward of "La ilaha ill Allah "were to be placed on the scales of a scale and the seven earths and the heavens and all that is between them were to be placed on the other scale, the scale containing the pure word would weigh heavier.

Imam Rabbani Hazrat Mujaddid Alf Thani (ra) said that people are unaware of the blessings of the pure word. Suppose Allah Almighty forgives the entire world for reciting the Kalima once and sends it to Paradise. In that case, it is possible, and it appears that if the blessings of the Kalima Tayyaba are distributed throughout the world, they will always suffice for everyone and remain fresh. A man should know that there is no better intercessory act than the Kalima Tayyaba to remove the ugliness of disbelief. Therefore, the secret of good fortune and wealth is this sacred word: "La ilaha ill Allah." What a blessing it is that whatever is achieved is achieved through it. Whatever is hidden is solved through it, and the meaning of the seeker is also revealed through it. Nothing else is as helpful as the abundance of this word for creating sincerity, and this word is called the illumination of the hearts.

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said: Keep renewing your faith. The companions (RA) asked: "O Messenger of Allah (ﷺ)! How do you renew your faith?" He said: "Recite La ilaha ill Allah" frequently.

This word, recited once, saves a hundred-year-old disbeliever from the fire of Hell and makes him worthy of Paradise. This word is a balm for the wounds of the sick and a medicine for the sorrows of the poor. This word is the duty of lovers. This word takes those who follow this path away from themselves and brings them

closer to Allah Almighty. This very word purifies man's heart through the word "La" and frees the seeker from the clutches of others and makes him unaware of himself. Thus, the elders of every group have said with both words and meaning and have written that the remembrance of "La ilaha ill Allah" is much better than all remembrances for the seeker of God Almighty.

Meditation (مراقبه)

Meditation is derived from the word "Raqaba", which means "waiter", "watcher", "guardian".

Allah Almighty says!

لَا يَحِلُّ لَكَ النِّسَآءُ مِنْۢ بَعْدُ وَلَآ اَنْ تَبَدَّلَ بِهِنَّ مِنْ اَزْوَاجٍ وَّلَوْ اَعْجَبَكَ حُسْنُهُنَّ اِلَّا

مَا مَلَكَتْ يَمِيْنُكَ ؕ وَكَانَ اللّٰهُ عَلٰى كُلِّ شَىْءٍ رَّقِيْبًا ﴿۵۲﴾

(Surah Al Ahzab – 52)

It is not lawful for you (to marry other) women after this, nor to change them for other wives even though their beauty attracts you, except those (slaves) whom your right hand possesses. And Allah is Ever a Watcher over all things. (52)

مَا يَلْفِظُ مِنْ قَوْلٍ اِلَّا لَدَيْهِ رَقِيْبٌ عَتِيْدٌ ﴿۱۸﴾

(Surah Q - 18)

Not a word does he (or she) utter, but there is a watcher by him ready (to record it).

اَلَمْ يَعْلَمُوْٓا اَنَّ اللّٰهَ يَعْلَمُ سِرَّهُمْ وَنَجْوٰىهُمْ وَاَنَّ اللّٰهَ عَلَّامُ الْغُيُوْبِ ﴿۷۸﴾

(Surah At-Tawbah - 78)

Know they not that Allah knows their secret ideas and their Najwa (secret counsels) and that Allah is the All-Knower of the unseen. (78)

يَعْلَمُ مَا فِى السَّمٰوٰتِ وَالْاَرْضِ وَيَعْلَمُ مَا تُسِرُّوْنَ وَمَا تُعْلِنُوْنَ ؕ وَاللّٰهُ عَلِيْمٌۢ بِذَاتِ الصُّدُوْرِ ﴿۴﴾

(Surah At-Taghabun _ 4)

He knows what is in the heavens and on earth, and He knows what you conceal and what you reveal. And Allah is the All-Knower of what is in the breasts (of men). (4)

هُوَ الَّذِیْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ فِیْ سِتَّةِ اَیَّامٍ ثُمَّ اسْتَوٰی عَلَی الْعَرْشِ ؕ یَعْلَمُ مَا یَلِجُ فِی الْاَرْضِ وَمَا یَخْرُجُ مِنْهَا وَمَا یَنْزِلُ مِنَ السَّمَآءِ وَمَا یَعْرُجُ فِیْهَا ؕ وَهُوَ مَعَكُمْ اَیْنَ مَا كُنْتُمْ ؕ وَاللّٰهُ بِمَا تَعْمَلُوْنَ بَصِیْرٌ ﴿۴﴾

(Surat al-Hadid. 4)
He it is Who created the heavens and the earth in six Days and then rose over (Istawa) the Throne (in a manner that suits His Majesty). He knows what goes into the earth and what comes forth from it, and what descends from heaven and what ascends thereto. And He is with you (by His Knowledge) wheresoever you may be. And Allah is the All-Seer of what you do. (4)

اِنَّ اللّٰهَ لَا یَخْفٰی عَلَیْهِ شَیْءٌ فِی الْاَرْضِ وَلَا فِی السَّمَآءِ ﴿۵﴾

(Surah Al-Imran - 5)
Truly, nothing is hidden from Allah, in the earth or in the heaven. (5)

اِنَّ رَبَّكَ لَبِالْمِرْصَادِ ﴿۱۴﴾

(Surah Al-Fajr - 14)
Verily, your Lord is Ever Watchful (over them). (14)

یَعْلَمُ خَآئِنَةَ الْاَعْیُنِ وَمَا تُخْفِی الصُّدُوْرُ ﴿۱۹﴾

(Surah Ghaffir - 19)
Allah knows the fraud of the eyes, and all that the breasts conceal. (19)

A servant in a state of love sees the gifts Allah Almighty bestows with the eye of his insight. He always finds his true God (Allah) present in his heart. He feels His cares, instructions and eternal love in his heart. A servant who has such qualities undoubtedly loves Allah Almighty.

Attention and meditation are the closest ways to attaining knowledge. The believer should direct his mind toward the Name of the Essence, i.e., "Allah." He should imprint its form and protection in his mind, and with his strength and understanding, he should place it in the heart of the pine tree with meaning. He should always maintain this discipline.

The literal meaning of meditation is to think and ponder. In Tasawwuf, the believer should be sure that Allah knows all his circumstances and always watches over him.

Meditation is the root of every good deed, and a person can reach this stage when he has finished accounting (taking account of the soul) and is accountable for his past actions. At that time, he had to correct his condition, walk firmly on the path of truth, pay attention to the heart between himself and Allah, breathe according to the will of Allah Almighty, and keep Allah Almighty in front of him in every situation. This makes him sure that Allah is his guardian. He is close to his heart and aware of his condition. He sees his actions and hears his words. A person who neglects all these matters cannot even reach the initial stages of connection. Reaching the reality of Allah Almighty's closeness is far away.

There are three levels of meditation:

- The first level is that the seeker's heart should be sure that Allah is aware of his inner state and free from satanic whispers. He should find Allah Almighty present everywhere and protect himself from selfish desires.
- The second level is that he should divert his attention from the world, focus solely on Allah Almighty, and not think of anyone else in his heart except Allah Almighty.
- The third level is that the seeker should desire Allah Almighty in meditation to be the guardian of all his affairs.

In the terminology of Tasawwuf, meditation is called being attached to Allah Almighty.

Meditation is being wholly focused on or absorbed in a particular thought. Thought is related to the heart. Allah Almighty has given man the ability to

contemplate and think. When a man focuses his intellectual faculties on a particular direction, its effects begin to take effect.

Hazrat Shah Waliullah Dehlvi (RA) states in his book "Al-Qul al-Jameel."

اَلْمُرَاقِبَةُ اَنْ تُلَازِمَ قَلْبَکَ لِعِلْمِ اَنَّ اللّٰهَ نَاظِرٌ اِلَيْکَ

Meditation means that you should establish in your heart the belief that Allah Almighty is watching you.

Since ancient times, Shaykhs have been leading their followers in various forms of meditation. Some Shaykhs make them do meditation on death, that is, close their eyes and imagine that one day they will die, and this world, wealth and possessions will be nothing, and they will be alone in the grave. Some Shaykhs have them meditate on the beloved's disfigurement to remove the love for the imaginary beloved from someone's heart. Some Shaykhs make their followers meditate on the House of Allah to focus their attention on Allah Almighty so that the satanic whispers and thoughts in their hearts are removed. Apart from these, there are other meditations by which the seeker's attention is diverted from other than Allah and directed towards Allah Almighty.

Method of meditation in the Naqshbandiya order:

In the meditation done in the Naqshbandiya order, the seeker should finish all his work and sit down to one side. It is better to be ablution and face the Qiblah, close his eyes, bend his head towards his heart, empty his heart of all thoughts and concepts and turn his entire attention towards Allah Almighty with great attention and politeness. For a while, he should think that there is no earth, sky, man, animal, or devil, nothing. Only Allah is Allah, and His mercy is coming and settling in my heart. Due to this, the darkness and blackness of my heart are being removed, and my heart is saying, "Allah, Allah, Allah." Initially, the seeker's heart is not drawn to remembrance, but is filled with a crowd of worldly thoughts and desires because the heart is the whole world. That is what is seen. However, one should not be afraid or worried about this situation. Some people start thinking this task is not up to them, but that is not the case; only a little perseverance is needed to reach the destination.

Allah Almighty says!

And He will bring out what is in the breasts. وَحُصِّلَ مَا فِي الصُّدُورِ

(سورة العاديات ـ 10)

The Day when the secrets will be revealed يَوْمَ تُبْلَى السَّرَائِرُ

(سورة الطارق ـ 9)

Allah Almighty says that I am according to the thought of the servant. If the servant thinks that Allah's mercy is coming and settling in his heart, then he knows it is coming. Worldly thoughts will come more on the first day, less on the second day, and in the same way, they will gradually decrease. Until a time comes when the head is bowed down and lost in the thought of Allah Almighty, and the love of the world decreases.

If the seeker falls asleep during meditation, there is no need to worry. His spiritual progress continues. The example "When drowsiness is imposed on you" signifies the acquisition of grace. Meditation is essential in the Naqshbandiya order because, along with spiritual progress, it advances lessons. There are clear arguments for this in the Quran and the blessed Hadiths.

In the Holy Quran, Allah Almighty says:

وَاذْكُرْ رَّبَّكَ فِيْ نَفْسِكَ تَضَرُّعًا وَّخِيْفَةً وَّدُوْنَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْاٰصَالِ
وَلَا تَكُنْ مِّنَ الْغٰفِلِيْنَ ﴿٢٠٥﴾

(Surah Al-Araf - 205)

And remember your Lord within yourself, humbly and with fear, without loudness in words in the mornings, and in the afternoons, and be not of those who are neglectful.

وَاذْكُرِ اسْمَ رَبِّكَ وَتَبَتَّلْ اِلَيْهِ تَبْتِيْلًا ﴿٨﴾

(Surah al-Muzammil - 8)

And remember the Name of your Lord and devote yourself to Him with complete devotion. (8)

In this verse, it is commanded to remember Allah Almighty and Tabatal. Sitting in solitude, remembering your beloved, is called "Tabatal." The great scholars

adopted this method to make this task easier: after finishing all your daily tasks, sit down alone, close your eyes and imagine Allah Almighty and think that today I am closing my eyes of my own free will, a time will come when these eyes will be closed forever. I will go from this mortal world to the eternal world, where the capital for life is the remembrance of Allah Almighty. This will increase the state of Tabatal. In this way, this lesson will be firm if you sit for fifteen minutes to an hour every day and say Allah in your heart. This practice is called meditation.

In Bukhari Sharif, in the chapter (كيف كان بدء الوحي), it is mentioned that the Messenger of Allah (ﷺ) used to spend many days in the Cave of Hira before the revelation came. At that time, there was no prayer, no Quran, no fasting, so I sat there and prayed to the Prophet (ﷺ). Or did he worship? The hadith scholars have written that the Prophet (ﷺ) used to spend his time in remembrance of Allah. He would sit there and imagine Allah, which is called "Tahanus." Meditating on Allah, separating himself from creation, is meditation. The Shaykhs have kept this Sunnah alive by teaching this meditation.

It is narrated from Abu Hurairah (may Allah be pleased with him) that the Messenger of Allah (ﷺ) said: On the Day of Resurrection, an announcer will announce: Where are the wise people? People will ask: What is meant by wise people? The answer is that those who used to remember Allah, standing, sitting, and lying down and contemplating the creation of the heavens and the earth, would say: O Allah! You did not create all this in vain. We glorify You. Save us from the torment of Hell. After that, a banner will be made for them, which they will all follow, and it will be said to them: Enter Paradise forever.

Imam Ghazali (ra) has written that contemplation is the best form of worship because it contains the meaning of remembrance. Two more things are added. One is the knowledge of Allah because knowledge is the key to contemplation, and the other is the love of Allah Almighty because this, too, is formed by contemplation. This is the contemplation that the Sufis call meditation.

Hazrat Umme Darda (RA) was asked what the best form of worship for Hazrat Abu Darda (RA) was, and he said it was meditation.

Hazrat Ibn Abbas (RA) says one hour of contemplation is better than worshiping the whole night.

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said that one hour of contemplation is better than sixty years of worship. Being the best form of

prayer does not mean that other acts of worship are unnecessary. Each act of worship has its place and status. If one neglects the duties, obligations, manners and traditions, one becomes worthy of divine punishment. Observing meditation creates a light in the heart, increasing the sweetness of faith. The more a seeker meditates, the more his presence in prayer, his passion for deeds, his concern for the Hereafter, and his love for Allah increase. With the abundance of meditation, the seeker gains spiritual progress. In the Naqshbandiya order, there is a curriculum of lessons that, through various meditations, are taught to the seeker in stages. With each lesson, the seeker's soul is freed from the impurities of the self until the seeker establishes a relationship with Allah Almighty. Then, he finds it very easy to follow the Shariah commands.

Accountability

Thinking about one's deeds from the time one wakes up until the time one goes to bed in the evening, being grateful for worship and obedience, seeking success, and regretting one's shortcomings and inappropriate actions is called Accountability.

There is no doubt that one of the best ways to avoid sins and increase good deeds is to persevere in reflecting on one's deeds. A Muslim who adopts this excellent habit and conducts himself daily (self-accountability) will automatically improve his speech and character and start to avoid sins. The importance of reflecting on actions can be gauged from the fact that it has been regularly encouraged in the Quran and Hadith. Allah Almighty says!

يَآيُّهَا الَّذِيْنَ اٰمَنُوْا اتَّقُوا اللّٰهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ ۚ وَاتَّقُوا اللّٰهَ ؕ

اِنَّ اللّٰهَ خَبِيْرٌۢ بِمَا تَعْمَلُوْنَ ﴿١٨﴾

(Surah Al-Hasher - 18)

O you who believe! Fear Allah and keep your duty to Him. And let every person look to what he has sent forth for the morrow, and fear Allah. Verily, Allah is All-Aware of what you do. (18)

This verse says, "Take account of yourselves before you are taken to account, and consider how many good deeds you have accumulated to present before Allah on the Day of Judgment." This verse shows that one hour of contemplation

is better than many dhikrs. Thinking about your deeds is an excellent deed, and this is Muraqaba.

In the Holy Hadiths, the Messenger of Allah (ﷺ) has also repeatedly encouraged us to take account of our actions. Let us take advantage of some of the sayings of the Prophet (ﷺ) in this regard:

- He said: When you intend to do something, think about its outcome. If it is good, do it; if its result is wrong, refrain from it.
- For a wise person, there should be an hour in which he takes account of himself.
- An hour of contemplation (in matters of the Hereafter) is better than sixty (60) years of worship.

The blessed verse, its interpretation and the sayings of the Prophet Muhammad (ﷺ) show that in our religion, there is a strong incentive to take account of oneself because, due to self-accountability, a person starts avoiding sins. Due to self-accountability, it becomes easy to do good deeds. Through self-accountability, a mind is formed to uphold Allah's and the servants' rights. Due to self-accountability, the fear of Allah is awakened in the heart. Due to self-accountability, a person's appearance and interior are enhanced, and a mind is formed to prepare for death before death. Due to self-accountability, a mind is composed to follow in the footsteps of the righteous servants of Allah. Through self-reflection, good habits are formed, and a mind is cultivated to eliminate bad traits.

Hazrat Abu Yala Shaddad bin Aws (RA) narrates that the Messenger of Allah (ﷺ) said: The wise person is the one who takes account of his soul and prepares for the life after death. And the foolish person is the one who, a fool, pursues his desires and ascribes (great) desires to Allah. (Tirmidhi)

Mujahida

وَالَّذِيْنَ جَاهَدُوْا فِيْنَا لَنَهْدِيَنَّهُمْ سُبُلَنَا

And those who strive and strive in Our way, We will surely show them the paths to Paradise.

The Messenger of Allah (ﷺ) said: A Mujahid strives against himself in obedience to Allah. (Bayhaqi and Mishkat Sharif)

"Mujahida "It is the practice and habit of opposing the self, that is, to keep the self's personal, financial and other desires and desires subdued in the face of the pleasure and obedience of Allah. The purpose of Mujahida is not to disturb the self but to accustom the self to exertion and to take it out of the habits of comfort. Mujahida is of two types: to accustom the self to physical exertion and to accustom the self to controlling its emotions.

Hazrat Hassan Quazar (RA) says that Tasawwuf is based on three things.

1. Food scarcity: Do not eat unless you are in a state of starvation.
2. Sleep scarcity: Avoid sleeping unless you are in a state of sleep.
3. Talking scarcity: Do not speak unnecessarily.

The struggle of the self depends on the servant withdrawing himself from desirable things and always acting against his selfish desires. There are only two things that prevent the self from doing good deeds: falling into selfish desires and stopping from worship.

When the self wants to act according to its desires in a state of rebellion, give it the reins of piety. (i.e., make it obey the fear of Allah). If he persists in opposing religion, force him to go against his wishes, and when he is overcome with anger, keep an eye on him, because in that state, he needs to maintain good morals during the confrontation. After all, this can break his pride and extinguish his fire with gentleness. When this soul seeks justification for leniency, describe its good qualities and show them without adornment. It is necessary to punish such a soul. It must be punished with humiliation, reducing its value and value. Its basic inferiority will be revealed, and its evil deeds will be known.

Duas

The meaning of dua is to humbly ask for something from the Supreme Being in a humble manner. Imam Nawawi (ra) says that scholars of all times and places have agreed that their evidence, in addition to the apparent and precise meaning of the Quran and Hadith, was also the action of the Prophets (ﷺ) who used to pray to Allah Almighty. All the Prophets (peace be upon them) used to pray despite their complete faith in Allah's pleasure, destiny and predestination.

Allah Almighty says:

اُدْعُوْا رَبَّكُمْ تَضَرُّعًا وَّخُفْيَةً ۭ اِنَّهٗ لَا يُحِبُّ الْمُعْتَدِيْنَ ﴿٥٥﴾

(Surah Al-Araf - 55)
Invoke your Lord with humility and in secret. He likes not the aggressors. (55)

وَقَالَ رَبُّكُمُ ادْعُوْنِيْٓ اَسْتَجِبْ لَكُمْ ۭ اِنَّ الَّذِيْنَ يَسْتَكْبِرُوْنَ عَنْ عِبَادَتِيْ سَيَدْخُلُوْنَ جَهَنَّمَ دَاخِرِيْنَ ﴿٦٠﴾

(Surah Ghaffir - 60)
And your Lord said: "Invoke Me, [i.e. believe in My Oneness (Islamic Monotheism)] (and ask Me for anything) I will respond to your (invocation). Verily! Those who scorn My worship [i.e. do not invoke Me, and do not believe in My Oneness (Islamic Monotheism)] will surely enter Hell in humiliation!" (60)

وَاِذَا سَاَلَكَ عِبَادِيْ عَنِّيْ فَاِنِّيْ قَرِيْبٌ ۭ اُجِيْبُ دَعْوَةَ الدَّاعِ اِذَا دَعَانِ ۙ فَلْيَسْتَجِيْبُوْا لِيْ وَلْيُؤْمِنُوْا بِيْ لَعَلَّهُمْ يَرْشُدُوْنَ ﴿١٨٦﴾

(Surah Al-Baqarah - 186)
And when My slaves ask you (O Muhammad ﷺ) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor). So let them obey Me and believe in Me, so that they may be led aright. (186)

اَمَّنْ يُّجِيْبُ الْمُضْطَرَّ اِذَا دَعَاهُ وَيَكْشِفُ السُّوْٓءَ وَيَجْعَلُكُمْ خُلَفَآءَ الْاَرْضِ ۗ ءَاِلٰهٌ مَّعَ اللّٰهِ ۗ قَلِيْلًا مَّا تَذَكَّرُوْنَ ﴿٦٢﴾

(Surah An-Namal - 62)
Is He not He (better than your gods), who responds to the distressed one, when he calls on Him, and who removes the evil, and makes you inheritors of the earth, generation after generation? Is there any ilaha (God) with Allah? Little is that you remember! (62)

وَالَّذِيْنَ جَآءُوْ مِنْۢ بَعْدِهِمْ يَقُوْلُوْنَ رَبَّنَا اغْفِرْ لَنَا وَلِاِخْوَانِنَا الَّذِيْنَ سَبَقُوْنَا بِالْاِيْمَانِ وَلَا تَجْعَلْ فِيْ قُلُوْبِنَا غِلًّا لِّلَّذِيْنَ اٰمَنُوْا رَبَّنَآ اِنَّكَ رَءُوْفٌ رَّحِيْمٌ ﴿١٠﴾

(Surat al-Hasher - 10)
And those who came after them say: "Our Lord! Forgive us and our brethren who have preceded us in Faith, and put no hatred in our hearts against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful. (10)

فَاعْلَمْ اَنَّهٗ لَآ اِلٰهَ اِلَّا اللّٰهُ وَاسْتَغْفِرْ لِذَنْۢبِكَ وَلِلْمُؤْمِنِيْنَ وَ الْمُؤْمِنٰتِ ۗ وَاللّٰهُ يَعْلَمُ مُتَقَلَّبَكُمْ وَمَثْوٰىكُمْ ﴿١٩﴾

(Surah Muhammad - 19)
So, know (O Muhammad ﷺ) that La ilaha ill-Allah (none has the right to be worshipped but Allah), and ask forgiveness for your sin, and also for (the sin of) believing men and believing women. And Allah knows well your moving about, and your place of rest (in your homes). (19)

رَبَّنَا اغْفِرْ لِيْ وَلِوَالِدَيَّ وَلِلْمُؤْمِنِيْنَ يَوْمَ يَقُوْمُ الْحِسَابُ ﴿٤١﴾

(Surah Ibrahim - 41)
"Our Lord! Forgive my parents and me, and (all) the believers on the Day when the reckoning will be established." (41)

Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said: Every prophet has a prayer that is accepted. So, every prophet hastens his prayer, but I have

prolonged my prayer for the intercession of my nation until the Day of Resurrection.

Rasool Allah (ﷺ said! I have preserved it. So, if Allah wills, this supplication of mine will benefit every person of my Ummah who died without associating anyone with Allah. (Muslim)

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) supplicated to Allah (ﷻ) thus: "O my Lord! I have requested you, so grant me a favour and do not disappoint me." That is, I am hopeful that my request will be accepted. And that request is that I am a human being. Therefore, if I have harmed a believer, spoken ill of him, cursed him, or killed him, make all these things a means of purification from sins and a means of drawing near to You, out of mercy for the believer, so that You may forgive him on the Day of Resurrection and bring him near to You. (Bukhari and Muslim)

Hazrat Nu'man bin Bashir (RA) narrated that the Messenger of Allah (ﷺ) said: "Supplication is worship." (Abu Dawud, Tirmidhi)

Hazrat Abu Darda (RA) narrated that the Messenger of Allah (ﷺ) said: "Whoever supplicates for his Muslim brother behind his back, the angel says: 'May the same be said for you.' (Muslim)

Hazrat Jabir (RA) narrated that the Messenger of Allah (ﷺ) said: "Do not supplicate for yourself, nor your children, nor your wealth. (Lest you find) with Allah the Hour in which whatever is asked of Him will be accepted for you." (Muslim)

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said: "The closest a servant is to his Lord is when he is prostrating himself, so supplicate in that state." (Muslim)

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said: "The supplication of any of you is accepted unless he is hasty. For example, he says: 'I supplicated to my Lord, but it was not accepted.' (Bukhari and Muslim)

Hazrat Abu Umamah (RA) narrated that the Messenger of Allah (ﷺ) was asked which supplication is most accepted. He (ﷺ) said: In the last hours of the night and after the obligatory prayers. (Tirmidhi)

Hazrat Ubadah bin Samit (RA) narrated that the Messenger of Allah (ﷺ) said: Every Muslim on earth supplicates to Allah, Allah will grant him what he desires or remove from him an evil like it unless he supplicates for sin or severing ties of kinship. If one of the people says No, then let us supplicate. He (ﷺ) said: Allah is the Bestower and the Acceptor. (Tirmidhi)

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said: When one of you supplicates, O Allah, forgive me, if You will, have mercy on me, if You will, provide for me. (So, he should not do that, but) supplicate with certainty, trust and determination (not uttering the word of doubt) because Allah Almighty does what He wills, and there is no one to force Him. (Bukhari)

Hazrat Anas bin Malik (RA) narrated that the Messenger of Allah (ﷺ) said! Supplication is the brain of worship. Supplication is the brain of worship. (Tirmidhi)

This supplication is the key to seeking Allah's help with your needs. It is a source of comfort for those in need in Allah's way. It provides shelter to the needy who ask and a breath of relief. Allah is angry with those who do not ask Allah Almighty.

Hazrat Salman Al-Farsi (RA) narrated that the Messenger of Allah (ﷺ) said! Nothing changes destiny except supplication, and nothing increases life except goodness. (Tirmidhi)

Hazrat Ibn Umar (RA) narrated that the Messenger of Allah (ﷺ) said! Indeed, supplication is beneficial for what has happened and has not happened. So, O servants of Allah, consider supplication essential for yourselves. (Tirmidhi)

It was narrated from Jabir (may Allah be pleased with him) that the Messenger of Allah (ﷺ) said: Whoever supplicates, Allah either grants him what he asks for or prevents some evil from befalling him in return. If the giving of this thing is not written in his destiny, then Allah removes from him a calamity and misfortune to the extent of what he asked for, as long as he does not supplicate for something sinful or sever ties of kinship. (Tirmidhi)

Hazrat Ibn Masood (RA) narrated that the Messenger of Allah (ﷺ) said: "Allah is the Highest, and the best of worship (i.e. supplication) is to wait for it openly." (Tirmidhi)

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said: "Allah is displeased with the one who does not supplicate to Allah because abandoning supplication is a sign of arrogance and deprivation from Allah." (Tirmidhi)

Hazrat Sahl bin Abdullah (RA) said: "When Allah created creation, He said to them: 'Keep talking to Me in secret, if this is not possible, then keep looking at Me, if this is not possible, then keep listening to Me, if this is not possible, then come to My door, and if this is not possible, then keep presenting your needs.'

A servant should not allow himself to be heedless of Allah in the state of supplication; it is also necessary to keep observing his condition. If you desire to pray during supplication, you should pray repeatedly; if you feel suffocation, hatred, or oppression in your heart, you should not pray at that time but rather seek forgiveness. The condition for accepting prayer is that the supplicant's livelihood should be lawful, and his business should be pure.

Among the manners of supplication is that the heart should be entirely at peace at the time of supplication, and one should not pray heedlessly. The Messenger of Allah (ﷺ) said: Allah does not accept the supplication of those who supplicate in heedlessness. (Jami' al-Tirmidhi)

A hadith mentions that when a servant whom Allah loves, Allah Almighty, says to Hazrat Jibraeel (as), "Do not fulfill his need now because I want to hear his voice." When a servant supplicates Allah in a state of boredom, Allah Almighty says to Jibraeel (as), "O Jibraeel! Fulfill the need of My servant because I do not like to hear his voice." (Ibn Majah)

The Messenger of Allah (ﷺ) sought refuge in Allah Almighty from six things in his supplications.

1. The torment of the grave
2. The trial of the Antichrist
3. The trial of life
4. The trial of death
5. The trial of sin
6. The trial of debt

These six things are essential due to their awesomeness, destruction, and worldly and religious losses. If Allah Almighty saves us from these things and shows His grace and mercy, spiritual and earthly life will be a source of success and mercy. If Allah forbids any unfortunate person to be afflicted by any of them, his world will also be destroyed, and the blessings of the Hereafter will also be far from him. Every Muslim should seek refuge in his Lord from these things.

Hazrat Mu'adh bin Jabal (RA) narrated that one day, the Messenger of Allah (ﷺ) took my hand in his blessed hand and said: Mu'adh! I love you, I said, O Messenger of Allah (ﷺ)! I love you, too. The Messenger of Allah (ﷺ) said: (If you love me), do not stop reciting this supplication after any prayer.

رَبِّ اَعَنِّی عَلٰی ذِکْرِکَ وَ شُکْرِکَ وَ حُسْنِ عِبَادَتِکَ

O Lord! Help me in Your remembrance, Your thanks, and Your good worship. (Musnad Ahmad, Abu Dawud, An-Nasa'i)

This blessed hadith shows that the Messenger of Allah (ﷺ) used to supplicate after the prayer.

Hazrat Mughirah bin Shubah (may Allah be pleased with him) narrated that the Messenger of Allah (ﷺ) used to supplicate after the obligatory prayer. There is no god but Allah. He has no partner. To Him is the testimony; to Him is all praise, and He can do everything. O Allah! No one can withhold what You have given, and no one can provide it, and wealth cannot save the rich from Your punishment. (Bukhari and Muslim)

Hazrat Anas bin Malik (RA) narrated that the Messenger of Allah (ﷺ) said: Whoever prays the Fajr prayer in congregation and remains engaged in the remembrance of Allah until sunrise, then prays two rak'ahs (Ishraq) will get a reward like that of Hajj and Umrah.

(Tirmidhi)

Explanation of the fear of Allah

Allah Almighty said!

إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ ﴿١٢﴾ إِنَّهُ هُوَ يُبْدِئُ وَيُعِيدُ ﴿١٣﴾ وَهُوَ الْغَفُورُ الْوَدُودُ ﴿١٤﴾

(Surah Al-Burooj: 12)

Verily, (O Muhammad (ﷺ)), the Seizure (Punishment) of your Lord is severe and painful. (12) Verily, He it is Who begins (punishment) and repeats (punishment in the Hereafter) (or originates the creation of everything, and then repeats it on the Day of Resurrection). (13) And He is Oft-Forgiving, full of love (towards the pious who are genuine true believers of Islamic Monotheism), (14)

وَكَذَٰلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقُرَىٰ وَهِيَ ظَالِمَةٌ ۚ إِنَّ أَخْذَهُ أَلِيمٌ شَدِيدٌ ﴿١٠٢﴾ إِنَّ فِي ذَٰلِكَ لَآيَةً لِّمَنْ
خَافَ عَذَابَ الْآخِرَةِ ۚ ذَٰلِكَ يَوْمٌ مَّجْمُوعٌ لَّهُ النَّاسُ وَذَٰلِكَ يَوْمٌ مَّشْهُودٌ ﴿١٠٣﴾ وَمَا نُؤَخِّرُهُ إِلَّا
لِأَجَلٍ مَّعْدُودٍ ﴿١٠٤﴾ يَوْمَ يَأْتِ لَا تَكَلَّمُ نَفْسٌ إِلَّا بِإِذْنِهِ ۚ فَمِنْهُمْ شَقِيٌّ وَسَعِيدٌ ﴿١٠٥﴾ فَأَمَّا الَّذِينَ
شَقُوا فَفِي النَّارِ لَهُمْ فِيهَا زَفِيرٌ وَشَهِيقٌ ﴿١٠٦﴾

(Surah Hud: 102 - 106)

Such is the Seizure of your Lord when He seizes the (population of) towns while they are doing wrong. Verily, His Seizure is painful (and) severe. (102) Indeed, there is a sure lesson for those who fear the torment of the Hereafter. That is a Day when mankind will be gathered together, and that is when all (the dwellers of the heavens and the earth) will be present. (103) And We delay it only for a term (already) fixed. (104) On the Day when it comes, no person shall speak except by His (Allah's) Leave. Some among them will be wretched and (others) blessed. (105) As for those wretched, they will be in the Fire, sighing in a high and low tone. (106)

لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِن دُونِ الْمُؤْمِنِينَ ۖ وَمَن يَفْعَلْ ذَٰلِكَ فَلَيْسَ مِنَ اللَّهِ فِي
شَيْءٍ إِلَّا أَن تَتَّقُوا مِنْهُمْ تُقَاةً ۗ وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ ۗ وَإِلَى اللَّهِ الْمَصِيرُ ﴿٢٨﴾

(Surah Al-Imran. 82)

Let not the believers take the disbelievers as Auliya (supporters, helpers) instead of the believers, and whoever does that will never be helped by Allah in any way, except if

you indeed fear danger from them. And Allah warns you against Himself (His Punishment), and to Allah is the final return. (28)

يَوْمَ يَفِرُّ الْمَرْءُ مِنْ اَخِيْهِ ﴿٣٤﴾ وَاُمِّهٖ وَاَبِيْهِ ﴿٣٥﴾ وَصَاحِبَتِهٖ وَبَنِيْهِ ﴿٣٦﴾ لِكُلِّ امْرِىءٍ مِّنْهُمْ يَوْمَئِذٍ شَاْنٌ يُّغْنِيْهِ ﴿٣٧﴾

(Surah Abs: 34 - 37)

That Day shall a man flee from his brother, (34) And from his mother and father, (35) And from his wife and children. (36) Everyman, that Day, will have enough to make him careless of others. (37)

يٰۤاَيُّهَا النَّاسُ اتَّقُوْا رَبَّكُمْ ۚ اِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيْمٌ ﴿١﴾ يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّاۤ اَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكٰرٰى وَمَا هُمْ بِسُكٰرٰى وَلٰكِنَّ عَذَابَ اللّٰهِ شَدِيْدٌ ﴿٢﴾

(Surat al-Hajj: 1 - 2)

O mankind! Fear your Lord and be dutiful to Him! Verily, the earthquake of the Hour (of Judgement) is a terrible thing. (1) The Day you shall see it, every nursing mother will forget her nursling and every pregnant one will drop her load, and you shall see mankind as in a drunken state, yet they will not be drunken, but severe will be the Torment of Allah. (2)

وَلِمَنْ خَافَ مَقَامَ رَبِّهٖ جَنَّتٰنِ ﴿٤٦﴾

(Surah Ar-Rahman- 46)

But for him who fears the standing before his Lord, there will be two Gardens. (i.e. in Paradise). (46)

وَاَقْبَلَ بَعْضُهُمْ عَلٰى بَعْضٍ يَّتَسَآءَلُوْنَ ﴿٢٥﴾ قَالُوْۤا اِنَّا كُنَّا قَبْلُ فِيْۤ اَهْلِنَا مُشْفِقِيْنَ ﴿٢٦﴾ فَمَنَّ اللّٰهُ عَلَيْنَا وَوَقٰىنَا عَذَابَ السَّمُوْمِ ﴿٢٧﴾ اِنَّا كُنَّا مِنْ قَبْلُ نَدْعُوْهُ ۖ اِنَّهٗ هُوَ الْبَرُّ الرَّحِيْمُ ﴿٢٨﴾

(Surah Al-Tur: 25 - 28)

And some of them draw near to others, questioning. (25) Saying: "Aforetime, we were afraid (of the punishment of Allah) in the middle of our families. (26) "So Allah has been

gracious to us and has saved us from the torment of the Fire. (27) "Verily, We used to invoke Him (Alone and none else) before. Verily, He is Al-Barr (the Most Subtle, Kind, Courteous, and Generous), the Most Merciful." (28)

It was narrated from Numan bin Bashir (ra) that the Messenger of Allah (ﷺ) said: "The person who will have the least punishment in Hell on the Day of Resurrection will be the one whose feet will be pierced with two burning coals, which will open his mind and he will think that he cannot be punished more severely than that, although he will be the least punished of the people of Hell."
(Bukhari and Muslim)

It was narrated from Ibn Umar (RA) that the Messenger of Allah (ﷺ) said: "On the Day of Resurrection, people will stand before the Lord of the Worlds, drenched in sweat, so much so that some of them will be half-drenched in sweat.
(Bukhari and Muslim)

It was narrated from Anas bin Malik (RA) that the Messenger of Allah (ﷺ) delivered a sermon to us that we had never heard before. He (ﷺ) said: If you knew what I know, you would laugh less and cry more. So, the companions of the Messenger of Allah (ﷺ) covered their faces, and their groans and lamentations were heard.
(Bukhari and Muslim)

Allah the Almighty says! واخشونى "Fear Me" means fear Me

The Messenger of Allah (ﷺ) said!

من خاف ادلج و من ادلج بلغ المنزل الا ان سلعة الله غاليه الا ان سلعة الله الجنة

(Whoever fears, he will walk at night, and whoever walks at night will reach the destination except that the provision of Allah is precious except that the provision of Allah is Paradise)

Fear is the thought of something unpleasant and the apprehension of its occurrence that is painful to the heart. The reality of fear is the possibility of punishment that I may be punished. This possibility is and should be for every Muslim. This is a condition of faith, and its name is rational to fear that every time you commit a sin, you should remember Allah's warning against it in your heart and the punishment of Allah. This level of obligation is a sin to be careless about it. This fear of Allah Almighty is the means of desire for good deeds and the avoidance of sins. Allah Almighty has gathered guidance, mercy, knowledge,

and pleasure for those who fear Him. Whoever fears Allah Almighty, everything fears him.

Allah Almighty has said about fear in several places in the Holy Quran!

اِنَّمَا ذٰلِكُمُ الشَّيْطٰنُ يُخَوِّفُ اَوْلِيَآءَهٗ ۖ فَلَا تَخَافُوْهُمْ وَخَافُوْنِ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ﴿١٧٥﴾

(Surah Al-Imran: 175)

It is only shaitan (Satan) that suggests to you the fear of his Auliya.' [supporters and friends (polytheists, disbelievers in the Oneness of Allah and His Messenger, Muhammad ﷺ)], so fear them not, but fear Me, if you are (true) believers. (175)

قُلْ اِنِّيْٓ اَخَافُ اِنْ عَصَيْتُ رَبِّيْ عَذَابَ يَوْمٍ عَظِيْمٍ ﴿١٥﴾

(Surah Al-Anam: 15)

Say: "I fear if I disobey my Lord, the torment of a Mighty Day." (15)

Allah says!

وَاَنْذِرْ بِهِ الَّذِيْنَ يَخَافُوْنَ اَنْ يُّحْشَرُوْٓا اِلٰى رَبِّهِمْ لَيْسَ لَهُمْ مِّنْ دُوْنِهٖ وَلِيٌّ وَّلَا شَفِيْعٌ لَّعَلَّهُمْ يَتَّقُوْنَ ﴿٥١﴾

(Surah Al-Anam: 51)

And warn therewith (the Qur'an) those who fear that they will be gathered before their Lord when there will be neither a protector nor an intercessor for them besides Him, so that they may fear Allah and keep their duty to Him (by abstaining from committing sins and by doing all kinds of good deeds which He has ordained). (51)

Allah says!

وَحَآجَّهٗ قَوْمُهٗ ۗ قَالَ اَتُحَآجُّوْٓنِّيْ فِي اللّٰهِ وَقَدْ هَدٰىنِ ۗ وَلَآ اَخَافُ مَا تُشْرِكُوْنَ بِهٖٓ اِلَّآ اَنْ يَّشَآءَ رَبِّيْ شَيْـًٔا ۗ وَسِعَ رَبِّيْ كُلَّ شَيْءٍ عِلْمًا ۗ اَفَلَا تَتَذَكَّرُوْنَ ﴿٨٠﴾

(Surah Al-Anam: 80)

His people disputed with him. He said: "Do you argue with me concerning Allah while He has guided me, and I fear not those whom you associate with Him (Allah) in

worship. (Nothing can happen to me) except when my Lord (Allah) wills something. My Lord comprehends all things in His Knowledge. Will you not then remember? (80)

Allah says!

لَقَدْ اَرْسَلْنَا نُوْحًا اِلٰى قَوْمِهٖ فَقَالَ يٰقَوْمِ اعْبُدُوا اللّٰهَ مَا لَكُمْ مِّنْ اِلٰهٍ غَيْرُهٗ ؕ اِنِّيْۤ اَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيْمٍ ﴿۵۹﴾

(Surah Al-Araf: 59)

Indeed, We sent Nuh (Noah) to his people, and he said: "O my people! Worship Allah! You have no other Ilha (God) but Him. (La ilaha ill-Allah: none has the right to be worshipped but Allah). Certainly, I fear for you the torment of a Great Day!" (59)

Allah says!

اَنْ لَّا تَعْبُدُوْۤا اِلَّا اللّٰهَ ؕ اِنِّيْۤ اَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ اَلِيْمٍ ﴿۲۶﴾

(Surah Hud: 26)

"That you worship none but Allah, surely, I fear for you the torment of a painful Day."

وَاِلٰى مَدْيَنَ اَخَاهُمْ شُعَيْبًا ؕ قَالَ يٰقَوْمِ اعْبُدُوا اللّٰهَ مَا لَكُمْ مِّنْ اِلٰهٍ غَيْرُهٗ ؕ وَلَا تَنْقُصُوا الْمِكْيَالَ وَالْمِيْزَانَ اِنِّيْۤ اَرٰىكُمْ بِخَيْرٍ وَّاِنِّيْۤ اَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ مُّحِيْطٍ ﴿۸۴﴾

(Surah Hud: 84)

And to the Madyan (Midian) people (We sent) their brother Shu'aib. He said: "O my people! Worship Allah, you have no other Ilha (God) but Him and give not short measure or weight. I see you in prosperity, and verily I fear the torment of a Day encompassing. (84)

Allah says!

اِنَّ فِيْ ذٰلِكَ لَاٰيَةً لِّمَنْ خَافَ عَذَابَ الْاٰخِرَةِ ؕ ذٰلِكَ يَوْمٌ مَّجْمُوْعٌ ۙ لَّهُ النَّاسُ وَذٰلِكَ يَوْمٌ مَّشْهُوْدٌ ﴿۱۰۳﴾

(Surah Hud: 103)

Indeed, in that (there) is a sure lesson for those who fear the torment of the Hereafter. That is a Day when mankind will be gathered together, and that is when all (the dwellers of the heavens and the earth) will be present. (103)

Allah is the Almighty!

وَالَّذِيْنَ يَصِلُوْنَ مَآ اَمَرَ اللّٰهُ بِهٖٓ اَنْ يُّوْصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُوْنَ سُوْٓءَ الْحِسَابِ ﴿٢١﴾

(Surah Ar-Raad: 21)

And those who join that which Allah has commanded to be joined (i.e. they are good to their relatives and do not sever the bond of kinship), and fear their Lord, and dread the terrible reckoning (i.e. abstain from all kinds of sins and evil deeds which Allah has forbidden and perform all sorts of good deeds which Allah has ordained). (21)

Allah says!

وَلَنُسْكِنَنَّكُمُ الْاَرْضَ مِنْۢ بَعْدِهِمْ ۭ ذٰلِكَ لِمَنْ خَافَ مَقَامِيْ وَخَافَ وَعِيْدِ ﴿١٤﴾

(Surah Ibrahim: 41)

"And indeed, We shall make you dwell in the land after them. This is for him who fears standing before Me (on the Day of Resurrection or fears My Punishment) and also fears My threat." (14)

Allah says!

يَخَافُوْنَ رَبَّهُمْ مِّنْ فَوْقِهِمْ وَيَفْعَلُوْنَ مَا يُؤْمَرُوْنَ ﴿٥٠﴾

(Surah Al Nahal – 50)

They fear their Lord above them, and they do what they are commanded. (50)

وَمَنْ يَّعْمَلْ مِنَ الصّٰلِحٰتِ وَهُوَ مُؤْمِنٌ فَلَا يَخٰفُ ظُلْمًا وَّلَا هَضْمًا ﴿١١٢﴾

(Surah Taha: 112)

And if he works deeds of righteousness while he is a believer (in Islamic Monotheism), then he will have no fear of injustice nor any curtailment (of his reward). (112)

Allah says!

رِجَالٌ ۙ لَّا تُلْهِيْهِمْ تِجَارَةٌ وَّلَا بَيْعٌ عَنْ ذِكْرِ اللّٰهِ وَاِقَامِ الصَّلٰوةِ وَاِيْتَآءِ الزَّكٰوةِ ۙ يَخَافُوْنَ يَوْمًا تَتَقَلَّبُ فِيْهِ الْقُلُوْبُ وَالْاَبْصَارُ ﴿٣٧﴾

(Surah An-Nur: 37)
Men who neither trade nor sell (business) diverts them from the Remembrance of Allah (with heart and tongue), nor from performing As-Salat (Iqamat-as-Salat), nor from giving the Zakat. They fear a Day when hearts and eyes will be overturned (out of the horror of the torment of the Day of Resurrection). (37)

Allah says!

قُلْ اِنِّيْٓ اَخَافُ اِنْ عَصَيْتُ رَبِّيْ عَذَابَ يَوْمٍ عَظِيْمٍ ﴿١٣﴾

(Surah Az-Zumar: 13)
Say (O Muhammad SAW): "Verily, if I disobey my Lord, I am afraid of the torment of a great Day." (13)

Allah says!

يُوْفُوْنَ بِالنَّذْرِ وَيَخَافُوْنَ يَوْمًا كَانَ شَرُّهٗ مُسْتَطِيْرًا ﴿٧﴾

(Surat al-Dhar. 7)
They (are those who) fulfill (their) vows, and they fear a Day whose evil will be wide-spreading. (7)

Allah is the Almighty!

اِنَّا نَخَافُ مِنْ رَّبِّنَا يَوْمًا عَبُوْسًا قَمْطَرِيْرًا ﴿١٠﴾

(Surat al-Dhar. 10)
"Verily, We fear from our Lord a Day, hard and distressful, that will make the faces look horrible (from extreme dislike to it)." (10)

Allah is the Almighty!

وَاَمَّا مَنْ خَافَ مَقَامَ رَبِّهٖ وَنَهَى النَّفْسَ عَنِ الْهَوٰى ﴿٤٠﴾ فَاِنَّ الْجَنَّةَ هِيَ الْمَاْوٰى ﴿٤١﴾

(Surah An-Nazeaat: 40 - 41)

But as for him, who feared standing before his Lord and restrained himself from impure evil desires and lusts. (40) Verily, Paradise will be his abode. (41)

No one will be granted two fears. Whoever fears Allah will be free from fear in the Hereafter. And whoever does not fear Allah in this world will not be granted peace and security in the Hereafter. As the Messenger of Allah (ﷺ) said, "On the Day of Judgment, every eye will weep except the eye that was prevented from seeing what Allah has forbidden, the eye that guarded the path of Allah, and the eye that sheds a tear equal to the head of a fly out of fear of Allah."

Another hadith from Mishkat Sharif states that Allah has forbidden the fire of Hell for him. Allah will say to His angels on the Day of Judgment, "Take out of the fire anyone who fears me at any place."

Hazrat Mu'adh (RA) narrates that a believer's heart is not free from fear, and his fear is not at all peaceful. Every Muslim should remember that Allah knows all our deeds, words, and outward and inward secrets and will call us to account on the Day of Judgment.

Fear of Allah is essential for a believer for two reasons. One possibility is that someone will fear me. The first is that there may be no voluntary omission, and the second is that there may have been some voluntary omission that has not been realized. It is also voluntary for a robber not to commit robbery for fear of punishment. A child refrains from mischief for fear of being beaten. People refrain from crime for fear of being fined. A person sits in a gathering with distinction for fear of being dishonoured. If fear is removed, even the world's system cannot function. Man's nature is that he avoids evil for fear of punishment.

Hope for Allah's mercy.

Allah Almighty said!

لِيُكَفِّرَ اللّٰهُ عَنْهُمْ اَسْوَاَ الَّذِىْ عَمِلُوْا وَيَجْزِيَهُمْ اَجْرَهُمْ بِاَحْسَنِ الَّذِىْ كَانُوْا يَعْمَلُوْنَ ﴿٣٥﴾

(Al-Zumr. 35)

So that Allah may expiate from them the evil of what they did and give them the reward, according to the best of what they used to do (35)

اِنَّا قَدْ اُوْحِىَ اِلَيْنَآ اَنَّ الْعَذَابَ عَلٰى مَنْ كَذَّبَ وَتَوَلّٰى ﴿٤٨﴾

(Surah Taha. 84)

'Truly, it has been revealed to us that the torment will be for him who denies [believes not in the Oneness of Allah, and in His Messengers], and turns away.'(from the truth and obedience of Allah)" (48)

وَاكْتُبْ لَنَا فِىْ هٰذِهِ الدُّنْيَا حَسَنَةً وَّفِى الْاٰخِرَةِ اِنَّا هُدْنَآ اِلَيْكَ ؕ قَالَ عَذَابِىْٓ اُصِيْبُ بِهٖ مَنْ اَشَآءُ ۚ وَرَحْمَتِىْ وَسِعَتْ كُلَّ شَىْءٍ ؕ فَسَاَكْتُبُهَا لِلَّذِيْنَ يَتَّقُوْنَ وَيُؤْتُوْنَ الزَّكٰوةَ وَالَّذِيْنَ هُمْ بِاٰيٰتِنَا يُؤْمِنُوْنَ ﴿١٥٦﴾

(Surah Al-Araf. 156)

And ordain for us good in this world and in the Hereafter. Indeed, we have turned unto You." He said: (As to) My Punishment I afflict there with whom I will and My Mercy embraces all things. That (Mercy) I shall ordain for those who are the Muttaqun, and give Zakat; and those who believe in Our Ayat (proofs, evidences, verses, lessons, signs and revelations, etc.); (156)

فَسَتَذْكُرُوْنَ مَآ اَقُوْلُ لَكُمْ ؕ وَاُفَوِّضُ اَمْرِىْٓ اِلَى اللّٰهِ ؕ اِنَّ اللّٰهَ بَصِيْرٌۢ بِالْعِبَادِ ﴿٤٤﴾ فَوَقٰىهُ اللّٰهُ سَيِّاٰتِ مَا مَكَرُوْا وَحَاقَ بِاٰلِ فِرْعَوْنَ سُوْٓءُ الْعَذَابِ ﴿٤٥﴾

(Surah Ghaffir: 44-54)

"And you will remember what I am telling you, and my affair I leave it to Allah. Verily, Allah is the All-Seer of (His) slaves." (44) So, Allah saved him from the evils that they plotted (against him), while an evil torment encompassed Firawn’s (Pharaoh) people. (45)

اَفَاَمِنُوْا مَكْرَ اللّٰهِ ۚ فَلَا يَاْمَنُ مَكْرَ اللّٰهِ اِلَّا الْقَوْمُ الْخٰسِرُوْنَ ﴿۹۹﴾

(Surah Al- Araf – 99)

Did they then feel secure against the Plan of Allah? None feels secure from the Plan of Allah except the people who are the losers. (99)

وَقَطَّعْنٰهُمْ فِي الْاَرْضِ اُمَمًا ۚ مِنْهُمُ الصّٰلِحُوْنَ وَمِنْهُمْ دُوْنَ ذٰلِكَ ۫ وَبَلَوْنٰهُمْ بِالْحَسَنٰتِ وَالسَّيِّاٰتِ

لَعَلَّهُمْ يَرْجِعُوْنَ ﴿۱۶۸﴾

(Surah Al-Araf. 168)

And we have broken them (i.e. the Jews) up into various separate groups on the earth; some of them are righteous, and some are far from that. And We tried them with good (blessings) and evil (calamities) in order that they might turn (to Allah's Obedience). (168)

يٰبَنِيَّ اذْهَبُوْا فَتَحَسَّسُوْا مِنْ يُّوْسُفَ وَاَخِيْهِ وَلَا تَايْـَٔسُوْا مِنْ رَّوْحِ اللّٰهِ ۭ اِنَّهٗ لَا يَايْـَٔسُ مِنْ رَّوْحِ اللّٰهِ

اِلَّا الْقَوْمُ الْكٰفِرُوْنَ ﴿۸۷﴾

(Surah Yusuf. 78)

"O my sons! Go you and enquire about Yusuf (AS) (Joseph) and his brother, and never give up hope of Allah's Mercy. Certainly no one despairs of Allah's Mercy, except the people who disbelieve." (87)

يَّوْمَ تَبْيَضُّ وُجُوْهٌ وَّتَسْوَدُّ وُجُوْهٌ ۚ فَاَمَّا الَّذِيْنَ اسْوَدَّتْ وُجُوْهُهُمْ ۣ اَكَفَرْتُمْ بَعْدَ اِيْمَانِكُمْ فَذُوْقُوا

الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُوْنَ ﴿۱۰۶﴾

(Surah Al-Imran. 601)

On the Day (i.e. the Day of Resurrection), when some faces will become white, and some faces will become black; as for those whose faces will become black (to them will be said): "Did you reject Faith after accepting it? Then taste the torment (in Hell) for rejecting Faith." (106)

اِنَّ الْاَبْرَارَ لَفِيْ نَعِيْمٍ ﴿۱۳﴾ وَاِنَّ الْفُجَّارَ لَفِيْ جَحِيْمٍ ﴿۱۴﴾

(Surah Infattar: 31, 41)

Verily, the Abrar (pious and righteous) will be in Delight (Paradise); (13) And verily, the Fujjar (the wicked, disbelievers, polytheists, sinners and evil-doers) will be in the blazing Fire (Hell), (14)

فَأَمَّا مَنْ ثَقُلَتْ مَوَازِيْنُهٗ ﴿٦﴾ فَهُوَ فِيْ عِيْشَةٍ رَّاضِيَةٍ ﴿٧﴾ وَاَمَّا مَنْ خَفَّتْ مَوَازِيْنُهٗ ﴿٨﴾ فَاُمُّهٗ هَاوِيَةٌ ﴿٩﴾

(Surah Al-Qariyah: 6-9)

Then, as for him whose balance (of good deeds) will be heavy, (6) He will live a pleasant life (in Paradise). (7) But as for him whose balance (of good deeds) will be light, (8) He will have his home in Hawiyah (pit, i.e. Hell) (9)

Allah warns His disobedient servants of punishment and reminds them of rewards and bounties. It also shows a ray of hope by seeking forgiveness and repenting. If someone spends their entire life in disobedience and does not attain the happiness of faith and repentance until the end, then the punishment of Hell is eternal for them. However, those who have developed a sense of repentance and regret, no matter how great, and who are sinners, should take the path of faith and repentance, turning away from disbelief, polytheism, and sins. Such people should not think that they have spent their entire lives in sin. What is the use of repenting now? Allah has said, "This is a satanic whisper that I have many sins, and Allah will not forgive me. Come to the door of Allah. The door of His mercy is never closed. Allah is very kind, forgiving and merciful. He forgives all sins." Allah has the power to forgive sins and even turn them into good deeds. If a person repents sincerely or believes even at the end of his life, Allah Almighty will surely forgive him if he has fulfilled the rights of his servants. If someone wrongs people, he will have to pay them back. Hoping for Allah's mercy is part of a believer's faith. Disappointment from Allah's mercy is disbelief and misguidance, but there should also be a basis for hope.

It was narrated from Hazrat Jabir (may Allah be pleased with him) that a villager came to the Messenger of Allah (ﷺ) and said: O Messenger of Allah (ﷺ)! What are the two obligatory acts? He (ﷺ) said: Whoever dies while he is not in a state of worship with Allah, whoever did not associate partners with Allah will enter Paradise, and whoever dies while he was associating partners with Allah will enter Hell. (Muslim)

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said: He said! Allah Almighty says that I am as the servant thinks (i.e. in dealing with him), and I am with him wherever he remembers Me. By Allah! Indeed, Allah is more pleased with the repentance of His servants than a man who finds something he lost in

the forest, and whoever comes near Me by a span, I come near him by a hand span. And whoever comes near me by a hand span, I come near to him by two hand spans. And whoever comes to Me walking, I go to him running.
(Bukhari and Muslim)

Hazrat Anas (RA) narrated that the Messenger of Allah (ﷺ) said! Allah the Almighty says: O man! As long as you call upon Me and have good hopes from Me, I will continue to forgive you, and I do not care about what your deeds are. O son of Adam (AS)! If your sins were to reach the heights of the sky and you then asked Me for forgiveness, I would forgive you. O son of Adam (AS)! If you came to Me with the Earth full of sins and found Me not associating anyone with Me, I would go to you with the Earth full of forgiveness. (Tirmidhi)

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said! If a believer knows the punishment with him for the disobedient, he will have no hope of Paradise. If a disbeliever knows the actual knowledge of Allah's mercy, then he should not despair of Paradise. (Muslim)

The Messenger of Allah (ﷺ) said! (If the disbeliever knew what mercy is with Allah, he would not despair of Paradise.) If even a disbeliever knew the state of Allah's mercy, he would not despair of Paradise. (Agreed upon)

Hazrat Abu Dhar (RA) narrated that the Prophet (ﷺ) said! Allah Almighty says: Whoever does a good deed, I will give it ten times its reward, and whoever does an evil deed, I will give it the same (not more), or I will forgive him. Whoever draws near Me by a span (through good deeds), I will draw near to him by two arm's length. Whoever comes to Me walking, I will go to him running. Whoever meets Me with the earth, which is full of evil but does not associate anyone with it, I will meet him with the same forgiveness. (Sahih Muslim)

Creating a feeling of comfort in the heart in anticipation of beloved things, i.e. Allah's grace, forgiveness, blessings, and Paradise, and the effort and planning to achieve these things is called "رجا."

The person who awaits Allah's mercy and Paradise and does not adopt the means to achieve them cannot attain the state of "رجا"and is in delusion. Just as a person waits for the grain to grow without sowing seeds, this is called lust.

Allah Almighty says that those who are disbelievers despair of Allah's mercy. Hoping for mercy from Allah Almighty is part of faith. Every Muslim should obey

and worship Allah Almighty well and be courageous in avoiding disobedience. Naturally, a person develops hope in the one he obeys and creates fear and danger in the one he disobeys. While repenting, having hope means keeping an eye on the boundless expanses of Allah Almighty and having complete faith that my repentance will be accepted.

Hazrat Abu Hurairah (RA) narrated that I heard the Messenger of Allah (ﷺ) say that Allah Almighty has made a hundred parts of mercy. He has kept ninety-nine (99) parts with Himself and sent one part down to the earth. Because of this one part, Allah Almighty's creatures are merciful to each other. Even an animal withdraws its hoof (foot) from its young so it may not be harmed.
(Bukhari and Muslim)

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said! By the One in Whose Hand is my soul! If you do not sin, Allah Almighty will destroy you and create a people who will sin. Ask Allah Almighty for forgiveness, and He will forgive them. (Sahih Muslim)

Hazrat Anas bin Malik (RA) narrated that the Messenger of Allah (ﷺ) said! When a disbeliever does a good deed in this world, he is rewarded with some worldly pleasures (i.e. he will not get any reward for it in the Hereafter). Still, the case of a believer is that He stores up his good deeds to reward him in the Hereafter and provides him with sustenance in this world because of his obedience. (Sahih Muslim)

Hazrat Ibn Abbas (RA) narrated that I heard the Messenger of Allah (ﷺ) say: If a Muslim dies. Forty people who do not associate anyone with Allah offer his funeral prayer, and Allah Almighty will accept their intercession on his behalf.
(Sahih Muslim)

Stages of Goodness

1. Stage of Repentance: (مقام توبہ)

Repentance is the first stage of conduct. In Tasawwuf, allegiance begins with repentance. This method follows the Quran and Sunnah.

Allah Almighty says!

يَاَيُّهَا الَّذِيْنَ اٰمَنُوْا تُوْبُوْٓا اِلَى اللّٰهِ تَوْبَةً نَّصُوْحًا ؕ عَسٰى رَبُّكُمْ اَنْ يُّكَفِّرَ عَنْكُمْ سَيِّاٰتِكُمْ وَيُدْخِلَكُمْ
جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ ۙ يَوْمَ لَا يُخْزِى اللّٰهُ النَّبِيَّ وَالَّذِيْنَ اٰمَنُوْا مَعَهٗ ۚ نُوْرُهُمْ يَسْعٰى بَيْنَ
اَيْدِيْهِمْ وَبِاَيْمَانِهِمْ يَقُوْلُوْنَ رَبَّنَآ اَتْمِمْ لَنَا نُوْرَنَا وَاغْفِرْ لَنَا ۚ اِنَّكَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ﴿٨﴾

(Surah At-Tahrim. 8)

O you who believe! Turn to Allah with sincere repentance! It may be that your Lord will expiate from you your sins, and admit you into Gardens under which rivers flow (Paradise) the Day that Allah will not disgrace the Prophet (Muhammad SAW) and those who believe with him, Their Light will run forward before them and (with their Records — Books of deeds) in their right hands They will say: "Our Lord! Keep perfect our Light for us [and do not put it off till we cross over the Siret (a slippery bridge over the Hell) safely] and grant us forgiveness. Verily, you are Able to do all things." (8)

اِتَّخَذُوْٓا اَحْبَارَهُمْ وَرُهْبَانَهُمْ اَرْبَابًا مِّنْ دُوْنِ اللّٰهِ وَالْمَسِيْحَ ابْنَ مَرْيَمَ ۚ وَمَآ اُمِرُوْٓا اِلَّا لِيَعْبُدُوْٓا اِلٰهًا
وَّاحِدًا ۚ لَآ اِلٰهَ اِلَّا هُوَ ؕ سُبْحٰنَهٗ عَمَّا يُشْرِكُوْنَ ﴿٣١﴾

(Surah At-Tawbah. 31)

They (Jews and Christians) took their rabbis and their monks to be their lords besides Allah (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allah), and (they also took as their Lord) Messiah, son of Maryam (Mary), while they (Jews and Christians) were commanded [in the Tourat (Torah) and the Injeel (Gospel)) to worship none but One Ilha (God - Allah) L ilaha illa Huwa (none has the right to be worshipped but He)[]. Praise and glory are to Him, (far above is He) from having the partners they associate (with Him)." (31)

The Messenger of Allah (ﷺ) said: O people! Repent to Allah and seek His forgiveness, for I myself seek forgiveness from Allah a hundred times a day. (Sahih Muslim) In some places, seventy times has also been mentioned.

The Prophet (ﷺ) said: Repentance is repentance. " اَلنَّدَ مْ تَوْبَۃٌ "

Repentance is actually a way of turning to Allah Almighty, in which a servant turns to his Lord with sincerity and asks for forgiveness for sins in such a way that there is no involvement of hypocrisy. The success of repentance is due to the special mercy of Allah Almighty. And this is the door of mercy that the Creator has opened for the salvation of His creatures. The door of repentance remains open until death. This door is closed when the angels come before him at the time of death.

Hazrat Ubayy bin Ka'b (RA) asked the Messenger of Allah (ﷺ) what it meant to

"توبۃالنصوح" repent, and he (ﷺ) said: When you commit a sin, repent for it, then seek forgiveness from Allah with shame, and resolve never to commit that sin again.

Repentance is fundamental to inner reformation because it is established by the Quran, the Sunnah, and the Companions' actions. Therefore, no aspect of Tasawwuf is outside the Shariah, but it follows its true origin and purpose. Repentance is the name of turning away from everything reprehensible.

Imam Ghazali (may Allah be pleased with him) says that turning to the Sattar-ul-Ayoub and the Allam-ul-Ghayub and repenting from sins is the beginning of the path of the seekers, the capital of those who reach the destination, and the first step of the disciples.

Hazrat Shahabuddin Suhrawardy (may Allah be pleased with him) said that repentance is the origin of every station, the support of every situation, and the key to every good. This is the first station of the path, and it is the place where the earth stands for the building.

Results of Repentance:

Repentance frees one from outward sins, i.e., excess, injustice, anger, etc., and purifies one from inward sins, such as lying, envy, and destructive character.

When a servant turns to his Lord and turns to his heart, awakens from his sleep, comes before his Lord, and turns away from everything and turns towards Him, his soul becomes pure, and his heart becomes pure. His eyes of insight become bright, and he gains enlightenment from the light of his Lord and attains knowledge of Him. True repentance is to separate from everything reprehensible and to embrace everything praiseworthy. It is necessary for a believer to repent first from major sins, then from minor sins, then from abominations, then from showing off in good deeds, and then from evil thoughts. Persistence in repentance is essential. This is because a servant finds such pleasure in his heart that it is difficult to estimate. If this is not the case, he should repent again because the door of repentance is always open. If repentance is broken repeatedly, he should repent again and again, and eventually a time will come when his repentance becomes steadfast.

Hazrat Dhul-Nun Misri (may Allah have mercy on him) says that the repentance of the ordinary people is due to sins, and the repentance of the elite is due to negligence.

Allah Almighty says!

وَالَّذِيْنَ اِذَا فَعَلُوْا فَاحِشَةً اَوْ ظَلَمُوْٓا اَنْفُسَهُمْ ذَكَرُوا اللّٰهَ فَاسْتَغْفَرُوْا لِذُنُوْبِهِمْ ۗ وَمَنْ يَّغْفِرُ
الذُّنُوْبَ اِلَّا اللّٰهُ ۗ وَلَمْ يُصِرُّوْا عَلٰى مَا فَعَلُوْا وَهُمْ يَعْلَمُوْنَ ﴿١٣٥﴾

(Ale-Imran. 135)

And those who, when they have committed Fahishat (illegal sexual intercourse) or wronged themselves with evil, remember Allah and ask forgiveness for their sins; - and none can forgive sins but Allah - And do not persist in what (wrong) they have done, while they know. (135).

قُلْ يٰعِبَادِيَ الَّذِيْنَ اَسْرَفُوْا عَلٰٓى اَنْفُسِهِمْ لَا تَقْنَطُوْا مِنْ رَّحْمَةِ اللّٰهِ ۗ اِنَّ اللّٰهَ يَغْفِرُ الذُّنُوْبَ
جَمِيْعًا ۗ اِنَّهٗ هُوَ الْغَفُوْرُ الرَّحِيْمُ ﴿٥٣﴾

(Surah Az-Zumar: 53)

Say: "O 'Ibâdî (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allah, verily Allah forgives all sins. Truly, He is Oft-Forgiving, Most Merciful. (53)

Hazrat Ibrahim bin Adham (RA) says that when a servant repents sincerely, he becomes a Muneeb because Anabat-e-Taubah is the second level of repentance. The person who leaves everything that makes him forgetful of Allah is called a Muneeb.

There are three types of repentance:

1. Those who repent from sins.
2. Those who repent from negligence.
3. Those who stop looking at their obedience and good deeds.

2. The state of Wara: (مقام ورع)

This is the second level of conduct. Wara (piety) is at a high level. Leaving every suspicious thing is called Wara. Its teachings are also found in the Book and the Sunnah.

Allah Almighty says!

ذٰلِكَ ۗ وَمَنْ يُّعَظِّمْ حُرُمٰتِ اللّٰهِ فَهُوَ خَيْرٌ لَّهٗ عِنْدَ رَبِّهٖ ۗ وَاُحِلَّتْ لَكُمُ الْاَنْعَامُ اِلَّا مَا يُتْلٰى عَلَيْكُمْ

فَاجْتَنِبُوا الرِّجْسَ مِنَ الْاَوْثَانِ وَاجْتَنِبُوْا قَوْلَ الزُّوْرِ ﴿٣٠﴾

(Surah Al-Hajj. 03)

That (Manasik prescribed duties of Hajj is the obligation that mankind owes to Allah), and whoever honours the sacred things of Allah, then that is better for him with his Lord. The cattle are lawful to you, except those (that will be) mentioned to you (as exceptions). So, shun the abomination (worshipping) of idols, and shun lying speech (false statements)— (30)

Some things are neither permissible nor forbidden between the limits of what is acceptable and what is prohibited. These things are called doubts. Avoiding them is essential for the wayfarer (true believer). The Prophet (ﷺ) said! Leave those matters that cause doubt and choose those above doubt and doubt. (Tirmidhi Sharif)

Hazrat Wabasha bin Mabad (may Allah be pleased with him) asked the Prophet (ﷺ) about righteousness and sin, so he (ﷺ) said! O Wabasha, you have come to

ask about righteousness and sin. I said, "Yes, O Prophet (ﷺ)! Hearing this, you struck my chest and said, "Ask your heart." The Prophet (ﷺ) repeated these words three times and then said, "Goodness is that which satisfies the heart and brings peace, and sin is that which causes discord in the soul and causes pain in the heart, even if people give fatwas for its justification."

Hazrat Abu Bakr Siddique (RA) says that we used to leave many things out of fear that we might fall into haram, even though we knew they were halal.

Ahle-Tasawwuf always emphasized piety because it arises from this. For example, avoiding forbidden things is necessary for a Muslim, but piety requires protecting oneself even from doubtful ones. The Holy Prophet (ﷺ) said that a person cannot become pious until he leaves something in which there is a fear of sin for fear of falling into sin. (Ibn Majah, Tirmidhi Sharif)

Hazrat Abdullah bin Nu'man (RA) said: I heard the Messenger of Allah (ﷺ) say:

"Indeed, what is lawful is clear, and what is unlawful is clear, and between them are doubtful matters that most people do not know. So, whoever avoids questionable matters has protected his religion and honour, and whoever falls into doubtful matters has fallen into forbidden matters. He is like a shepherd who grazes his cattle around a (prohibited) pasture, and his cattle will likely graze in that pasture. Beware! Every king has a pasture, and Allah's pasture is his forbidden things.

Beware! There is a piece of meat in your body; when it is made clean, the whole body is made clean, and when it is corrupted, the entire body is corrupted. Know that is the (Qalb) heart. (Bukhari and Muslim)

Much emphasis has been placed on the reformation of the heart in Tasawwuf. This hadith also proves that to reform the heart, it is essential to protect oneself from "wara," i.e., suspicious matters. That is why Sufis always avoid abominations. Because even the slightest impurity in the heart taints its purity and cleanliness, it must be taken care of at all times to purify the soul. That is why the Prophet (ﷺ) said that only by reforming the heart will one's actions be reformed.

Hazrat Yahya bin Mu'adh (may Allah have mercy on him) says! "Piety" is of two types. One is external piety, which is that even his physical actions are for the pleasure of Allah, and the other is internal piety, which is that nothing other than Allah Almighty should enter the heart.

There are three categories of people of piety:

1. Those who avoid doubts. These doubts concern clear or ambiguous rulings on halal and haram.
2. This category avoids everything the heart wants to avoid, which is unpleasant to adopt. This position is achieved by the people of certainty and the masters of the heart (people of the heart).
3. This category belongs to the mystics and the seers. Regarding the nature of their piety, Abu Sulayman Darani (may Allah have mercy on him) says that piety is to consider everything that takes one away from Allah as bad.

3. The position of asceticism: (مقام زہد)

The third position of conduct is "asceticism." Its teachings are also given in the Book and Sunnah. In the Holy Quran, the life of this world is called the enjoyment of pride. That is the means of deception. It has been instructed to attach the least amount of heart to the world. That is, to develop an aversion to the world and not be attracted to it by considering it insignificant. The believer is not commanded to leave the world, to leave everything and go out into the forests, but the command is not to get entangled in its glitter. In Tasawwuf, abandoning the world or asceticism means staying in this world and seeking Allah. He should consider the world as the field of the Hereafter and sow the seeds of goodness in it, not prepare the harvest of sin. The world is beautiful and deceptive, and it has a remarkable ability to develop selfish desires. Behind which satanic forces are working secretly. The world is a testing ground for the believer, and the time is also fixed; it will not be increased, and its result will be revealed after death.

Allah says!

وَمَا هٰذِهِ الْحَيٰوةُ الدُّنْيَآ اِلَّا لَهْوٌ وَّلَعِبٌ ۭ وَاِنَّ الدَّارَ الْاٰخِرَةَ لَهِيَ الْحَيَوَانُ ۘ لَوْ كَانُوْا يَعْلَمُوْنَ ﴿٦٤﴾

(Surah Al Ankabut – 64)

And this life of the world is only an amusement and play! Verily, the home of the Hereafter, that is the life indeed (i.e. the eternal life that will never end), if they but knew. (64)

اِنَّمَا مَثَلُ الْحَيٰوةِ الدُّنْيَا كَمَآءٍ اَنْزَلْنٰهُ مِنَ السَّمَآءِ فَاخْتَلَطَ بِهٖ نَبَاتُ الْاَرْضِ مِمَّا يَاْكُلُ النَّاسُ
وَالْاَنْعَامُ ؕ حَتّٰۤى اِذَاۤ اَخَذَتِ الْاَرْضُ زُخْرُفَهَا وَازَّيَّنَتْ وَظَنَّ اَهْلُهَاۤ اَنَّهُمْ قٰدِرُوْنَ عَلَيْهَاۤ ۙ اَتٰىهَاۤ اَمْرُنَا
لَيْلًا اَوْ نَهَارًا فَجَعَلْنٰهَا حَصِيْدًا كَاَنْ لَّمْ تَغْنَ بِالْاَمْسِ ؕ كَذٰلِكَ نُفَصِّلُ الْاٰيٰتِ لِقَوْمٍ
يَّتَفَكَّرُوْنَ ﴿۲۴﴾

(Surah Yunus, 24)

Verily, the likeness of (this) worldly life is as the water (rain) which We send down from the sky, so by it arises the intermingled produce of the earth of which men and cattle eat until when the earth is clad in its adornments and is beautified, and its people think that they have all the powers of disposal over it, Our Command reaches it by night or by day and We make it like a clean-mown harvest, as if it had not flourished yesterday! Thus, do We explain the Ayat (proofs, evidences, verses, lessons, signs, revelations, laws, etc.) in detail for the people who reflect. (24)

هُنَالِكَ الْوَلَايَةُ لِلّٰهِ الْحَقِّ ؕ هُوَ خَيْرٌ ثَوَابًا وَّخَيْرٌ عُقْبًا ﴿۴۴﴾ وَاضْرِبْ لَهُمْ مَّثَلَ الْحَيٰوةِ الدُّنْيَا
كَمَآءٍ اَنْزَلْنٰهُ مِنَ السَّمَآءِ فَاخْتَلَطَ بِهٖ نَبَاتُ الْاَرْضِ فَاَصْبَحَ هَشِيْمًا تَذْرُوْهُ الرِّيٰحُ ؕ وَكَانَ اللّٰهُ
عَلٰى كُلِّ شَيْءٍ مُّقْتَدِرًا ﴿۴۵﴾

(Surah Al Kahf: 44 – 45)

There (on the Day of Resurrection), Al-Walayat (protection, power, authority and kingdom) will be for Allah (Alone), the True God. He (Allah) is the Best for reward and the Best for the final end. (La ilaha ill-Allah, none has the right to be worshipped but Allah). (44) And put forward to them the example of the life of this world, it is like the water (rain) which We send down from the sky, and the vegetation of the earth mingles with it, and becomes fresh and green. But (later) it becomes dry and broken pieces, which the winds scatter. And Allah is Able to do everything. (45)

اِعْلَمُوْۤا اَنَّمَا الْحَيٰوةُ الدُّنْيَا لَعِبٌ وَّلَهْوٌ وَّزِيْنَةٌ وَّتَفَاخُرٌۢ بَيْنَكُمْ وَتَكَاثُرٌ فِى الْاَمْوَالِ وَالْاَوْلَادِ ؕ كَمَثَلِ
غَيْثٍ اَعْجَبَ الْكُفَّارَ نَبَاتُهٗ ثُمَّ يَهِيْجُ فَتَرٰىهُ مُصْفَرًّا ثُمَّ يَكُوْنُ حُطٰمًا ؕ وَفِى الْاٰخِرَةِ عَذَابٌ شَدِيْدٌ ۙ
وَّمَغْفِرَةٌ مِّنَ اللّٰهِ وَرِضْوَانٌ ؕ وَمَا الْحَيٰوةُ الدُّنْيَاۤ اِلَّا مَتَاعُ الْغُرُوْرِ ﴿۲۰﴾

(Surah Al-Hadid, 20)

Know that the life of this world is only play and amusement, pomp and mutual boasting among you, and rivalry in respect of wealth and children, (it is) as the likeness of vegetation after rain, thereof the growth is pleasing to the tiller; afterwards it dries up, and you see it turning yellow; then it becomes straw. But in the Hereafter (there is) a severe torment (for the disbelievers, evil-doers), and (there is) Forgiveness from Allah and (His) Good Pleasure (for the believers — good-doers), and the life of this world is only a deceiving enjoyment. (20)

زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوٰتِ مِنَ النِّسَآءِ وَالْبَنِيْنَ وَالْقَنَاطِيْرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْاَنْعَامِ وَالْحَرْثِ ؕ ذٰلِكَ مَتَاعُ الْحَيٰوةِ الدُّنْيَا ۚ وَاللّٰهُ عِنْدَهٗ حُسْنُ الْمَاٰبِ ﴿۱۴﴾

(Surah Al-Imran. 41)

Beautified for men is the love of things they covet; women, children, much of gold and silver (wealth), branded beautiful horses, cattle and well-tilled land. This is the pleasure of the present world's life, but Allah has the excellent return (Paradise with flowing rivers) with Him. (14)

يٰۤاَيُّهَا النَّاسُ اِنَّ وَعْدَ اللّٰهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ الْحَيٰوةُ الدُّنْيَا ۫ وَلَا يَغُرَّنَّكُمْ بِاللّٰهِ الْغَرُوْرُ ﴿۵﴾

(Surah Fatir, 5)

O mankind! Verily, the Promise of Allah is true. So let not this present life deceive you, and let not the chief deceiver (Satan) deceive you about Allah. (5)

اَلْهٰىكُمُ التَّكَاثُرُ ﴿۱﴾ حَتّٰى زُرْتُمُ الْمَقَابِرَ ﴿۲﴾ كَلَّا سَوْفَ تَعْلَمُوْنَ ﴿۳﴾ ثُمَّ كَلَّا سَوْفَ تَعْلَمُوْنَ ﴿۴﴾ كَلَّا لَوْ تَعْلَمُوْنَ عِلْمَ الْيَقِيْنِ ﴿۵﴾

(Surah At-Takathur: 1-5)

The mutual rivalry (for piling up worldly things) diverts you (1) until you visit the graves (i.e., until you die). (2) Nay! You shall come to know! (3) Again, Nay! You shall come to know! (4) Nay! If you knew with a sure knowledge (the end result of piling up, you would not have been occupied yourselves in worldly things) (5)

Allah the Almighty says!

لِّكَيْلَا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ ۗ وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿٢٣﴾

(Surah Al-Hadid: 23)

In order that you may not grieve at the things that you fail to get, nor rejoice over that which has been given to you. And Allah likes not prideful boasters. (23)

The Messenger of Allah (ﷺ) said!

اول صلاح هٰذا الامة اليقين و الزهد و اول فسادها البخل و الامل

(رواه البيهقى فى شعب الايمان)

(The first advice of this nation is: The first good of this nation is certainty and asceticism, and the first evil of this nation is stinginess and long-term hopes.

Something that is desired to abandon it and turn towards something better, for example, to separate oneself from the desires of this world and to yearn for the Hereafter, is asceticism.

The essence of asceticism is the light Allah Almighty pours into the servant's heart, which opens the chest and makes things clear. The wealth and riches of this world seem like the wings of a fly. It indeed becomes clear that the success of the Hereafter is the real success. When this light enters a person's heart, the world becomes insignificant and less valuable than the Hereafter. Compared to the world's most precious diamonds and gems, Old torn clothes look good. The most significant benefit of asceticism is that it brings contentment within a person. A small amount is enough for him. The desire for too much disappears. He is content with as much as one. The traveller carries a towel with him. Asceticism is not about giving up pleasures but being content with little. If you receive worldly pleasures as a blessing from Allah, be grateful for them. Do not force yourself on yourself without reason.

Reality: In the eyes of those who keep their eyes on Allah, gold and silver, let alone the world and everything in it, have no value. The Messenger of Allah (ﷺ) did not like the world for himself, his family, and extraordinary people. He said, "Whatever is in the hands of the creation is the world's enjoyment. Whoever has his greed eliminated from his heart will live in comfort." Because asceticism brings relief to both the heart and the body.

Narrated Anas bin Malik (RA): The Prophet (ﷺ) said: O Allah! Life is only the life of the Hereafter. Also, Hazrat Anas (RA) narrates that the Messenger of Allah (ﷺ)

said: Three things follow the deceased: his family, his wealth and his deeds. Then, two things return: his family and wealth. One remains: his family and wealth. His deeds stay with him. (Bukhari and Muslim)

Hazrat Anas (RA) narrated that the Messenger of Allah (ﷺ) said: On the Day of Resurrection, a man will be brought from among the people of Hell, and he will be the happiest person in the world. He will be given a dip in Hell, and then he will be asked. O son of Adam (AS)! Have you ever seen comfort? Have you ever experienced prosperity? He will say: No! O, my Lord! And a man from among the people of Paradise who was the most miserable and afflicted in the world will be brought and admitted to Paradise. He will be given a dip and asked, "O son of Adam (AS)! Have you ever seen hardship and distress? Have you ever experienced hardship?" He will say, "No, by Allah! I have never experienced hardship." It has not passed, nor have I ever seen hardship or pain. (Muslim)

Hazrat Mustawrid bin Shaddad (RA) narrated that the Messenger of Allah (ﷺ) said: The example of this world compared to the Hereafter is like that of one of you should dip his finger in the sea, then take it out, and see how much water comes out with it. (Muslim)

It was narrated from Jabir (RA) that the Messenger of Allah (ﷺ) was passing through the market, and there were people on both sides of him, and he passed by a dead goat with a tiny ear. He (ﷺ) took it by its ear and said: Would any of you like to buy it for a dirham? They said: We do not want to buy it for anything, and what will we do with it? It would be defective even if alive because it has small ears. So, who will take it now that it is dead? He (ﷺ) said: By Allah! Indeed, the world is more despicable in the sight of Allah than this dead goat is despicable in your sight. (Sahih Muslim)

It was narrated from Abu Hurairah (RA) that the Messenger of Allah (ﷺ) said: If I had gold equal to Mount Uhud, I would like it if I did not spend three nights without having any of it, except for a portion that I can keep for paying off a debt. (Bukhari and Muslim)

Narrated Abu Hurairah (RA): The Messenger of Allah (ﷺ) said: The world is a prison for the believer and a paradise for the disbeliever. (Muslim)

Narrated Abdullah ibn Umar (RA): The Messenger of Allah (ﷺ) took me by the shoulder and said: Be in this world as if you were a stranger or a traveller. Ibn Umar (RA) used to say: When you go to bed, do not wait for the morning, and when

you go to bed, do not wait for the evening, and when you go to bed, do not wait for the evening, and in your health, prepare for illness and in your life, prepare for death. (Bukhari)

Hazrat Sahl bin Saad Al-Saidi (RA) narrated that a man came to the Prophet (ﷺ) and said: O Messenger of Allah (ﷺ), tell me an act that I should do, and Allah will love me, and people will love me. He (ﷺ) said: Be free from the world, Allah will love you, and be free from what people have, and people will love you.
(Sunan Ibn Majah)

Hazrat Aisha Siddiqa (RA) said: The Messenger of Allah (ﷺ) died in a state where there was nothing in my house that any living creature could eat, except for a bit of barley that was kept in my niche. So, I kept eating from it for a long time until one day, I saw that it was gone.

Hazrat Sahl bin Saad Al-Saidi (RA) narrated that the Messenger of Allah (ﷺ) said: If the world were worth the weight of a mosquito's wing to Allah, He would not give a disbeliever even a sip of it. (Tirmidhi)

It was narrated from Ka'b bin Ayad (RA) that I heard the Messenger of Allah (ﷺ) say: "Every nation has a trial (i.e., it is tested by this thing). The trial for my nation is wealth." (Tirmidhi)

It was narrated from Ka'b bin Malik (RA) that the Messenger of Allah (ﷺ) said: "Two hungry wolves sent into a flock of sheep do not cause as much harm as a man's wealth and greed for wealth does to his religion." (Jami' Tirmidhi)

It was narrated from Abu Hurairah (RA) that the Messenger of Allah (ﷺ) said: "The poor will enter Paradise five hundred years before the rich." (Jami' Tirmidhi)

It was narrated from Usama bin Zaid (RA) that the Messenger of Allah (ﷺ) said: "I stood at the gate of Paradise and (I saw) that the poor will enter it more than the rich. However, the people of Hell were ordered to be taken to Hell.
(Sahih Bukhari and Muslim)

Hazrat Abdullah bin Shakhir (RA) narrated that I came to the Prophet (ﷺ), and he was reciting (Al-Hakim at-Takathur). He (ﷺ) said: Man says: My wealth is my wealth. But, O man, your wealth is what you have eaten and consumed, worn and worn out, or given as charity and sent on. (Sahih Muslim)

Hazrat Abdullah bin Mughaffal (RA) narrated that a man said to the Prophet (ﷺ) O Messenger of Allah (ﷺ)! By Allah! I love you. He (ﷺ) said: Look what you are saying. He then said: By Allah! I genuinely love you. He said this three times. He (ﷺ) said: If you love me, then prepare a sack of poverty and misery, for poverty comes to the one who loves me with such speed that even a fast-flowing flood does not turn back its course. (Tirmidhi)

Hazrat Abu Saeed Al-Khudri (RA) narrated that once the Messenger of Allah (ﷺ) sat on the pulpit and we sat around him. He (ﷺ) said: What I fear for you after me is that the door of worldly splendour and its adornment will be opened to you. (Bukhari and Muslim)

Hazrat Anas bin Malik (RA) narrated that the Messenger of Allah (ﷺ) said: O Allah! Life is only the life of the Hereafter. (Bukhari and Muslim)

Degrees of Asceticism:

First degree:

Adopting asceticism in opposition to the desires of the flesh is the first degree of asceticism. When a person considers himself lowly and humiliated, he does not care how his mornings and evenings pass. Provided that the love of Allah has taken root in his heart and he has distanced himself from his favourite desires and pleasures. He has distanced himself from all stray friends in his company. Having food, clothes, housing, and transportation as much as necessary is not against asceticism; it just removes the desire for worldly things from the heart.

Second degree:

Hazrat Sufyan Thauri (ra), Hazrat Waki bin Jarrah (ra), and Hazrat Ahmad bin Hanbal (ra) say that living asceticism in the world means that a person's desires are minimal. Because a person whose desires are minimal cannot be a lover of luxury and cannot live in heedlessness. A person who adopts asceticism in the world is interested in the Hereafter. It is as if he observes the reality of punishment and reward. That is why he keeps away from the world.

Third level:

Asceticism means losing the value and worth of things from the heart. Asceticism is the most difficult thing. Every person's asceticism follows his knowledge of Allah. It is difficult for a person to know the state of his asceticism; only his guide can tell him this. If the love of the world in his heart is gradually decreasing, he can guess that he is on the right path. A person who shows weakness in the face of the self will not be considered disinterested in the world in any way. And a person who has not tried to suppress his desires cannot be said to be very concerned about the Hereafter.

A person who lives in the world and adopts asceticism will neither speak ill of the world nor praise it. When the world comes to him, he will not be happy, and if the world turns its back on him, he will not feel any sorrow or regret.

An "Abdal" says that until gold and stones are equal in the eyes of a Zahid, he cannot be perfect in asceticism.

The Holy Prophet (ﷺ) said that when you see someone in the world who is adorned with asceticism and refinement, approach him because he will teach you wisdom. The Holy Prophet (ﷺ) said that you live in the world as if you were a traveller. (Mishkat Sharif)

Among the companions, Hazrat Abu Bakr Siddiq (ﷺ) was very ascetic. It was the need of the time and the compulsion of the situation that he (ﷺ) took up the burden of the Caliphate. He (ﷺ) repeatedly said in his sermons! If someone were ready to take up this burden, he would be pleased to resign.
(Khalifa-e-Rashideen)

Hazrat Abu Bakr Siddiq (ﷺ) often said that he wished that I were a blade of grass that a goat could eat.

Hazrat Hassan (RA) says I saw Hazrat Umar Farooq (RA) during his sermon. His clothes were adorned with thirteen patches. Hazrat Umar (RA) was at the highest level of asceticism. He distributed the spoils of war and stood up after shaking off his cloak.

Hazrat Ali (RA) used to work hard in a Jewish Garden to earn a halal livelihood and often gave charity. The lives of the Companions (RA) were a perfect example of asceticism and piety.

Ibn Majah (ra) narrated from Sahl bin Saad Al-Saidi (RA) that a man came to the Holy Prophet (ﷺ) and said: O Messenger of Allah (ﷺ)! Tell me an action that, if I do it, Allah will love me, and people will love me. He (ﷺ) said: Be disinterested in the world, Allah and His servants will love you.

The world is temporary; its stay in it, and its wealth and comforts are temporary. Its impermanence can be well estimated from this saying of the Holy Prophet (ﷺ). He (ﷺ) said: Worldly life compared to the hereafter is like dipping your finger in the sea and pulling it out, and whatever is wet sticks to it. (Sahih Muslim)

What is the status of a few drops of water on your finger compared to the sea? The reality and status of this world are so tiny compared to the hereafter. How unfortunate is a person who, to gain such a small worldly gain, neither sees what is permissible nor considers what is forbidden, nor does he fear Allah? Asceticism holds a high status in Sufism because it is emphasized in the Quran and Sunnah.

Hazrat Junaid Baghdadi (ra) said that asceticism means emptying one's hands of worldly possessions and protecting one's heart from evil thoughts.

Imam Ghazali (ra) says that the name of asceticism is detachment from the world and desire for the hereafter. Turning to Allah from other than Allah is called asceticism.

The Messenger of Allah (ﷺ) once asked Hazrat Haritha (RA)! كَيْفَ اَصْبَحْتَ يَا حَارِثَةَ ؟

How did you wake up, O Haritha (RA)?

He said, (قَالَ اَصْبَحْتُ مُؤْمِنًا حَقًّا) "I woke up as a true believer." I said, "I woke up as a true believer."

Rasool Allah (ﷺ) said, "Every truth has its reality. What is the truth of your faith?"

He said, "My heart has become detached from the world. Gold and stones are equal to me. It is as if I am seeing the people of Paradise in luxury and pleasure. And I am seeing the people of Hell being punished. It is as if I am seeing the Throne of my Lord in plain sight. That is why I have spent my nights in prayer and my days in fasting."

The Messenger of Allah (ﷺ) said, "You have found the truth, so hold fast to it."

Allah Almighty says in the Holy Quran:

رِجَالٌ ۙ لَّا تُلْهِيْهِمْ تِجَارَةٌ وَّلَا بَيْعٌ عَنْ ذِكْرِ اللّٰهِ وَاِقَامِ الصَّلٰوةِ وَاِيْتَآءِ الزَّكٰوةِ ۙ
يَخَافُوْنَ يَوْمًا تَتَقَلَّبُ فِيْهِ الْقُلُوْبُ وَالْاَبْصَارُ ﴿٣٧﴾

(Surah Al-Nur – 37)

Men who neither trade nor sell (business) diverts them from the Remembrance of Allah (with heart and tongue), nor from performing As-Salat (Iqamat-as-Salat), nor from giving the Zakat. They fear a Day when hearts and eyes will be overturned (out of the horror of the torment of the Day of Resurrection). (37)

Three levels of asceticism have been described:

1. Asceticism of the ordinary people: Abandoning the forbidden. The servant avoids the forbidden and doubtful and seeks the pure and lawful.
2. Asceticism of the elite: Abandoning the useless among the lawful things. A person should asecticism himself from the world and dislike it because it is hated by Allah and not for any other reason, such as physical comfort or fear of reckoning.
3. Asceticism of the scholars: Abandoning everything that distracts one from the Lord. The servant should abandon everything except Allah, i.e., asceticize himself from everything except Allah. He should completely abandon the world and turn to Allah. He should deny his own will and choice. For him, honour and humiliation, fame and obscurity, praise and shame, high and low are all equal.

According to the Sufis, when a servant reaches this stage, he attains the state of asceticism within asceticism. He puts aside his will and authority. For him, the existence of the world and its non-existence become equal. He neither condemns the world nor praises it. He is unhappy when he obtains the world, and when the world turns away from him, he does not grieve. His intention becomes subject to planning. He desires and chooses something by the will and authority of Allah Almighty.

Hazrat Abu al-Hasan Kharqani (may Allah be pleased with him) says! Religion has no fear of Satan but of two people: one is a worldly scholar, and the other is an ignorant ascetic.

4. The state of poverty: (مقا م فقر)

This is the fourth stage of conduct. It is taught in the Quran and Sunnah.

Allah Almighty says!

يَاَيُّهَا النَّاسُ اَنْتُمُ الْفُقَرَآءُ اِلَى اللّٰهِ ۚ وَاللّٰهُ هُوَ الْغَنِيُّ الْحَمِيْدُ ﴿١٥﴾

(Surah Fatir: 15)
O mankind! it is you who stand in need of Allah, but Allah is Rich
(Free of all needs), Worthy of all praise. (15)

فَخَلَفَ مِنْۢ بَعْدِهِمْ خَلْفٌ اَضَاعُوا الصَّلٰوةَ وَاتَّبَعُوا الشَّهَوٰتِ فَسَوْفَ يَلْقَوْنَ غَيًّا ﴿٥٩﴾ اِلَّا مَنْ تَابَ
وَاٰمَنَ وَعَمِلَ صَالِحًا فَاُولٰٓئِكَ يَدْخُلُوْنَ الْجَنَّةَ وَلَا يُظْلَمُوْنَ شَيْـًٔا ﴿٦٠﴾

(Surah Maryam: 59 - 60)
Then, there has succeeded them a posterity who have given up As-Salat (the prayers) [i.e. made their Salat (prayers) to be lost, either by not offering them or by not offering them perfectly or by not offering them in their proper fixed times] and have followed lusts. So they will be thrown in Hell. (59) Except those who repent and believe (in the Oneness of Allah and His Messenger Muhammad ﷺ), and work righteousness. Such will enter Paradise, and they will not be wronged in aught. (60)

فَخَرَجَ عَلٰى قَوْمِهٖ فِيْ زِيْنَتِهٖ ۗ قَالَ الَّذِيْنَ يُرِيْدُوْنَ الْحَيٰوةَ الدُّنْيَا يٰلَيْتَ لَنَا مِثْلَ مَآ اُوْتِيَ قَارُوْنُ ۙ اِنَّهٗ
لَذُوْ حَظٍّ عَظِيْمٍ ﴿٧٩﴾ وَقَالَ الَّذِيْنَ اُوْتُوا الْعِلْمَ وَيْلَكُمْ ثَوَابُ اللّٰهِ خَيْرٌ لِّمَنْ اٰمَنَ وَعَمِلَ صَالِحًا ۚ
وَلَا يُلَقّٰىهَآ اِلَّا الصّٰبِرُوْنَ ﴿٨٠﴾

(Surah Al-Qasas: 79 - 80)
So, he went forth before his people in his pomp. Those who were desirous of the life of the world said: "Ah, would that we had the like of what Qârûn (Korah) has been given! Verily, he is the owner of a great fortune." (79) But those who had been given (religious) knowledge said: "Woe to you! The Reward of Allah (in the Hereafter) is better for those who believe and do righteous good deeds, and this none shall attain except those who are As-Sabirun (the patient in following the truth)." (80)

ثُمَّ لَتُسْـَٔلُنَّ يَوْمَئِذٍ عَنِ النَّعِيْمِ ﴿٨﴾

(Surah Al Takathur – 8)
Then, on that Day, you shall be asked about the delights (you indulged in, in this world)! (8)

مَنْ كَانَ يُرِيْدُ الْعَاجِلَةَ عَجَّلْنَا لَهٗ فِيْهَا مَا نَشَآءُ لِمَنْ نُّرِيْدُ ثُمَّ جَعَلْنَا لَهٗ جَهَنَّمَ ۚ يَصْلٰىهَا مَذْمُوْمًا مَّدْحُوْرًا ﴿١٨﴾

(Surah Bani Israel. 18)
Whoever desires the quick-passing (transitory enjoyment of this world), We readily grant him what We will for whom We like. Then, afterwards, We have appointed for him Hell, he will burn therein disgraced and rejected, - (far away from Allah's Mercy). (18)

The Messenger of Allah (ﷺ) said: Poverty is a matter of pride. That poverty is my pride. The meaning of this poverty is not that poverty and neediness that a believer keeps begging in front of everyone; instead, poverty means being needy only before Allah. To be separated from worldly hopes and to live only for Him is poverty. Return to Allah, trust in Allah. To become independent of everything except Allah. When asceticism arises within a believer, its effects appear, and the believer begins to feel the sweetness of poverty. The poor person does not turn his face to the world because greed, greed, and such evil traits do not come close to this believer. The world's wealth and poverty have become ineffective due to this poverty. Every kind of need becomes insignificant in front of his contentment.

Among the companions (may Allah be pleased with them), the companions of the Suffah were people who spent their days and nights in poverty in worship, austerity, and self-struggle. There was no special arrangement for food and drink. They received some allowance from the Bait al-Mal, but it was insufficient. They sometimes have only two pieces of clothing. Allah Almighty says in the Holy Quran for such people!

لِلْفُقَرَآءِ الَّذِيْنَ اُحْصِرُوْا فِيْ سَبِيْلِ اللّٰهِ لَا يَسْتَطِيْعُوْنَ ضَرْبًا فِي الْاَرْضِ ۫ يَحْسَبُهُمُ الْجَاهِلُ اَغْنِيَآءَ مِنَ التَّعَفُّفِ ۚ تَعْرِفُهُمْ بِسِيْمٰهُمْ ۚ لَا يَسْـَٔلُوْنَ النَّاسَ اِلْحَافًا ۗ وَمَا تُنْفِقُوْا مِنْ خَيْرٍ فَاِنَّ اللّٰهَ بِهٖ عَلِيْمٌ ﴿٢٧٣﴾

(Surah Al-Baqarah: 273)

(Charity is) for Fuqra (the poor), who in Allah's Cause are restricted (from travel), and cannot move about in the land (for trade or work). The one who knows them not thinks that they are rich because of their modesty. You may know them by their mark; they do not beg of people at all. And whatever you spend in good, surely Allah knows it well.

The number of the Companions of the Suffah varied at different times. They were immigrants who had no worldly wealth or possessions. They worked hard and fought, but spent most of their time studying the Quran and Sunnah. A tent was built in the masjid for their accommodation. Despite poverty and hardship, they symbolized self-respect and self-control, as they did not spread their hands before anyone and spent their time patiently and with gratitude.

Hazrat Ali Haveri (ra) writes in his book "Kashf al-Mahjoob" that one day, the Messenger of Allah (ﷺ) stood with the Companions of the Suffah. When he saw their poverty, purity and striving hearts, he said:

O Companions of the Suffah! I have good news. Those of my Ummah who have these qualities and are content with them will be my companions in Paradise.

Poverty (Fuqr) has a very high status in Tasawwuf, and Sufis are characterized by this quality.

Hazrat Abu Hurairah (RA) narrates that the Messenger of Allah (ﷺ) said: The poor will enter Paradise five hundred years before the rich. This is half a day there. A needy person is one who does not have enough to meet their needs and feels ashamed even when asking people. People do not even know he is in need, so they give him something.

Hazrat Urwah (RA) says that Hazrat Aisha Siddiqah (RA) used to say: By Allah! Oh, my nephew! We saw the moon and then the third moon after one (i.e. two or three months), but the fire did not burn in the houses of the Messenger of Allah (ﷺ). I said, "Auntie, what did you live on?" He (ﷺ) said, "Two black things, dates and water." However, some of the Ansar neighbours of the Messenger of Allah (ﷺ) had milk-giving animals, and they would send milk to the Messenger of Allah (ﷺ) and he (ﷺ) would give us to drink. (Bukhari and Muslim)

Hazrat Aisha Siddiqah (ﷺ) narrated that the family of the Messenger of Allah (ﷺ) did not eat even barley bread to their full stomach for two consecutive days until he (ﷺ) died. (Bukhari and Muslim)

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) prayed, "O Allah! Provide the family of Muhammad (ﷺ) with only enough food to sustain his body (and soul). (Bukhari and Muslim)

Hazrat Aisha Siddiqah (RA) narrates that the bed of the Messenger of Allah (ﷺ) was made of leather filled with thin date palm bark. (Bukhari)

Hazrat Abdullah bin Amr bin Al-Aas (RA) narrates that the Messenger of Allah (ﷺ) said: The successful person is the one who accepts Islam and receives sustenance in abundance, and Allah makes him content with what He has given him. (Muslim)

Types of poor people:

1. Those who do not have any worldly means. They do not ask for anything from anyone, openly or secretly. They do not expect to receive anything from anyone, nor are they greedy for anything. This is the position of the close ones.
2. Their condition is that they do not ask for anything from anyone, even though they have nothing, neither directly nor indirectly. If someone gives them something, they do not reject it but accept it.
3. This is the class that does not own anything. Whenever they need something, they ask their fellow Muslim brothers for it because they know their brothers will be happy to help. The poor of this class pay the atonement for asking for something from their fellow Muslim brothers in the form of sincerity.

5. The Station of Patience: (مقا م صبر)

The fifth station of conduct in Tasawwuf is patience. Patience was essential in the life of the Holy Prophet (peace and blessings of Allah be upon him). Numerous verses in the Holy Quran are about patience, and those who are patient, and the Teacher of Humanity (ﷺ) has also given unique teachings on it.

Allah Almighty says:

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱصْبِرُوا۟ وَصَابِرُوا۟ وَرَابِطُوا۟ ۚ وَٱتَّقُوا۟ ٱللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٢٠٠﴾

(Surah Al-Imraan, 200)

O you who believe! Endure and be more patient (than your enemy), and guard your territory by stationing army units permanently at the places from where the enemy can attack you, and fear Allah, so that you may be successful. (200)

قُلْ يٰعِبَادِ الَّذِيْنَ اٰمَنُوا اتَّقُوْا رَبَّكُمْ ۭ لِلَّذِيْنَ اَحْسَنُوْا فِيْ هٰذِهِ الدُّنْيَا حَسَنَةٌ ۭ وَاَرْضُ اللّٰهِ وَاسِعَةٌ ۭ اِنَّمَا يُوَفَّى الصّٰبِرُوْنَ اَجْرَهُمْ بِغَيْرِ حِسَابٍ ﴿١٠﴾

(Surah Al-Zumr - 10)

Say (O Muhammad SAW): "O My slaves who believe (in the Oneness of Allah Islamic — Monotheism), be afraid of your Lord (Allah) and keep your duty to Him. Good is (the reward) for those who do good in this world, and Allah's earth is spacious (so if you cannot worship Allah at a place, then go to another)! Only those who are patient shall receive their reward in full, without reckoning." (10)

وَقَالَ الَّذِيْنَ اُوْتُوا الْعِلْمَ وَيْلَكُمْ ثَوَابُ اللّٰهِ خَيْرٌ لِّمَنْ اٰمَنَ وَعَمِلَ صَالِحًا ۚ وَلَا يُلَقّٰىهَآ اِلَّا الصّٰبِرُوْنَ ﴿٨٠﴾

(Surah Al-Qasas, 80)

But those who had been given (religious) knowledge said: "Woe to you! The Reward of Allah (in the Hereafter) is better for those who believe and do righteous good deeds, and this none shall attain except those who are As-Sabirun (the patient in following the truth)." (80)

The Prophet (ﷺ) said:

(اللّٰهم اجعلنی شکورا و اجعلنی صبورا) (مشکوۃ شریف)

O Allah! Make me grateful and make me patient.

The literal meaning of patience is to stop doing something. "Patience" is patience. That is why it is said that the heart should be restrained from weeping and lamenting, the tongue from complaining and complaining, and the limbs from moving in a state of restlessness.

There are three pillars of patience:

1. Patience in the service of Allah Almighty
2. Patience in disobeying Allah Almighty
3. Patience in the trials and tests of Allah Almighty

There are three types of patience:

- Patience in action: i.e. patience in an action
- Patience in action: i.e. patience while doing an action
- Patience in action: i.e. patience in not doing an action

Patience in action means restraining the soul from doing something and remaining steadfast and firm. For example, patience means observing prayer, zakat, and fasting, and continuing to do so without hesitation.

Patience in action prevents the soul from focusing on anything else at the time. To perform all the limbs with peace of mind while performing the duties with proper manners. And to keep one's full attention on the work. For example, when you stand up to pray or are busy with dhikr, you should make your soul understand that you cannot do anything else except prayer or dhikr for that long, or it is useless to pay attention to anything else. You should only focus on worship or dhikr for that long.

Patience in action means preventing the soul from doing things Allah Almighty has forbidden.

Allah Almighty says in the Holy Quran:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اسْتَعِيْنُوْا بِالصَّبْرِ وَالصَّلٰوةِ ۗ اِنَّ اللّٰهَ مَعَ الصّٰبِرِيْنَ ﴿١٥٣﴾

(Surah Al-Baqarah: 153)

O you who believe! Seek help in patience and As-Salat (the prayer). Truly! Allah is with As-Sabireen (the patient) (153)

Allah Almighty says:

وَاِنْ عَاقَبْتُمْ فَعَاقِبُوْا بِمِثْلِ مَا عُوْقِبْتُمْ بِهٖ ۚ وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِّلصّٰبِرِيْنَ ﴿١٢٦﴾ وَاصْبِرْ وَمَا صَبْرُكَ اِلَّا بِاللّٰهِ وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُ فِيْ ضَيْقٍ مِّمَّا يَمْكُرُوْنَ ﴿١٢٧﴾ اِنَّ اللّٰهَ مَعَ الَّذِيْنَ اتَّقَوْا وَّالَّذِيْنَ هُمْ مُّحْسِنُوْنَ ﴿١٢٨﴾

(Surah An-Nahl: 126 - 128)

And if you punish (your enemy, O you believers in the Oneness of Allah), then punish them with the like of that with which you were afflicted. But if you endure patiently,

verily, it is better for As-Sabireen (the patient). (126) And endure you patiently (O Muhammad ﷺ), your patience is not but from Allah. And grieve not over them (polytheists and pagans), and be not distressed because of what they plot. (127) Truly, Allah is with those who fear Him (keep their duty unto Him), and those who are Muhsinun (good-doers, (128)

Allah the Almighty says!

وَاصْبِرْ عَلٰى مَا يَقُوْلُوْنَ وَاهْجُرْهُمْ هَجْرًا جَمِيْلًا ﴿١٠﴾

(Surah Al-Muzammil - 10)

And be patient (O Muhammad SAW) with what they say, and keep away from them in a good way. (10)

Allah the Almighty says!

وَاَطِيْعُوا اللّٰهَ وَرَسُوْلَهٗ وَلَا تَنَازَعُوْا فَتَفْشَلُوْا وَتَذْهَبَ رِيْحُكُمْ وَاصْبِرُوْا ۗ

اِنَّ اللّٰهَ مَعَ الصّٰبِرِيْنَ ﴿٤٦﴾

(Surah Al Anfal – 46)

And obey Allah and His Messenger, and do not dispute (with one another) lest you lose courage and your strength departs, and be patient. Surely, Allah is with those who are As-Sabireen (the patient). (46)

Allah the Almighty says!

وَلَمَنْ صَبَرَ وَغَفَرَ اِنَّ ذٰلِكَ لَمِنْ عَزْمِ الْاُمُوْرِ ﴿٤٣﴾

(Surah Ash-Shura: 43)

And verily, whosoever shows patience and forgives, that would truly be from the things recommended by Allah. (43)

Allah the Almighty says!

وَلَنَبْلُوَنَّكُمْ حَتّٰى نَعْلَمَ الْمُجٰهِدِيْنَ مِنْكُمْ وَالصّٰبِرِيْنَ ۙ وَنَبْلُوَا۟ اَخْبَارَكُمْ ﴿٣١﴾

(Surah Muhammad – 31)

And surely, We shall try you till We test those who strive hard (for the Cause of Allah) and As-Sabirun (the patient ones), and We shall test your facts (i.e. the one who is a liar, and the one who is truthful). (31

The Messenger of Allah (ﷺ) said: The believer is surprised that there is goodness in everything he says. This is not available to anyone except the believer. If good happens to him, he is grateful, and if hardship (trial) happens to him, he is patient, so (in both cases) it is better for him.

There are two forces within a person: one that urges him to follow the true religion and the other that demands that he fulfill the soul's desires. Suppressing the soul's desires and practicing the religion are called patience. Its reality is

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That is, restraining the soul from unpleasant things, remaining steadfast on them, and not being out of control.

Situations are of two types. Blessing and adversity:

Blessing brings joy; because of joy, one comes to love the one who gives the blessing. On the contrary, adversity brings displeasure, and one must be patient. Adversity is called a state that is unpleasant to the soul. One is the form of adversity, and the other is its reality. Whatever increases suffering and anxiety is due to sins. The fact of adversity increases progress, submission, and contentment with Allah Almighty. In reality, it is not as if it were adversity. The mystics do feel the pain of suffering. They do so more than others because of their keen perception, but their grief and sorrow are not excessive because their eyes are fixed on Allah Almighty.

Suffering is an expiation for many sins. Sometimes, Allah Almighty wants to grant His servant a special status and rank that he cannot achieve through his actions, so Allah Almighty afflicts him with some misfortune or illness, which makes him attain this high status. It is mentioned in the Hadith that on the Day of Judgment, upon seeing the people of misfortune, the people of blessing will say, "I wish our skins were cut with scissors in this world so that today we too can get the ranks that the people of misfortune have been given." Consider suffering as a punishment or a test. Remember its reward. The Sharia has taught us to be patient in times of hardship, so stick to it. It should be remembered that every hardship is compensated with a blessing, and there is a benefit in it, both in the Hereafter and in this world.

The Hadith also states that whoever takes revenge on himself, Allah Almighty entrusts his matter to him, and whoever is patient, Allah Almighty takes revenge on his behalf. Sometimes, they give us pleasure in this world, and sometimes, they postpone the entire punishment until the Hereafter.

That is, at the time of trouble and sorrow, the tongue should be occupied with reciting "Inna Lillahi wa Inna Alaihi Rajion", and the heart should be occupied with the idea of its meaning that we belong to Allah Almighty. The Master has the right to treat us in any way, and the slave should be satisfied with the Master's disposal.

In times of trouble, one should remember one's sins and mistakes, repent, and not worry. Because the punishment given for errors is not complained about but rather regret that I deserved it, remember that Allah Almighty has reserved an excellent reward for trouble. In this way, one will remain steadfast in trouble, and no complaining words will come out of the tongue, and nothing against faith and Islam will come to the heart. Never think that Allah is angry with us because this idea is hazardous and it weakens faith; instead, it gradually begins to disappear. It should be understood that the teacher's punishment is not due to hatred but to correction.

One patience is to accept every accurate word and correct criticism of people with an open heart. If they give you any advice, then submit to it because it is not permissible for a person to deny every accurate word. Whoever does not accept the truth but rejects it, Allah Almighty will judge him.

Patience is a quality that allows a person to tolerate everything unpleasant to his soul. The presence of patience is felt in the heart in such a way that a person easily tolerates events that are difficult for the soul and does not complain or complain in front of people. Patience is half of faith, and certainty is complete faith.

Allah Almighty says that I am with those who are patient, and it is mentioned in the hadith that patience is half of faith. There are two forces inside a person: one force that incites him to religion and good deeds, and the other force incites the desires of the soul. The name of making the first force dominate the second force is patience. This desire arises from not acting on the demands of the soul and remembering Allah, death and the grave, and imagining Hell. The soul's acting on the things of religion and refraining from acting on things that are against religion is called patience. The patience of the rich is not to acquire wealth in a

way forbidden by religion. Allah should always be remembered, the poor should not be despised, and they should be treated with kindness and kindness.

The second level of patience is not to be lazy in worship, whether prayer, zakat, or fasting. The intention in prayer should be correct, that it is only for the obedience and pleasure of Allah Almighty, and the soul's desires should not interfere with it. Prayer should not be to remove a burden from your head; the heart should also be fully present and present and be free from hypocrisy.

The third level of patience is to prevent the soul from succumbing to the demands of sins.

The fourth level of patience is to be patient with things against people's will, not to seek revenge, and to remain silent. Try to forgive the one who has wronged you. Let him think that if we forgive his mistakes today, Allah Almighty will also forgive my mistakes on the Day of Judgment.

The fifth level of patience is to be patient in the face of illnesses, troubles, losses and the death of a loved one. In a state of restlessness, do not utter any word against the Sharia. Do not object to Allah Almighty as to why this happened to me, or do not talk about pain and loss to everyone. It is permissible to shed tears to ease grief and pain. But on such occasions, one must remember the reward of patience. Remember that destiny cannot be averted, so why should I waste my reward?

Hazrat Abu Malik Harith bin Asim Al-Ashari (RA) narrates that the Messenger of Allah (ﷺ) said! Purity is half of faith, and saying "Alhamdulillah" fills the scale of deeds, and "Subhan Allah, Alhamdulillah" fills the balance. These two words fill the entire space between the earth and the heavens: prayer is light, charity is proof (of faith), patience is light, and the Quran is evidence for you or against you, and every person trades for his life in the morning. So, some people are free, and some are destroyers. (Sahih Muslim: Kitab al-Iman)

Hazrat Suhaib bin Sinan (RA) narrated that the Messenger of Allah (ﷺ) said! The believer's case is also strange. Every condition of his is good. It is only for the believer that if he is blessed with prosperity and gratitude, it is better for him, and if a harmful matter besets him and he is patient, it is also better for him. (There will be a reward for this, too)

Hazrat Anas bin Malik (RA) narrated that when the Holy Prophet (ﷺ) fell ill and began to feel anxious, Hazrat Fatimah (RA) said: "Oh, the pain of my father!" He

(ﷺ) said: "After today, your father will not feel anxious." And when the Holy Prophet (ﷺ) died, Hazrat Fatimah (RA) said: "O my father! Paradise is your abode." (Sahih Bukhari, Book of Funerals)

Hazrat Abu Hurairah (RA) narrated that the Holy Prophet (ﷺ) said: "Allah Almighty says: 'If I take back the most beloved thing from My believing servant, but he shows patience and contentment over it, then I have no reward for him except Paradise." (Sahih Bukhari)

Hazrat Abu Saeed Khudri (RA) and Hazrat Abu Hurairah (RA) narrated that the Holy Prophet (ﷺ) said: Whatever pain, illness, worry, sorrow, or suffering befalls a Muslim, even if a thorn pricks it, Allah forgives his sins. (Sahih Bukhari and Muslim)

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said: "Whomever Allah intends good for, He afflicts with hardship." (Sahih Bukhari)

Hazrat Anas bin Malik (RA) narrated that the Messenger of Allah (ﷺ) said: "None of you should wish for death because of any suffering that has befallen him unless there is no other way out, then he should supplicate: 'O Allah! Keep me alive while life is good for me and cause me to die while death is good for me."
(Sahih Bukhari and Muslim)

Patience is of many kinds. One is patience, which a person exercises over his actions; the other is something he has no control over. There are two types of patience regarding his actions: in doing what Allah Almighty has ordered and in refraining from what Allah Almighty has forbidden. Man has no control over patience, and it is patience in enduring the pain of a calamity from Allah.

The Messenger of Allah (ﷺ) patiently endured all the injustices inflicted on his family in Shuab Abi Talib, and he was patient in the mistreatment of the people of Taif. His (ﷺ) life in Makkah was one of patience. The Companions (ﷺ) also endured the oppression and cruelty of the infidels and polytheists with patience and forbearance. The martyrdoms of Hazrat Uthman (ﷺ) and Hazrat Imam Hussain (ﷺ) are eternal examples of patience and gratitude.

After poverty, when love for Allah increases, a series of trials begins. That is because, through asceticism and poverty, the love of the world leaves the heart. The heart becomes pure from worldly pleasures. Spiritual happiness is achieved. All idols are broken. Love, divided in many places, is now concentrated in its original place, and the servant's love for his Creator increases. When love increases, trials begin.

Allah Almighty says!

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوْعِ وَنَقْصٍ مِّنَ الْاَمْوَالِ وَالْاَنْفُسِ وَالثَّمَرٰتِ ۗ وَبَشِّرِ
الصّٰبِرِيْنَ ﴿١٥٥﴾ الَّذِيْنَ اِذَآ اَصَابَتْهُمْ مُّصِيْبَةٌ ۙ قَالُوْٓا اِنَّا لِلّٰهِ وَاِنَّآ اِلَيْهِ رٰجِعُوْنَ ﴿١٥٦﴾

(Surah Al Baqarah: 155 – 156)

And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to As-Sabireen (the patient) (155) Who, when afflicted with calamity, say: "Truly! To Allah we belong, and truly, to Him we shall return." (156)

The Sufia Karam embodies patience and gratitude. When the seeker reaches this point, he shows patience in the world's troubles. He crushes his sensual desires. A yearning arises in his heart, like the love of Hazrat Bilal (RA), Ammar bin Yasir (RA), and Suhaib Rumi (RA). Their patience strengthens him, and he becomes a rock of independence. This is the path of the pious and the place of those close to him.

Another place of patience is that when the enemies of Allah sawed off the blessed head of Hazrat Zakariyya (AS), he let out a heart-rending sigh. Allah warned him through revelation, "O Zakariyya (AS)! If your second sigh reaches me, I will turn all the piles of earth and the heavens upside down."
(Kitab al-Lamma fi Tasawwuf, p. 89)

Hazrat Junaid Baghdadi (ra) says that it is easy for a believer to go from this world to the Hereafter, but it is difficult to leave the creation for the sake of Allah Almighty. Then, leaving desires and focusing on Allah Almighty is even more difficult. And it is even more challenging to be patient while always keeping one's eyes on Allah Almighty.

There are three types of patience:

1. Following the commands of Allah Almighty and refraining from doing what has been forbidden.
2. Being patient for the sake of Allah in the face of hardships and difficulties, and being content with the decree and predestination.
3. Having faith in the promise of Allah Almighty of provision, generosity, sufficiency, help and reward in the Hereafter.

6. The Position of Trust: (مقام توکل)

This is the sixth position of conduct. The Quran and Sunnah provide comprehensive teachings on it.

The Almighty says!

وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِيْ لَا يَمُوْتُ وَسَبِّحْ بِحَمْدِهٖ ۭ وَكَفٰى بِهٖ بِذُنُوْبِ عِبَادِهٖ خَبِيْرَا ﴿۵۸﴾

(Surah Al Furqan – 58)

And put your trust (O Muhammad SAW) in the Ever Living One Who dies not, and glorify His Praises, and Sufficient is He as the All-Knower of the sins of His slaves; (58)

He said in another place!

اِذْ هَمَّتْ طَّاۗىِٕفَتٰنِ مِنْكُمْ اَنْ تَفْشَلَا ۙ وَاللّٰهُ وَلِيُّهُمَا ۭ وَعَلَى اللّٰهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُوْنَ ﴿۱۲۲﴾

(Surah Ale Imran – 122)

When two parties from among you were about to lose heart, but Allah was their Wali (Supporter and Protector). And in Allah should the believers put their trust. (122)

Allah's help is with those who trust in Him. When a servant trusts in his Lord, he becomes a rock of courage and independence even in the face of severe hardships and difficulties, and then Allah alone is sufficient for him.

وَّيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ۭ وَمَنْ يَّتَوَكَّلْ عَلَى اللّٰهِ فَهُوَ حَسْبُهٗ ۭ اِنَّ اللّٰهَ بَالِغُ اَمْرِهٖ ۭ

قَدْ جَعَلَ اللّٰهُ لِكُلِّ شَيْءٍ قَدْرًا ﴿۳﴾

(Surah Al Talaq – 3)

And He will provide him from sources he could never have imagined. And whosoever puts his trust in Allah, then He will suffice him. Verily, Allah will accomplish his purpose. Indeed, Allah has set a measure for all things. (3)

The entire life of the Holy Prophet (ﷺ) was based on trust in Allah. In the Makkahian life, the Messenger of Allah (ﷺ) relied only on Allah in the face of the hostility, persecution and hardships of the infidels and polytheists. In the Battle of Badr, it was only on Allah that three hundred and thirteen unarmed companions stood up against an army equipped with weapons of one thousand.

After the demise of the Prophet (ﷺ), the situation deteriorated to an extreme. Hypocrites, polytheist tribes and Jews were conspiring to overthrow the Islamic government from all sides. At that time, the first Caliph, Syedna Abu Bakr Siddique (ﷺ), sent the army of Usama (RA) from Medina as per the order of the Messenger of Allah (ﷺ) because he trusted in Allah. The companions (ﷺ) relied on Allah in all situations. We have countless examples of the Order's Companions.

Ahle-Tasawwuf always relies on Allah. Even in the most challenging situations, they do not relinquish their trust, work hard, and struggle in their actions. They do not sit idly by, and their sincerity is such that they do not rely on means. Because they have every aspect of the life of the Messenger of Allah (ﷺ) in front of them, they have advanced so far in their love for the Messenger of Allah (ﷺ) that they understand the spirit of the Sunnah and act on it. Tawakkul does not mean that a person should stop working by trusting in Allah, that He is the provider and will provide sustenance. Instead, the real meaning of Tawakkul is that a task should be carried out with full planning and effort, and the results should be entrusted to Allah.

A Bedouin asked the Messenger of Allah (ﷺ)! O Messenger of Allah (ﷺ)! Should I tie my camel and trust in Him or leave it untied? So, he (ﷺ) said! First, tie your camel and then trust in Allah.

The Holy Prophet (ﷺ) said! اسعوا فان الله كتب عليكم السعى

Strive, for Allah has made striving obligatory upon you (*Musnad Imam Ahmad*)

Tawakkul gives courage because the one who trusts understands that profit and loss are in the hands of Allah. Tawakkul enriches the heart of a believer. It removes greed, avarice, and sensual desires. The believer prays;

Allah Almighty says!

قَدْ كَانَتْ لَكُمْ اُسْوَةٌ حَسَنَةٌ فِيْٓ اِبْرٰهِيْمَ وَالَّذِيْنَ مَعَهٗ ۚ اِذْ قَالُوْا لِقَوْمِهِمْ اِنَّا بُرَءٰٓؤُا مِنْكُمْ وَمِمَّا
تَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ ۫ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمُ الْعَدَاوَةُ وَالْبَغْضَآءُ اَبَدًا حَتّٰى تُؤْمِنُوْا بِاللّٰهِ
وَحْدَهٗٓ اِلَّا قَوْلَ اِبْرٰهِيْمَ لِاَبِيْهِ لَاَسْتَغْفِرَنَّ لَكَ وَمَآ اَمْلِكُ لَكَ مِنَ اللّٰهِ مِنْ شَيْءٍ ۭ رَبَّنَا عَلَيْكَ تَوَكَّلْنَا
وَاِلَيْكَ اَنَبْنَا وَاِلَيْكَ الْمَصِيْرُ ﴿۴﴾

(Surah Al-Mumtahenah - 4)

Indeed there has been an excellent example for you in Ibrahim (Abraham) and those with him, when they said to their people: "Verily, we are free from you and whatever you worship besides Allah, we have rejected you, and there has started between us and you, hostility and hatred for ever, until you believe in Allah Alone," except the saying of Ibrahim (Abraham) to his father: "Verily, I will ask forgiveness (from Allah) for you, but I have no power to do anything for you before Allah ." Our Lord! In You (Alone) we put our trust, and to You (Alone) we turn in repentance, and to You (Alone) is (our) final Return, (4)

Hazrat Sahl bin Abdullah (may Allah be pleased with him) said! The one who trusts does not ask anyone, does not let any beggar go empty-handed, nor does he keep anything with himself.

The reality of trust is that a person entrusts his affairs to Allah Almighty. He becomes free from the darkness of choice and planning and trusts Divine destiny. The servant should be sure that his destiny cannot be changed and that whatever is in his destiny will definitely be given to him, and whatever is not in his destiny will not be given to him. His heart will find peace in this, and he will be satisfied with the promise of his Lord.

Hazrat Umar Farooq (RA) says that the Prophet (ﷺ) said! If you rely entirely on Allah, He will provide for you as He provides for the birds, who go out hungry in the morning and return full in the evening.

Muhammad bin Ka'b (RA) narrates from Hazrat Ibn Abbas (RA) that the Messenger of Allah (ﷺ) said! Whoever likes to be the most respected among people should fear Allah, and whoever wants to be the most self-reliant should rely more on what is with Allah than on what is in his hands.

There are three levels of trust:

Initial level: Tawakkul (general trust). This is the attribute of the believers to rely entirely on Allah. Abu Turab Nakhshi (RA) said! Tawakkul is the name of making the body accustomed to servitude and keeping the heart satisfied with Lordship and sufficiency. That is, if the servant is given something, he should express gratitude to Allah Almighty, and if he is deprived, he should be patient and grateful to "Qadah and Qadr."

Intermediate level: Taslim (special Tawakkul). This is the attribute of the saints that they should submit to every command of Allah Almighty. Tawakkul means explicitly to rely on Allah for Him and through Him. Tawakkul on Allah should be adopted only to attain the position of Tawakkul. This is the name of deprivation of worldly pleasures and the death of the soul.

Extreme level: Tawakkul (special Tawakkul). This is the attribute of the monotheists that surrender all their affairs to Allah Almighty. Dedicate yourself to Allah so that your existence does not remain, and only the Divine Essence remains, which does not decay.

7. The stage of sacrifice" (مقام ایثار)

Self-sacrifice is the seventh stage of conduct, without which it is impossible to attain the stage of satisfaction. This is the motto of the benefactors and the forerunner of Divine satisfaction. It has been taught in the Quran and Sunnah. The Companions (may Allah be pleased with them) were a practical example of self-sacrifice and kindness among themselves. Their lives were adorned with these high qualities.

The Holy Quran says about them:

وَالَّذِيْنَ تَبَوَّؤُ الدَّارَ وَالْاِيْمَانَ مِنْ قَبْلِهِمْ يُحِبُّوْنَ مَنْ هَاجَرَ اِلَيْهِمْ وَلَا يَجِدُوْنَ فِيْ صُدُوْرِهِمْ
حَاجَةً مِّمَّآ اُوْتُوْا وَيُؤْثِرُوْنَ عَلٰٓى اَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ۗ وَمَنْ يُّوْقَ شُحَّ نَفْسِهٖ
فَاُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ﴿٩﴾

(Surat al-Hasher - 9)

And (it is also for) those who, before them, had homes (in Al-Madinah) and had adopted the Faith, love those who emigrate to them, and have no jealousy in their breasts for that which they have been given (from the booty of Banu An-Nudair), and give them (emigrants) preference over themselves, even though they were in need of that. And whosoever is saved from his own covetousness, such are they who will be the successful. (9)

اِنَّ اللّٰهَ يَاْمُرُ بِالْعَدْلِ وَالْاِحْسَانِ وَاِيْتَآيِٕ ذِى الْقُرْبٰى وَيَنْهٰى عَنِ الْفَحْشَآءِ وَالْمُنْكَرِ وَالْبَغْيِ ۚ

يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُوْنَ ﴿٩٠﴾

(Surah An-Nahl: 9)

Verily, Allah enjoins Al-Adl (i.e. justice and worshipping none but Allah Alone - Islamic Monotheism) and Al-Ihsan [i.e. to be patient in performing your duties to Allah, totally for Allah's sake and in accordance with the Sunnah (legal ways) of the Prophet SAW in a perfect manner], and giving (help) to kith and kin (i.e. all that Allah has ordered you to give them e.g., wealth, visiting, looking after them, or any other kind of help): and forbids Al-Fahishat' (i.e. all evil deeds, e.g. illegal sexual acts, disobedience of parents, polytheism, to tell lies, to give false witness, to kill a life without right), and Al-Munkir (i.e. all that is prohibited by Islamic law: polytheism of every kind, disbelief and every kind of evil deeds), and Al-Baghu (i.e. all kinds of oppression), He admonishes you, that you may take heed. (90)

Allah Almighty says in the Quran!

الَّذِيْنَ يُنْفِقُوْنَ فِي السَّرَّآءِ وَالضَّرَّآءِ وَالْكٰظِمِيْنَ الْغَيْظَ وَالْعَافِيْنَ عَنِ النَّاسِ ؕ

وَاللّٰهُ يُحِبُّ الْمُحْسِنِيْنَ ﴿١٣٤﴾

(Surah Ale-Imran. 134)

Those who spend [in Allah's Cause] in prosperity and in adversity, who repress anger, and who pardon men; verily, Allah loves Al-Muhsineen (the good - doers). (134)

The Prophet (ﷺ) said: None of you truly believes until he loves for his brother what he loves for himself. (Sahih Bukhari)

The Prophet (ﷺ) said that kindness, selflessness, charity, and service to others are the foundations of faith. His entire life is an example of this. In the Taif incident, he prayed for those who stoned him. On the occasion of Makkah's conquest, he even forgave his mortal enemies. Once, a disbeliever took refuge with him and spent the night. He feeds him. At night, he ruined the bed of the Holy Prophet (ﷺ). He cleaned the bed himself. The companions (may Allah be pleased with him) said, "We will clean it," but he said, "He was my guest, so I will clean it myself."

Islam teaches selflessness. An old woman was carrying her belongings. The Prophet (ﷺ) helped her take her belongings and walked with her to her destination. On the way, the old woman said, "There is a man named Muhammad (ﷺ) who goes to him and abandons the religion of his fathers. I am

avoiding him." You are excellent. My son, you have carried my burden. I advise you not to go to him. The Holy Prophet (ﷺ) said! The Muhammad (ﷺ) you are talking about is me. Seeing the character of the Holy Prophet (ﷺ), the woman became a Muslim.

This was the character of the Companions (ﷺ) and Auliya Allah. Thanks to their character, millions of infidels accepted Islam. Because of these great men, Islam has spread to every corner of the world today. It is all the merit of these saints that we are Muslims today. This group is a practical example of enjoining good and forbidding evil. This has been in every era, will be in every era and will continue until the Day of Judgment, as the Holy Quran also testifies to. If the actions of the Companions (ﷺ), who were Sufis of the Prophet (ﷺ), are seen, amazing events will come to light.

This is Tasawwuf's spirit of selflessness, kindness, and benevolence. It is the way to attain satisfaction.

Allah Almighty says!

وَاللّٰهُ يُحِبُّ الْمُحْسِنِيْنَ ﴿١٤٨﴾

(Surah Al-Imran: 148, Surah Al-Maidah: 93).
And Allah loves Al-Muhsineen (the good-doers - (148)

8. The position of contentment: (مقام رضا)

Contentment is the eighth position of conduct. It is mentioned frequently in the Holy Quran and the Sunnah of the Messenger of Allah (ﷺ).

Allah Almighty says!

مُحَمَّدٌ رَّسُوْلُ اللّٰهِ ؕ وَالَّذِيْنَ مَعَهٗۤ اَشِدَّآءُ عَلَى الْكُفَّارِ رُحَمَآءُ بَيْنَهُمْ تَرٰىهُمْ رُكَّعًا سُجَّدًا يَّبْتَغُوْنَ
فَضْلًا مِّنَ اللّٰهِ وَرِضْوَانًا ۫ سِيْمَاهُمْ فِيْ وُجُوْهِهِمْ مِّنْ اَثَرِ السُّجُوْدِ ؕ ذٰلِكَ مَثَلُهُمْ فِي التَّوْرٰىةِ ۛۚ وَمَثَلُهُمْ
فِي الْاِنْجِيْلِ ۛۚ كَزَرْعٍ اَخْرَجَ شَطْـَٔهٗ فَاٰزَرَهٗ فَاسْتَغْلَظَ فَاسْتَوٰى عَلٰى سُوْقِهٖ يُعْجِبُ الزُّرَّاعَ لِيَغِيْظَ بِهِمُ
الْكُفَّارَ ؕ وَعَدَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ مِنْهُمْ مَّغْفِرَةً وَّاَجْرًا عَظِيْمًا ﴿۲۹﴾

(Surah Al-Fath: 29)

Muhammad (ﷺ) is the Messenger of Allah, and those who are with him are severe against disbelievers, and merciful among themselves. You see them bowing and falling down prostrate (in prayer), seeking Bounty from Allah and (His) Good Pleasure. The mark of them (i.e. of their Faith) is on their faces (foreheads) from the traces of prostration (during prayers). This is their description in the Tourat (Torah). But their description in the Injeel (Gospel) is like a (sown) seed which sends forth its shoot, then makes it strong, and becomes thick, and it stands straight on its stem, delighting the Sowers that He may enrage the disbelievers with them. Allah has promised those among them who believe (i.e. all those who follow Islamic Monotheism, the religion of Prophet Muhammad (ﷺ), till the Day of Resurrection) and do righteous good deeds, forgiveness and a mighty reward (i.e. Paradise). (29)

وَعَدَ اللّٰهُ الْمُؤْمِنِيْنَ وَالْمُؤْمِنٰتِ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا وَمَسٰكِنَ طَيِّبَةً فِيْ
جَنّٰتِ عَدْنٍ ؕ وَرِضْوَانٌ مِّنَ اللّٰهِ اَكْبَرُ ؕ ذٰلِكَ هُوَ الْفَوْزُ الْعَظِيْمُ ﴿۷۲﴾

(Surah At-Tawbah: 72)

Allah has promised the believers -men and women - Gardens under which rivers flow to dwell therein forever, and beautiful mansions in Gardens of 'Adn (Eden Paradise). But the greatest bliss is the Good Pleasure of Allah. That is the supreme success. (72)

جَزَآؤُهُمْ عِنْدَ رَبِّهِمْ جَنّٰتُ عَدْنٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَاۤ اَبَدًا ؕ رَضِيَ اللّٰهُ عَنْهُمْ
وَرَضُوْا عَنْهُ ؕ ذٰلِكَ لِمَنْ خَشِيَ رَبَّهٗ ﴿۸﴾

(Surah Al-Bayyina: 8)
Their reward with their Lord is 'Adn (Eden) Paradise (Gardens of Eternity), underneath which rivers flow. They will abide therein forever, Allah will be pleased with them, and they with Him. That is for him who fears his Lord. (8)

The Prophet (ﷺ) said!

{ذَاقَ طَعْمُ الْإِيْمَنِ مَنْ رَضِيَ بِاللّٰهِ رَبًّا}

(He who is pleased with Allah as Lord has tasted the taste of faith)
(Muslim, Tirmidhi)

Hazrat Umar Farooq (RA) wrote a letter to Hazrat Abu Musa Al-Ashari (RA) that all goodness lies in the pleasure of Allah. If you can achieve this status, do it. Otherwise, hold on to the mantle of patience.

The most significant means of attaining divine knowledge and the paradise of this world is "pleasure." Pleasure means that the servant's heart bows down before Allah's command.

When the righteous servants of Allah seek pleasure and happiness from Allah and remain pleased with Allah in all circumstances, Allah's pleasure descends upon them as mercy. Allah also gives them good news of His pleasure with them. Achieving the position of pleasure is the culmination of wilayah because it leads to success. The life of the Messenger of Allah (ﷺ) was the embodiment of submission and contentment.

When Hazrat Aisha Siddiqa (RA) saw the abundance of his (ﷺ) worship, she asked him (RA): O Messenger of Allah (ﷺ)! You are infallible, so why do you worship with such great difficulty?

He (ﷺ) said: O Aisha (RA), should I not be a grateful servant of Allah?

The lives of the Companions (RA) were spent in obedience to Allah and the Messenger (ﷺ), and they spent their days and nights seeking the pleasure of Allah Almighty.

Ibn Ata Al-Sikandari (ra) says that contentment means that the heart's gaze is fixed on the will of Allah Almighty. Because the servant knows that his Lord chooses the best for him, he is pleased. When the soul is pleased with Allah, it

surrenders itself to Allah and obeys His command. It is satisfied with His Lordship and has complete trust in His divinity. It submits to His decree and destiny.

Imam Quashari (may Allah be pleased with him) says that the Sufis of Iraq and Khorasan differ in terms of whether contentment is among the states or the circumstances. The people of Khorasan say that contentment is related to the states, and the end of trust is contentment. This means that the servant can achieve it by working hard. However, the Sufis of Iraq believe that contentment is among the circumstances, and the servant's acquisition has no role; it also affects the heart, as do other circumstances. If the two are related, we can say that contentment begins with the acquisition. Therefore, it is among the states and ends with the circumstances.

Hazrat Muhammad bin Hanif (may Allah be pleased with him) says that contentment is of two types.

One is رضا بالله "contentment with Allah," and the other is " رضا عن الله" Allah's contentment.

Contentment with Allah means that we are content with Allah in such a way that He created the entire universe with a plan.

And Allah's contentment means that we are content with His decrees

According to Sufiya Karam, the servant's satisfaction is surrendering himself to the Lord and absolutely obeying His will. That is, to bow down before the Creator of the earth and the heavens and the Lord of death and life and to turn to Allah Almighty in poverty and wealth, prohibition and gift, in this worldly life and the hereafter.

According to Imam Sharani (ra), to attain the state of satisfaction, the seeker has to go through three stages:

First stage: The servant should not let the difficulties that befall him be revealed. He should not complain to anyone, whether friend or enemy and should be content with every hardship. He should count the blessings of Allah Almighty.

Second stage: The servant should believe that the hardships and difficulties that befall him are not free from the three forms.

1. These hardships are an expiation for his sins.
2. They are punishment for some past sins.
3. They cause an elevation in ranks and an increase in good deeds.

Third stage: For the seeker, hardship and blessing should be equal. Because he knows that both are from Allah.

The Almighty says!

قُلْ كُلٌّ مِنْ عِنْدِ اللّٰهِ (سورة النساء - ٧٨)

Say: All is from Allah.

Hazrat Yahya bin Mu'adh (ra) has stated four principles for achieving a state of satisfaction:

1. He should submit to Allah Almighty that if You give him, I will accept it.
2. If You forbid him, I will be satisfied.
3. If You reject him, I will continue to worship You.
4. I will be present if you call him in your presence.

These fundamental truths of Tasawwuf are very clearly and comprehensively present in the Quran, the Sunnah of the Messenger of Allah (ﷺ), and the actions of the Companions. Are these positions of Tasawwuf not the origin of religion? Who says that Tasawwuf is a later product? The Messenger of Allah (ﷺ) was sent into the world to propagate and develop this very Tasawwuf. This is the teaching of the Book and Wisdom. This is the purification of the soul, which the saints have advanced.

Hazrat Ali bin Uthman Al-Hajwari (RA) writes in his work "Kashf Al-Mahjoob".

Ask the deniers of the Tariqat what they mean by denying Tasawwuf. If it is only the denial of the name (the name of Tasawwuf), then it is good. If it is the denial of the meaning, then it means the denial of the complete Sharia of the Prophet (ﷺ) and all good morals.

(Apart from these eight places, some places are also mentioned, some of them are explained)

The place of truthfulness and martyrdom: (مقام صديقيت و شهادت)

مَا الْمَسِيْحُ ابْنُ مَرْيَمَ اِلَّا رَسُوْلٌ ۚ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ۗ وَاُمُّهٗ صِدِّيْقَةٌ ۗ كَانَا يَاْكُلٰنِ الطَّعَامَ ۗ
اُنْظُرْ كَيْفَ نُبَيِّنُ لَهُمُ الْاٰيٰتِ ثُمَّ انْظُرْ اَنّٰى يُؤْفَكُوْنَ ﴿٧٥﴾

(Surah Al-Maida, 57)

The Messiah ['Isa (Jesus)], son of Maryam (Mary), was no more than a Messenger; many were the Messengers that passed away before him. His mother [Maryam (Mary)] was a Siddiqah [i.e. she believed in the words of Allah and His Books]. They both used to eat food (as any other human being, while Allah does not eat). Look how We make the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) clear to them, yet look how they are deluded away (from the truth) (75)

وَاذْكُرْ فِى الْكِتٰبِ اِدْرِيْسَ ۖ اِنَّهٗ كَانَ صِدِّيْقًا نَّبِيًّا ۙ ﴿٥٦﴾ وَّرَفَعْنٰهُ مَكَانًا عَلِيًّا ﴿٥٧﴾

(Surah Maryam: 56 – 57)

And mentioned in the Book (the Qur'an), Idris (AS) (Enoch). Verily! he was a man of truth (and) a Prophet. (56) And We raised him to a high station. (57)

Siddiqah is also a position of the path and a level in the ranks of guardianship. It is the name of abandoning all prohibitions (things forbidden by Allah Almighty). Whoever abandons all prohibitions, remembers death, abandons desirable things, and abstains from sensual desires attains steadfastness.

Sharia is a collection of commands and prohibitions. Commands are for the training of the servant so that the paths of his heart are opened, and the veils are unveiled, and he attains the meeting with his Lord. The commands of the Creator of the universe are to determine and clarify the path for man, indicate evil and the closest path to reach the Lord, conduct worldly affairs in the light of these commands, and gain divine knowledge through one's soul. In contrast, the second part of the Sharia consists of prohibitions, which means that the servant should not exceed the limits set by Allah Almighty while staying within them. These are the things that religion has forbidden and ordered to be kept away from. Sometimes, the human intellect readily accepts them because it knows that if it exceeds the limits that the Sharia has forbidden, it will be its loss. That thing is

under reason, experience, and knowledge. But sometimes, our intellects cannot grasp this reality, making it difficult to avoid them. But the Sharia must forbid us from what we have forbidden because religion is not related to human reason but to Divine revelation.

Hazrat Ali Murtaza (RA) says that if religion were related to intellect, the sock would have been wiped from the bottom rather than the top. The servant should stand firm and carry out the command of his Lord.

Hazrat Abu Bakr Siddiq (RA) attained the highest level of truthfulness. He (RA) achieved the level of submission and confirmation. According to the Holy Hadith, the term "Khalat" was applied to him. This Holy Hadith refers to the Khalat level achieved by entrusting one's life, property and children to Allah Almighty. The Holy Prophet (ﷺ) said to Hazrat Abu Bakr Siddiq (RA) that your example is like that of Hazrat Abraham (AS).

Hazrat Umar Farooq (RA), even though he (RA) followed all the divine commands. He went to Hazrat Hudaifa (RA)'s house and asked him if he was the confidant of the Messenger of Allah (ﷺ) and if he knew the names and numbers of the hypocrites. Look, is there any sign of hypocrisy in me? If there is, then tell me. He said, "O Amir al-Mominin! I do not find any sign of hypocrisy in you." Hazrat Umar (RA) said! Look closely, Hazrat Hudaifa (RA) started crying. Hazrat Umar (RA) also started crying with him. Hazrat Hudaifa (RA) would cry at Hazrat Umar's manner of speaking, and Hazrat Umar (RA) would cry out of fear that there might be any sign of hypocrisy in him that he did not know about. While he already knew about the pleasure of Allah and the good news of attaining Paradise.

Allah Almighty says!

لَقَدْ رَضِيَ اللّٰهُ عَنِ الْمُؤْمِنِيْنَ اِذْ يُبَايِعُوْنَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِيْ قُلُوْبِهِمْ فَاَنْزَلَ السَّكِيْنَةَ عَلَيْهِمْ وَاَثَابَهُمْ فَتْحًا قَرِيْبًا ﴿١٨﴾

(Surat al-Fath, 18)

Indeed, Allah was pleased with the believers when they gave the Bayyah (pledge) to you (O Muhammad SAW) under the tree, He knew what was in their hearts, and He sent down As-Sakinah (calmness and tranquillity) upon them, and He rewarded them with a near victory, (18)

It is said in the Holy Qur'an!

اَلَآ اِنَّ اَوْلِيَآءَ اللّٰهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ﴿٦٢﴾ الَّذِيْنَ اٰمَنُوْا وَكَانُوْا يَتَّقُوْنَ ﴿٦٣﴾

(Surat Yunus: 62 - 63)

No doubt! Verily, the Auliya' of Allah [i.e. those who believe in the Oneness of Allah and fear Allah much (abstain from all kinds of sins and evil deeds which he has forbidden), and love Allah much (perform all kinds of good deeds which He has ordained)], no fear shall come upon them nor shall they grieve, - (62) Those who believed (in the Oneness of Allah - Islamic Monotheism), and used to fear Allah much (by abstaining from evil deeds and sins and by doing righteous deeds) (63)

The place of love: (مقام محبت)

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا مَنْ يَّرْتَدَّ مِنْكُمْ عَنْ دِيْنِهٖ فَسَوْفَ يَاْتِي اللّٰهُ بِقَوْمٍ يُّحِبُّهُمْ وَيُحِبُّوْنَهٗٓ اَذِلَّةٍ عَلَى الْمُؤْمِنِيْنَ اَعِزَّةٍ عَلَى الْكٰفِرِيْنَ يُجَاهِدُوْنَ فِيْ سَبِيْلِ اللّٰهِ وَلَا يَخَافُوْنَ لَوْمَةَ لَآئِمٍ ذٰلِكَ فَضْلُ اللّٰهِ يُؤْتِيْهِ مَنْ يَّشَآءُ وَاللّٰهُ وَاسِعٌ عَلِيْمٌ ﴿٥٤﴾

(Surah Al-Majidah: 54)

O you who believe! Whoever from among you turns back from his religion (Islam), Allah will bring a people whom He will love, and they will love Him; humble towards the believers, stern towards the disbelievers, fighting in the Way of Allah, and never fear of the blame of the blamers. That is the Grace of Allah which He bestows on whom He wills. And Allah is All-Sufficient for His creatures' needs, All-Knower. (54)

In another place, Allah Almighty says:

قُلْ اِنْ كُنْتُمْ تُحِبُّوْنَ اللّٰهَ فَاتَّبِعُوْنِيْ يُحْبِبْكُمُ اللّٰهُ وَيَغْفِرْ لَكُمْ ذُنُوْبَكُمْ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ ﴿٣١﴾

(Surah Al-Imran, 31)

Say (O Muhammad ﷺ to mankind): "If you (really) love Allah, then follow me (i.e. accept Islamic Monotheism, follow the Qur’an and the Sunnah), Allah will love you and forgive you your sins. And Allah is Oft-Forgiving, Most Merciful." (31)

The Messenger of Allah (ﷺ) said, "Whoever loves to meet Allah, Allah loves to meet him, and whoever hates to meet Allah, Allah hates to meet him."

In nature, an inclination towards something that gives pleasure is called love. If this inclination becomes strong, it is called love (Ishq).

There are two types of love: natural love and intellectual love. Man has no control over natural love. Its birth and development are involuntary, and this involuntary act does not last forever. Intellectual love is permanent, and it is within the control of man. There is also accountability for it. Natural love is based on the enthusiasm of nature, and enthusiasm does not last forever.

There are three causes of love: either someone does us some favour due to which we fall in love with him, or someone's beauty and charm makes us inclined towards him, or there is a perfection found in someone and that perfection is the cause of love. As long as beauty and charm are present, love remains young. As beauty fades, love begins to decline. Similarly, as long as perfection remains, love remains, and when its perfection is gone, love also goes away. The perfections and beauty of the true beloved never end; therefore, his love never ends. Because there is no perfection in anyone except Allah Almighty, the perfect ones do not love anyone except Allah Almighty. Natural love, that is, love can also be for someone other than Allah. The passion for Allah Almighty is intellectual love, not natural love. The perfections, attributes, and blessings of Allah Almighty should be remembered frequently by fulfilling the commands of the Sharia, and by frequently remembering Allah Almighty, love for others other than Allah leaves the heart and love for Allah settles in the heart.

The easiest way to love Allah Almighty is to come to someone briefly every day, and after a few days, love for him develops. If the meeting continues for a while, the heart becomes restless and suddenly stops one day. This is a matter of common observation. Similarly, every Muslim should start meeting Allah Almighty for a short time. The method is to sit in ablution for a while in addition to the obligatory acts of worship and remember Allah. This remembrance includes reciting the Kalima Tayyaba, sending blessings, seeking forgiveness and reciting the Holy Quran. Apart from this, one should also not forget Allah in secret, in which one imagines Allah in the heart and moves the heart. This remembrance is the meeting with Allah.

Allah Almighty says that you remember Me, and I will remember you. Allah Almighty said, "I am with the one who remembers."

One way to develop a love for Allah is to think about His blessings. Allah Almighty has created all the blessings on the earth for man and created man for His worship. So, we should thank Allah for every blessing we have received. This makes love for Allah like a man.

One way is to keep company with those who love Allah. The Hadith Sharif states that the hearts of the people of Allah are mines of piety. Just as gold is found in a gold mine, silver is found in a silver mine, and salt is found in a salt mine. Similarly, the treasures of piety and love of Allah are obtained from the company of the Auliya Allah. Allah Almighty shows the faults of the servant whom He loves, and in his heart, there is love and mercy for all creation.

They create a person of humility and peace, make him generous and hospitable, and develop humility and peace in him; he considers himself inferior to others because of his sins. They remove arrogance from his heart, and he treats others with respect. It is not easy to eradicate oneself to this extent. Otherwise, today, every person would be a friend of Allah; this blessing is obtained from the company of a great person, a lover of Allah, for which one has to struggle and work hard.

Hazrat Anas bin Malik (RA) narrated that the Messenger of Allah (ﷺ) said! None of you can become a (perfect) believer until he makes me beloved upon his father, his children and all the people. (Bukhari and Muslim)

Hazrat Umar Farooq (RA) is reported to have said when he heard this hadith; O Messenger of Allah (ﷺ)! You are the most beloved to me, except my own life. I love you more than all the relationships and things in the world, but not more than my own life. The Messenger of Allah (ﷺ) said! By Him in Whose Hand is my soul, you are not yet a complete believer. This stage can be attained only when I do not become more beloved to you than your souls. Hearing these words of the Messenger of Allah (ﷺ), a lightning bolt struck Hazrat Umar (ﷺ), and he said without hesitation, O Messenger of Allah (ﷺ)! My soul is sacrificed for you (ﷺ), and you are more beloved to me than my soul. The Messenger of Allah (ﷺ) then gave him the good news that O Umar (RA)! Your faith has been perfected, and you have become a firm believer.

Hazrat Anas bin Malik (ﷺ) narrated that the Messenger of Allah (ﷺ) said! Whoever has these three things will enjoy the true pleasure of faith because of them:

First, his love for Allah and His Messenger (ﷺ) should be greater than anything else in the world. Second, his love for a servant should be purely for the sake of Allah. Third, when Allah Almighty brought him out of the darkness of disbelief and bestowed him with the light of faith and Islam, he should now consider turning away from Islam as bad as being thrown into the Fire. (Bukhari and Muslim)

Hazrat Abbas bin Abdul Muttalib (RA) narrated that the Messenger of Allah (ﷺ) said! Whoever accepts Allah as his Lord, Islam as his religion, and Muhammad (ﷺ) as his Messenger with joy, then consider him to have tasted the taste of faith. (Muslim)

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said! "When Allah Almighty starts loving a servant, He tells Hazrat Jibraeel (as) that I have made such and such a servant, My beloved, so you should love him too. So Hazrat Jibraeel (as) loves him and at the same time announces to the heavenly creatures that Allah loves such a person, so you should love him too, and he is also given popularity among the people of the earth. And when Allah Almighty is angry with a servant, He tells Hazrat Malik (as) (the administrator of Hell) that I think that the Holy Prophet (ﷺ) said the same thing about Allah's anger as he said about love. (Bukhari and Muslim)

Allah's love for a servant means that Allah intends to give a specific reward to the servant. Just as Allah's mercy means that He bestows a reward on the servant, this shows that mercy is specific to intention, and intention is specific to mercy. Therefore, Allah's intention to bestow blessings and rewards on a servant is called “mercy.” And when Allah Almighty bestows His nearness and gives him a high position, it is called “love.”

Allah Almighty’s love for a servant is the name of a state that arises in a servant's heart that cannot be expressed through words and phrases. This is the state that inspires the servant to glorify Allah Almighty. It forces him to prefer Allah’s pleasure over his pleasure. It does not allow patience and calmness in the servant. It makes him attached to Allah Almighty to the point of madness. It does not allow him to rest without the remembrance of Allah Almighty, and the servant always wants to remember Him with all his heart while being human.

Imam Ahmad bin Hanbal (ra) has narrated from Hazrat Mu’adh bin Jabal (RA) that the Messenger of Allah (ﷺ) said: O Allah! I ask You to do good, forsake evil, and love the poor, and I ask You for Your mercy and forgiveness, and when You

intend to test a people, call me to You without any trial. I ask You for Your love, the love of those You love, and actions that bring me closer to Your love.

Ibn Sariyah (may Allah be pleased with him) narrated that the Messenger of Allah (ﷺ) used to pray with these words. O Allah! Make Your love more beloved than my soul, hearing, sight, and family.

Love is the soul and source of Tasawwuf, and Islam is based on love. Love is the axis of Islam's lights and manifestations.

Allah Almighty says!

وَمِنَ النَّاسِ مَنْ يَّتَّخِذُ مِنْ دُوْنِ اللّٰهِ اَنْدَادًا يُّحِبُّوْنَهُمْ كَحُبِّ اللّٰهِ ۗ وَالَّذِيْنَ اٰمَنُوْٓا اَشَدُّ حُبًّا لِّلّٰهِ ۗ
وَلَوْ يَرَى الَّذِيْنَ ظَلَمُوْٓا اِذْ يَرَوْنَ الْعَذَابَ اَنَّ الْقُوَّةَ لِلّٰهِ جَمِيْعًا ۙ وَّاَنَّ اللّٰهَ شَدِيْدُ الْعَذَابِ ﴿١٦٥﴾

(Surat al-Baqarah: 165)

And among mankind are some who take (for worship) others besides Allah as rivals (to Allah). They love them as they love Allah. But those who believe love Allah more (than anything else). If only those who do wrong could see, when they will see the torment, that all power belongs to Allah and that Allah is Severe in punishment. (165)

Sufiya Karam differs on whether love is a state or a place. Imam Tusi (may Allah be pleased with him) says that love is a state, not a place. According to him, there are three levels of love.

1. Love of the ordinary people
2. Love of the truthful
3. Love of the righteous

The love of the ordinary people arises from Allah's kindness and mercy towards them. The proof of this is the blessed saying of the Messenger of Allah (ﷺ) that "It is the nature of hearts that if someone does them a favour, they love him, and if someone does them an injustice, they hate him."

The love of the truthful and the righteous arises when the heart is attracted to Allah's greatness, majesty, knowledge, and power.

The love of the truthful and the righteous. This love arises in the heart when Allah's love is without cause or reason.

According to Sheikh Shahabuddin Suhrawardy (may Allah be pleased with him), love is both a state and a place.

He says that there are two types of love.

1. General love 2. Special Love

He says in his book "Awarif Al-Ma'arif" that some scholars have included love in the spiritual realm. In such a case, it refers to the general love that involves human planning and effort. Special love is the love of the essence, which arises from observing the soul and is itself affected by it. It is a favour and a favour from Allah to the servant. It is related to circumstances because it is simply a gift from Allah. Planning and effort have no role in it. According to Allah Almighty's command, these people are humble towards the believers because a sincere lover is humble towards the beloved, his beloved, and his dear people.

Qutb-ul-Iqtab Imam Abu Al-Hasan Shazli (may Allah have mercy on him), while explaining the reality of a lover, says that a true lover keeps his heart pure from other than Allah and stands as a guard at the door of the heart. He defends it from Satan and his whispers, from the self and its desires, and from various types of diseases.

Ibn Ata Al-Sikandari (may Allah have mercy on him) says that a true lover is one whose heart is not dominated by anyone other than his beloved and whose will is not different than the will of the beloved.

When a servant attains pure monotheism and knowledge, his heart is filled with love. When a servant attains the state of love, Satan leaves his heart, and that servant becomes safe from his whispers, as Allah Almighty says.

إِنَّ عِبَادِيْ لَيْسَ لَكَ عَلَيْهِمْ سُلْطٰنٌ إِلَّا مَنِ اتَّبَعَكَ مِنَ الْغٰوِيْنَ ﴿٤٢﴾

(Surah Al-Hijr: 42)

"Certainly, you shall have no authority over My slaves, except those who follow you of the Ghawun (Mushrikun and those who go astray, criminals, polytheists, and evil-doers) (42)

Characteristics of the Lovers:

According to Hazrat Junaid Baghdadi (ra), a true lover always remembers his Lord and is never heedless of Him. He does not neglect or slacken in fulfilling his duties and obligations. When a servant attains this status, the veils are lifted over him, and he becomes a worshipper in his actions and omissions, sleep, and waking state.

According to Sufiya Karam, the means of achieving love is to remember Allah Almighty and to use His Oneness. So, tawhid purifies the heart from selfish desires, i.e., hatred, envy, and the whispers of Satan. Tawhid becomes a shield between selfish desires and the servant. When the heart is free from lust and pure from selfish desires, the heart becomes the home of the Lord's love.

A hadith Qudsi. Allah Almighty says:

مَا وَسَعُنِیْ اَرْضِیْ وَ لَا سَمَائِیْ وَلٰکِنْ وَسِعَنِیْ قَلْبُ عَبْدِیَ الْمُؤْمِن

(I cannot attain the earth nor the sky, but I attain the heart of My believing servant)

Love is such a burning desire that makes every difficulty easy. Such a person sleeps when sleep is the rule, eats when hungry, and speaks when necessary. He always advises himself. He prevents himself from going towards forbidden things. He also advises others and loves solitude. He fears disobeying Allah Almighty and is content with predestination and destiny. He prefers the command of Allah Almighty. He is shy of Allah Almighty and devotes all his efforts to His love. He always does what is a means to reach Allah Almighty. He does not like his servants to praise him. He performs many voluntary prayers in the love of Allah Almighty just for His pleasure and gains closeness to Allah Almighty.

The place of gratitude: (مقام شکر)

Allah Almighty says! وَاشْكُرُوا لِي ". And be grateful to Me

The Messenger of Allah ﷺ said! "ان اصابته سرائشکر" If happiness comes to him, he is grateful.

(وَإِن تَشْكُرُوا يَرْضَهُ لَكُمْ) (سورۃالزمر ـ ۷)

If you are grateful, He (Allah) will be pleased with it.

Understanding the blessing as coming from Allah Almighty, being pleased with it, and actively carrying out His command is called gratitude. Understanding the blessing as coming from Allah Almighty results in two things. One is being pleased with Allah Almighty, and the other is obeying and submitting to Him. Whether this is voluntary or involuntary. Praising Allah Almighty, keeping one's limbs free from sins with the blessings He has given, and being satisfied with His blessings is called gratitude. This can happen only when the purposes and objectives of the creation are known, and what has been created for what purpose. For example, the gratitude of the head is that it does not rebel and prostrate itself before Allah Almighty. The gratitude of the eye is that it reads the Holy Quran and books of religious knowledge, contemplates and contemplates the creatures and things created by Allah Almighty, and draws lessons and advice from them.

Spend in doing and refrain from looking at forbidden things. Similarly, the ear is a blessing. The gratitude for it is to use it to remember Allah and to listen to things beneficial for the Hereafter. Refrain from listening to nonsense and useless talk. Keep the tongue busy remembering Allah, praising Him, and always expressing gratitude. Complaining about Allah Almighty is meaningless in front of the creation because the creation cannot do anything against Allah. Every action has a soul and a core, so the soul of gratitude is appreciating the actual owner from the heart.

Gratitude to Allah Almighty is such wealth that innumerable blessings are obtained. How many such blessings are there that Allah Almighty has given to man without asking for them. Allah created man and gave him life and the

power to see, hear and speak. This heart and mind, hands and feet, eyes, nose and ears, and the whole existence from head to toe are clear proof of the great favour from Allah.

Allah Almighty says!

وَاٰتٰىكُمْ مِّنْ كُلِّ مَا سَاَلْتُمُوْهُ ؕ وَاِنْ تَعُدُّوْا نِعْمَتَ اللّٰهِ لَا تُحْصُوْهَا ؕ اِنَّ الْاِنْسَانَ لَظَلُوْمٌ كَفَّارٌ ﴿۳۴﴾

(Surah Ibrahim. 34)

And He gave you of all that you asked for, and if you count the Blessings of Allah, never will you be able to count them. Verily! man is indeed an extreme wrong-doer, - a disbeliever (an extreme ingrate, denies Allah's Blessings by disbelief, and by worshipping others besides Allah, and by disobeying Allah and His Prophet Muhammad ﷺ). (34)

Allah says!

وَاللّٰهُ اَخْرَجَكُمْ مِّنْۢ بُطُوْنِ اُمَّهٰتِكُمْ لَا تَعْلَمُوْنَ شَيْـًٔا ۙ وَّ جَعَلَ لَكُمُ السَّمْعَ وَالْاَبْصٰرَ

وَالْاَفْـِٕدَةَ ۙ لَعَلَّكُمْ تَشْكُرُوْنَ ﴿۷۸﴾

(Surah An-Nahl, 78)

And Allah has brought you out from the wombs of your mothers while you know nothing. And He gave you hearing, sight, and hearts that you might give thanks. (to Allah). (78)

When a person is always grateful to Allah, the Almighty, the spirit of patience is created within him, and he does not complain about hardship. While disobeying Allah and committing sins, he will feel ashamed. How can I now disobey Him, whom I am always grateful to? It is a blessing of gratitude that a thankful person commits fewer sins. The most significant benefit of appreciation is that it protects a person from arrogance. He does not consider all the blessings he has received as his perfection but instead finds them as a gift from Allah and acknowledges them.

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said! A grateful person who eats is like a patient fasting person.
(Sahih Al-Bukhari. Al-Atama)

We should thank the Creator of the universe for blessing us with the wealth of faith. This is such a great blessing that it cannot be repaid. Therefore, we should

always be grateful to Allah Almighty for this blessing, so that He will increase His blessings.

The Messenger of Allah (ﷺ) said! Whoever is ungrateful to people has not thanked Allah. This shows that we should be grateful to our parents, teachers, sheikhs, and all those who do us good, and that we should respect them. This is part of being thankful to Allah Almighty. If a person receives something from someone, he should be grateful to the giver and give it in return. He should praise the giver if he does not have so much. In this way, his gratitude will be paid. The essence of gratitude is to appreciate the blessing, and whoever appreciates the blessing will also enjoy the giver. In this way, he will be grateful to both the Creator and the creation. More critical than verbal gratitude is practical gratitude: one should not disobey the faithful Lord who has done good to him, but should do his best to obey him. Similarly, one should fully fulfill the rights of one's parents, teacher and sheikh.

Hazrat Aisha Siddiqa (RA) narrated that the Messenger of Allah (ﷺ) used to stand in prayer for so long at night that his feet would swell. Hazrat Aisha (RA) said that I said, "O Messenger of Allah (ﷺ)! Why do you take so much trouble when Allah has forgiven your (ﷺ) past and future sins?" He (ﷺ) said, "Should I not be a grateful servant of Allah?" (Sahih Bukhari)

Allah Almighty says!

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِن كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ ﴿٧﴾

(Surah Ibrahim – 7)

And (remember) when your Lord proclaimed: "If you give thanks (by accepting Faith and worshipping none but Allah), I will give you more (of My Blessings), but if you are thankless (i.e. disbelievers), verily! My Punishment is indeed severe." (7)

Gratitude is one of Allah's blessings, and Allah promises to increase it in the grateful. However, doing good deeds, avoiding sins, and compensating for the lack of deeds with repentance and seeking forgiveness are also necessary.

Due to Allah's blessings, love for Him arises in the heart, and the heart desires to worship Him as a means of gratitude. To thank Him, consider His blessings, remember them, and obey His commands. One of Allah's blessings is to abandon sinful acts. Being grateful for this is only due to Allah's mercy; a person remains safe from sins.

اللّٰھم ارحمنی بترک المعاصی

O Allah! Send down upon us the mercy that will enable us to abandon sins.

Abandoning sins is a great blessing. Ordinary people do not consider abandoning sins as a blessing, although it is a great blessing and a guarantee of becoming a friend of Allah. No one can become a friend of Allah without adopting piety; by this act, a Muslim can become a friend of Allah. This blessing is not given to an infidel, a transgressor or a hypocrite. Therefore, it is essential to be grateful for this blessing because abandoning sins is also not possible without the help of Allah.

It is important to note that when Iblis was cursed and ordered to leave Paradise, he swore that since he had to leave Paradise because of this Adam (AS), he would take revenge on the children of Adam (AS) for this insult and would make every effort to keep the children of Adam (AS) away from and deprived of this Paradise. He would attack them from all sides to mislead them from the straight path, sometimes from the front, sometimes from the back, sometimes from the right and sometimes from the left. Which is mentioned in the Holy Quran as follows:

ثُمَّ لَاٰتِيَنَّهُمْ مِّنْۢ بَيْنِ اَيْدِيْهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ اَيْمَانِهِمْ وَعَنْ شَمَآئِلِهِمْ ؕ
وَلَا تَجِدُ اَكْثَرَهُمْ شٰكِرِيْنَ ﴿۱۷﴾

(Surah Al Araf – 17)

Then I will come to them from before them and behind them, from their right and from their left, and You will not find most of them as thankful ones (i.e. they will not be dutiful to You)." (17)

Addressing Allah, the Almighty, Iblis made the following determination: O Allah! I will definitely accomplish such a feat regarding the son of Adam (AS) that most of them will continue to be ungrateful to Him despite all the blessings He has bestowed upon them. This makes it clear that the one who is ungrateful to Allah is actually under the influence of Satan and is displeasing his Creator, Owner, Benefactor and pleasing his worst enemy. If he had sought the pleasure and approval of Allah, he would indeed have chosen the path of gratitude and benevolence instead of ungratefulness.

Being grateful is only granted to someone whose sustenance is halal. A person who eats haram food can never thank Allah. Similarly, he is deprived of the benefits and blessings of gratitude.

To develop the spirit of gratitude, it should be remembered that every Muslim desires to receive forgiveness and pardon from Allah in this world and the Hereafter and to be freed from the torment of Hell. For this reason, in the Holy Quran, Allah Almighty gives good news to His servants that as long as they remain steadfast in faith with a true heart and sincerity and continue to express gratitude to Allah with a sincere heart, they will be safe from Allah's punishment.

Allah Almighty says:

مَا يَفْعَلُ اللّٰهُ بِعَذَابِكُمْ اِنْ شَكَرْتُمْ وَاٰمَنْتُمْ ۗ وَكَانَ اللّٰهُ شَاكِرًا عَلِيْمًا ﴿١٤٧﴾

(Surah An-Nisa, 147)

Why should Allah punish you if you have thanked Him and have believed in Him? And Allah is Ever All Appreciative (of sound), All-Knowing. (147)

Types of gratitude:

1. With the tongue: To acknowledge the blessings of Allah Almighty with great helplessness and humility. To thank the Creator
2. With the body and limbs: To show loyalty and service.
3. From the heart: Remember the respect of Allah Almighty and always keep His favours in mind.
4. To be grateful to the creature from whom one has received a blessing. A thankful person is grateful for what has been given, even when something is taken away.

The place of fear: (مقام خوف)

In the Holy Quran, Allah Almighty says:

وَالَّذِيْنَ يُؤْتُوْنَ مَآ اٰتَوْا وَّ قُلُوْبُهُمْ وَجِلَةٌ اَنَّهُمْ اِلٰى رَبِّهِمْ رٰجِعُوْنَ ﴿٦٠﴾

(Surah Al-Mu'minun. 60)
And those who give that (their charity) which they give (and also do other good deeds) with their hearts full of fear (whether their alms and charities have been accepted or not), because they are sure to return to their Lord (for reckoning). (60)

وَلِمَنْ خَافَ مَقَامَ رَبِّهٖ جَنَّتٰنِ ﴿٤٦﴾ فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٤٧﴾

(Surah Al Rahman: 46 – 47)
But for him who fears the standing before his Lord, there will be two Gardens. (i.e. in Paradise). (46) Then, which of the Blessings of your Lord will you both (jinn and men) deny? (47)

اِنَّمَا ذٰلِكُمُ الشَّيْطٰنُ يُخَوِّفُ اَوْلِيَآءَهٗ ۖ فَلَا تَخَافُوْهُمْ وَخَافُوْنِ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ﴿١٧٥﴾

(Surah Al-Imran: 175)
It is only Sheitan (Satan) that suggests to you the fear of his Auliya' [supporters and friends (polytheists, disbelievers in the Oneness of Allah and in His Messenger, Muhammad SAW)], so fear them not, but fear Me, if you are (true) believers. (175)

يَخَافُوْنَ رَبَّهُمْ مِّنْ فَوْقِهِمْ وَيَفْعَلُوْنَ مَا يُؤْمَرُوْنَ ﴿٥٠﴾

(Surah An-Nahl: 50)
They fear their Lord above them, and they do what they are commanded. (50)

Allah Almighty says:

رِجَالٌ ۙ لَّا تُلْهِيْهِمْ تِجَارَةٌ وَّلَا بَيْعٌ عَنْ ذِكْرِ اللّٰهِ وَاِقَامِ الصَّلٰوةِ وَاِيْتَآءِ الزَّكٰوةِ ۖ يَخَافُوْنَ يَوْمًا

تَتَقَلَّبُ فِيْهِ الْقُلُوْبُ وَالْاَبْصَارُ ﴿٣٧﴾

(Surah An-Nur: 37)
Men who neither trade nor sell (business) diverts them from the Remembrance of Allah (with heart and tongue), nor from performing As-Salat (Iqamat-as-Salat), nor from

giving the Zakat. They fear a Day when hearts and eyes will be overturned (out of the horror of the torment of the Day of Resurrection). (37)

Hazrat Aisha Siddiqah (RA) narrated this verse: once I asked the Messenger of Allah (ﷺ)! O Messenger of Allah (ﷺ)! Does this verse refer to a person who steals, commits adultery and drinks alcohol?

He (ﷺ) said! No, instead, it refers to a person who fasts, prays and gives charity in the way of Allah but fears whether Allah will accept it or not.

Imam Quashari (ra) says that fear is related to the future because a person is always afraid that some calamity may befall him or that something he loves may be taken away. Both relate to the future. Fear of Allah means that the servant fears Allah's punishment in this world and the Hereafter and fulfills what Allah has made obligatory upon His servants.

The Messenger of Allah (ﷺ) said!

أَعْرِفُكُمْ بِاللّٰهِ وَأَخْوِفُكُمْ مِنْهُ

I know you best of all and fear you most of all.

Fear requires hope and expectation. Anas (RA) narrates that the Messenger of Allah (ﷺ) said, "If you knew what I know, you would laugh less and weep more."

There are three types of fear:

1. Fear 2. Awe 3. Tremendous

- Fear: Ordinary servants fear Allah's wrath and punishment. They become fearful when they are informed of Allah's glory.
- Awe: These servants are constantly afraid of being distant from Allah and deprived of special knowledge.
- Tremendous: Regarding this category, Sahl bin Abdullah (may Allah be pleased with him) says that if even a particle of the fear of the servants who fear Allah were to be distributed throughout the world, it would be a means of salvation for them. There would be no kind of carelessness left in their souls.

The place of hope: (مقام رجاء)

is the statement of Allah Almighty:

قُلْ اِنَّمَآ اَنَا بَشَرٌ مِّثْلُكُمْ يُوْحٰٓى اِلَيَّ اَنَّمَآ اِلٰهُكُمْ اِلٰهٌ وَّاحِدٌ ۚ فَمَنْ كَانَ يَرْجُوْا لِقَآءَ رَبِّهٖ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَّلَا يُشْرِكْ بِعِبَادَةِ رَبِّهٖٓ اَحَدًا ﴿١١٠﴾

(Surah Al-Kahf: 110)

Say (O Muhammad SAW): "I am only a man like you. It has been revealed to me that your Ilha (God) is One Ilha (God — i.e. Allah). So, whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord." (110)

The heart's attachment to something that will be achieved soon is called "hope, " just as fear relates to work in the future.

Hadith Qudsi: O My servant! When you worship Me and hope in Me. Do not associate anyone with Me. I forgive all your sins. If you come to Me with sins and mistakes as great as the whole earth, I will welcome you with the same forgiveness and forgive you, and I do not care about anything.

According to Imam Tusi (ra), there are three types of hope.

1. Hope in Allah. One who does good deeds and hopes for their acceptance.
2. Hope for the vast mercy of Allah Almighty. One who does evil and then repents and hopes for forgiveness.
3. Hope for the reward of Allah Almighty.

The hope for the vast mercy of Allah Almighty and His reward is for the believer who hears the mention of the favours of his Lord and hopes for His court. He knows that generosity, grace, and benevolence are among the attributes of Allah Almighty, so his heart is inclined towards His beloved things, trusting in His grace and mercy.

"رجاء فی اللہ" is the state of a servant who attains the state of Raja and does not hope for anything from Allah except His Essence. Imam Quashari (may Allah be pleased with him) says that the heart is attached to a beloved thing that will be achieved in the future. There is a difference between hope and desire. Desire causes laziness. The one who desires does not take the path of hard work and effort, while the one who hopes does the opposite. Imam Ghazali (may Allah be pleased with him) says that the desire for hope leads to goodness.

When a servant attains these states, these states become guides and guides for him. Allah's blessings and manifestations shower upon him, and he passes through the stages of fear, hope and asceticism and becomes a pure servant of Allah. The love that does not include fear or the fear that does not have the element of hope is in danger, and the hope that does not have fear is also in danger.

Hazrat Anas bin Malik (may Allah be pleased with him) narrates that the Messenger of Allah (ﷺ) said: Allah will say on the Day of Judgment, "Take out of Hell the one in whose heart is a grain of barley, and then it will be commanded, "Take out of Hell the one in whose heart is a mustard seed of faith." Then it will be commanded!

By My Honour and Glory! I will not do what I have done to the non-believer with the one who believed for an hour of the night or day."

(Ressala Qushairiyah, p. 189)

The Place of Certainty: (مقامِ یقین)

إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّلْمُتَوَسِّمِينَ ﴿٧٥﴾

(Surah Al-Hijr, 75)
Surely! In this are signs, for those who see (or understand or learn the lessons from the Signs of Allah). (75)

Allah Almighty has described three types of certainty in His Book:

- Knowledge of Certainty
- The Essence of Certainty
- The True Certainty

Knowledge of certainty is the knowledge that is obtained through the method of reflection and reasoning. The essence of certainty is the knowledge that a servant obtains through revelation and divine grace. True certainty is the knowledge that a servant obtains through the arrival of the Truth after being cleansed of the contamination of the dust of the earth.

Sheikh Faris (may Allah have mercy on him) says! There is no interference with knowledge of certainty. The essence of certainty is the knowledge in which Allah Almighty has preserved His secrets. Suppose it is devoid of the attribute of knowledge of certainty. In that case, it becomes doubtful knowledge, and when certainty is added to it, that knowledge changes from doubtful to knowledge without doubt and doubt. True certainty is to which knowledge of certainty and the essence of certainty point. In this regard, Hazrat Junaid Baghdadi (ra) says true certainty is that a person should obtain through research and observing the unseen news. Just as he observes the visible things with his own eyes, instead, he should report the unseen, and whatever he reports should be based on the truth. (Awarif Al-Ma'arif, p. 743)

The Messenger of Allah (ﷺ) said! Ask Allah for forgiveness, well-being and certainty in this world and the Hereafter.

Hazrat Abdullah bin Mas'ud (RA) narrated that the Messenger of Allah (ﷺ) said! Do not anger Allah Almighty to please anyone; do not praise and glorify anyone instead of praising Allah's bounty. Do not condemn anyone for what Allah Almighty has not given you because the greed of a greedy person does not reach you with Allah's provision, nor does Allah Almighty withhold your provision due to someone's displeasure. Despite justice and fairness, Allah Almighty has placed comfort and happiness in His pleasure and certainty and has placed sorrow and sorrow in doubt and His displeasure.

Amir bin Qais (may Allah be pleased with him) says that if the veils are lifted from before me, my certainty will decrease because I have believed in the unseen while lifting the veils, which is related to the investigation.

Certainty refers to revelation, which is of three types.

The first type is the visual observation obtained on the Day of Judgment.

The second type includes the heart's revelation with true faith and certainty.

The third type of revelation is the power of Allah Almighty, as manifested through the miracles of the Prophets (peace be upon them) and the saints.

Hazrat Abu Abdullah Antaki (may Allah be pleased with him) said that if even a little certainty reaches the heart, it fills the heart with light and removes doubts and suspicions. As a result, the heart is filled with gratitude to Allah, and the fear of Allah is absorbed in it.

Hazrat Dhul-Nun Misri (ra) says that three things are signs of faith:

1. Meeting people as little as possible in life.
2. If people give you some gifts, do not praise them.
3. If they withhold your gifts, do not harm them.

The position of servitude: (مقام عبودیت)

The Almighty says:

وَمَا خَلَقْتُ الْجِنَّ وَالْاِنْسَ اِلَّا لِيَعْبُدُوْنِ ﴿٥٦﴾

(Surah Ad-Zariyat, 56)
And I (Allah) created not the jinn and mankind except that they should worship Me (Alone). (56)

سُبْحٰنَ الَّذِيْٓ اَسْرٰى بِعَبْدِهٖ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ اِلَى الْمَسْجِدِ الْاَقْصَا الَّذِيْ بٰرَكْنَا حَوْلَهٗ
لِنُرِيَهٗ مِنْ اٰيٰتِنَا ۭ اِنَّهٗ هُوَ السَّمِيْعُ الْبَصِيْرُ ﴿١﴾

(Surah Bani Israel. 1)
Glorified (and Exalted) is He (Allah) [above all that (evil) they associate with Him]. Who took His slave (Muhammad SAW) for a journey by night from Al-Masjid-al-Haram (at Makkah) to Al-Masjid-al-Aqsa (in Jerusalem), the neighbourhood whereof We have blessed, in order that We might show him (Muhammad ﷺ) of Our Ayat (proofs, evidences, lessons, signs, etc.). Verily, He is the All-Hearer, the All-Seer (1)

وَاعْلَمُوْٓا اَنَّمَا غَنِمْتُمْ مِّنْ شَيْءٍ فَاَنَّ لِلّٰهِ خُمُسَهٗ وَلِلرَّسُوْلِ وَلِذِي الْقُرْبٰى وَالْيَتٰمٰى وَالْمَسٰكِيْنِ وَابْنِ
السَّبِيْلِ ۙ اِنْ كُنْتُمْ اٰمَنْتُمْ بِاللّٰهِ وَمَآ اَنْزَلْنَا عَلٰى عَبْدِنَا يَوْمَ الْفُرْقَانِ يَوْمَ الْتَقَى الْجَمْعٰنِ ۭ وَاللّٰهُ عَلٰى
كُلِّ شَيْءٍ قَدِيْرٌ ﴿٤١﴾

(Surah Anfal. 41)
And know that whatever of war-booty that you may gain, verily one-fifth (1/5th) of it is assigned to Allah, and to the Messenger, and to the near relatives [of the Messenger (Muhammad SAW)], (and also) the orphans, Al-Masâkîn (the poor) and the wayfarer, if you have believed in Allah and in that which We sent down to Our slave (Muhammad SAW) on the Day of criterion (between right and wrong), the Day when the two forces met (the battle of Badr) - and Allah is Able to do all things. (41)

ذِكْرُ رَحْمَتِ رَبِّكَ عَبْدَهٗ زَكَرِيَّا ﴿٢﴾

(Surah Maryam, 2)

(This is) a mention of the mercy of your Lord to His slave Zakariyya (Zachariah). (2)
It is narrated from Abu Hurairah (may Allah be pleased with him) that the Messenger of Allah (ﷺ) said: "Who among you is fasting today?" Abu Bakr (may Allah be pleased with him) said: me. "O Messenger of Allah (ﷺ)!" He (ﷺ) said: "Who among you has accompanied a funeral procession (to the funeral prayer or the cemetery)?" Abu Bakr (may Allah be pleased with him) said: "O Messenger of Allah (ﷺ)!" to me. He (ﷺ) said: "Who among you has fed a poor person today?" Abu Bakr (may Allah be pleased with him) said: "O Messenger of Allah (ﷺ)!" to me. Then the Messenger of Allah (ﷺ) said: "Who among you has visited a sick person today?" Abu Bakr (may Allah be pleased with him) said: "O Messenger of Allah (ﷺ)!" to me. Then the Messenger of Allah (ﷺ) said: "Listen, whoever has these things together will enter Paradise." (Muslim)

Abu Sa'id Khudri (may Allah be pleased with him) and Abu Hurairah (may Allah be pleased with him) said: "The Messenger of Allah (ﷺ) said: There are seven people whom Allah Almighty will grant His shade at a time when there is no shadow anywhere.

1. A just and just ruler.
2. A person who worships Allah in his youth.
3. One whose heart remains focused on the masjid even after leaving the masjid.
4. Two people who love each other only for the sake of Allah. If they are together, it is because of this love, and if they have to separate, it is because of this love.
5. A person who remembers Allah in solitude and whose eyes become wet with tears.
6. A person who is seduced by a beautiful woman, let him say, "I fear Allah."
7. A person who spends in the way of Allah in a way that no one knows. (Bukhari and Muslim)

Four characteristics of Lordship and four characteristics of servitude:

1. The servant is poor while Allah is rich.
2. The servant is inferior, and the Lord is honourable.
3. The servant is helpless while Allah is Almighty.
4. The servant is weak, and Allah is strong and powerful.

Hazrat Junaid Baghdadi (ra) says that when the knowledge of Allah increases, the traces of the servant's self are erased, and his characteristics begin to depart from it. Then, a stage comes when the knowledge of Allah Almighty appears, and the command of Allah is established. (Kitab Al-Lamma, p. 365)

Hazrat Dhul-Nun Misri (ra) says! The stage of servitude is that you remain His servant in all circumstances, just as He is your Lord in all circumstances. This means you give up your authority in destiny because the stage of servitude is the best of all stages. Therefore, renunciation cannot be achieved without planning. The servant must entrust all his affairs to Allah.

Servitude is the name of extreme helplessness and humility. This is the highest stage among the ranks of the prophets and the truthful. This is the closest way to reach Allah Almighty.

The Messenger of Allah (ﷺ) said! انا سید ولد ادم فلا فخر

(I am the chief of the children of Adam (AS), and I have no pride in that).

This means that I do not boast of being a chief; instead, I boast of the servitude that my Lord has bestowed upon me, and for this servitude, Allah Almighty created the universe.

The Holy Prophet (ﷺ) said: O Allah! We cannot do justice to Your praise, yet from standing for long periods in worship, the blessed feet of the Prophet (ﷺ) would swell.

In worldly life, there are more trials than blessings. Behind every blessing of Allah, there is a hidden trial. Allah Almighty commands His servant to be grateful for it and attribute every blessing to the faithful Creator. He should use it according to the command of Allah Almighty. Similarly, the servant should be patient with every calamity and turn to his Lord for removal. He should not complain to anyone else because only the One who sent it can remove this calamity. Among the manners of worship is to stand politely before His Lord and not exceed the limits set by Allah Almighty. Do not engage in knowledge without research, and if one intends to act on it, then knowledge of the injunctions of the Holy Quran is sufficient for him.

Hazrat Abu Bakr Siddiq (RA) was asked about a verse and said he did not know its interpretation. The questioner expressed surprise at this, and he (RA) said!

Which sky will shade me, and which earth will bear me if I say something about the Book of Allah that is not intended?

Hazrat Ibn Ata (ra) says that if one wants to see servitude, it will be seen in four habits of a servant:

1. Making a promise and fulfilling it.
2. Protecting the commands of Allah Almighty. (He should act on it himself and teach others)
3. Being patient with what he does not have.
4. Being content with his current means (not being greedy for more)

The place of mercy: (مقام رحمت)

Allah Almighty says!

مُحَمَّدٌ رَّسُوْلُ اللّٰهِ ؕ وَالَّذِيْنَ مَعَهٗۤ اَشِدَّآءُ عَلَى الْكُفَّارِ رُحَمَآءُ بَيْنَهُمْ تَرٰىهُمْ رُكَّعًا سُجَّدًا يَّبْتَغُوْنَ
فَضْلًا مِّنَ اللّٰهِ وَرِضْوَانًا ۫ سِيْمَاهُمْ فِيْ وُجُوْهِهِمْ مِّنْ اَثَرِ السُّجُوْدِ ؕ ذٰلِكَ مَثَلُهُمْ فِي التَّوْرٰىةِ ۛۚ وَمَثَلُهُمْ
فِي الْاِنْجِيْلِ ۛۚ كَزَرْعٍ اَخْرَجَ شَطْـَٔهٗ فَاٰزَرَهٗ فَاسْتَغْلَظَ فَاسْتَوٰى عَلٰى سُوْقِهٖ يُعْجِبُ الزُّرَّاعَ لِيَغِيْظَ بِهِمُ
الْكُفَّارَ ؕ وَعَدَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ مِنْهُمْ مَّغْفِرَةً وَّاَجْرًا عَظِيْمًا ﴿۲۹﴾

(Surah Al-Fath. 92)

Muhammad (SAW) is the Messenger of Allah, and those who are with him are severe against disbelievers and merciful among themselves. You see them bowing and falling down prostrate (in prayer), seeking Bounty from Allah and (His) Good Pleasure. The mark of them (i.e. of their Faith) is on their faces (foreheads) from the traces of prostration (during prayers). This is their description in the Tourat (Torah). But their description in the Injeel (Gospel) is like a (sown) seed which sends forth its shoot, then makes it strong, and becomes thick, and it stands straight on its stem, delighting the Sowers that He may enrage the disbelievers with them. Allah has promised those among them who believe (i.e. all those who follow Islamic Monotheism, the religion of Prophet Muhammad SAW, till the Day of Resurrection) and do righteous good deeds, forgiveness and a mighty reward (i.e. Paradise). (29)

Mercy is highly valued and glorified in Islam. The religion teaches its followers mercy, so mercy is a position that the seeker achieves with great effort and sincerity.

The Messenger of Allah (ﷺ) said! The example of Muslims in mutual love, mercy and kindness is like a body: when one part suffers, the whole-body shares in its illness and awakening. (Sahih Muslim, Musnad Ahmad)

The Messenger of Allah (ﷺ) said: "A deed in which one is gentle will be good and beautiful, while a deed in which one is harsh will be ugly and flawed."

In another place, he said: "Allah is gentle and loves gentleness, and He grants to those who are gentle what is not granted to those who are harsh." (Sahih Muslim)

Umm al-Mominin Hazrat Aisha Siddiqah (may Allah be pleased with her) said: "The Messenger of Allah (ﷺ) said: 'Indeed, Allah is gentle and loves gentleness in all matters." (Sahih Muslim, Kitab al-Barr al-Salah)

It was narrated from Abu Hurairah (may Allah be pleased with him) that the Messenger of Allah (ﷺ) said: "Whoever covers another person in this world, Allah will cover him on the Day of Resurrection." (Sahih Muslim)

Contentment

The word of Allah is this!

وَمَا مِنْ دَآبَّةٍ فِي الْاَرْضِ اِلَّا عَلَى اللّٰهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا ؕ
كُلٌّ فِيْ كِتٰبٍ مُّبِيْنٍ ﴿٦﴾

(Surah Hud. 6)

And no (moving) living creature is there on earth, but its provision is due from Allah. And He knows its dwelling place and its deposit (in the uterus, grave). All is in a Clear Book (Al-Lauh Al-Mahfooz - the Book of Decrees with Allah). (6)

Allah is the Almighty!

لِلْفُقَرَآءِ الَّذِيْنَ اُحْصِرُوْا فِيْ سَبِيْلِ اللّٰهِ لَا يَسْتَطِيْعُوْنَ ضَرْبًا فِي الْاَرْضِ ۫ يَحْسَبُهُمُ الْجَاهِلُ
اَغْنِيَآءَ مِنَ التَّعَفُّفِ ۚ تَعْرِفُهُمْ بِسِيْمٰهُمْ ۚ لَا يَسْـَٔلُوْنَ النَّاسَ اِلْحَافًا ؕ وَمَا تُنْفِقُوْا مِنْ
خَيْرٍ فَاِنَّ اللّٰهَ بِهٖ عَلِيْمٌ ﴿٢٧٣﴾

(Surat al-Baqarah: 273)

(Charity is) for Fuqra (the poor), who in Allah's Cause are restricted (from travel), and cannot move about in the land (for trade or work). The one who knows them not thinks that they are rich because of their modesty. You may know them by their mark; they do not beg of people at all. And whatever you spend in good, surely Allah knows it well.

Allah says!

وَالَّذِيْنَ اِذَآ اَنْفَقُوْا لَمْ يُسْرِفُوْا وَلَمْ يَقْتُرُوْا وَكَانَ بَيْنَ ذٰلِكَ قَوَامًا ﴿٦٧﴾

(Surah Al-Furqan: 67)

And those who, when they spend, are neither extravagant nor niggardly, but hold a medium (way) between those (extremes). (67)

Allah says!

وَمَا خَلَقْتُ الْجِنَّ وَالْاِنْسَ اِلَّا لِيَعْبُدُوْنِ ﴿٥٦﴾ مَآ اُرِيْدُ مِنْهُمْ مِّنْ رِّزْقٍ وَّمَآ اُرِيْدُ

اَنْ يُّطْعِمُوْنِ﴿٥٧﴾

(Surah Az Zariyat: 56 – 57)

And I (Allah) created not the jinn and mankind except that they should worship Me (Alone). (56) I seek not any provision from them (i.e. provision for themselves or for My creatures) nor do I ask that they should feed Me (i.e. feed themselves or My creatures).

It was narrated from Abu Hurairah (may Allah be pleased with him) that the Messenger of Allah (ﷺ) said: Wealth is not the abundance of possessions, but the true wealth is the wealth of the soul. (Bukhari and Muslim)

It was narrated from Abdullah bin Amr (may Allah be pleased with him) that the Messenger of Allah (ﷺ) said: The person who has accepted Islam and has been provided with sustenance in abundance, and Allah has granted him contentment with what He has given him. (Sahih Muslim)

Hazrat Jabir bin Abdullah (RA) narrated that the Messenger of Allah (ﷺ) said: Contentment is a treasure that will never run out.

Hazrat Abdullah bin Masood (RA) narrated that the Messenger of Allah (ﷺ) said: Do not acquire property or estates, for then you will be left with worldly possessions. (Mishkat: Kitab al-Riqaq)

Acquiring property and estates is not a sin, but because of them, a person becomes a victim of worldly love.

Amir al-Mominin Hazrat Umar bin Khattab (RA) told his governors not to build tall buildings because this behaviour is a sign of the worst times.
(Adab al-Mufrid: p. 66)

It is narrated from Hazrat Mu'adh bin Jabal (RA) that when the Messenger of Allah (ﷺ) sent him to Yemen, he said:

O Mu'adh! Watch out for a life of luxury. Because the servants of Allah do not live a life of luxury. Being clean and wearing good, clean clothes is not a luxury. (Mishkat: Chapter on the Excellence of the Poor)

It is narrated from Hazrat Hakim bin Hizam (RA) that I asked the Messenger of Allah (ﷺ) for money, and he gave it to me. I asked again, and he gave it to me. I asked again, and he gave it to me and said: O Hakim! This wealth is indeed green and sweet, for he who acquires it without need is blessed in it, and he who

acquires it out of greed for his pleasure is not blessed in it, and he is like a (sick) person who eats but is not satisfied, and the upper (giving) hand is better than the lower (asking) hand.

Hazrat Hakim (may Allah be pleased with him) narrates I said, O Messenger of Allah (ﷺ)! By the One Who sent you (ﷺ) with the truth, I will not ask anyone for anything after you until I die. So Hazrat Abu Bakr (may Allah be pleased with him) would call him to give him something, but he would refuse to accept it. Then, during his caliphate, Hazrat Umar (may Allah be pleased with him) called him to give him alms, but he refused to accept them. So Hazrat Umar (may Allah be pleased with him) said! O group of Muslims! Be witness to the fact that I am offering Hakim (RA) his right, which Allah has reserved for him from this wealth, but he refuses to take it. So Hazrat Hakim (RA) did not ask anyone for anything after the Holy Prophet (ﷺ) until his death. (Sahih Bukhari and Muslim)

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (PBUH) said: Whoever asks people to increase his wealth is asking for firewood, whether he asks for a little or a lot. (Sahih Muslim)

Hazrat Zubair bin Awam (RA) narrated that the Messenger of Allah (ﷺ) said: If one of you goes to the mountain with a rope, ties a bundle of wood to them and carries it on his back, then sells it, then Allah will save him from disgrace. This is better for him than asking people and having them give him (if they want) or refuse him (if they wish to). (Sahih Bukhari)

Allah has placed five things in five places:

1. He has placed honour in obedience.
2. He has placed humiliation in disobedience.
3. He has placed fear in standing at night.
4. Wisdom is kept on an empty stomach.
5. Carelessness is kept in contentment.

Statement of Prohibited Acts

يَاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا يَسْخَرْ قَوْمٌ مِّنْ قَوْمٍ عَسٰٓى اَنْ يَّكُوْنُوْا خَيْرًا مِّنْهُمْ وَلَا نِسَآءٌ مِّنْ نِّسَآءٍ عَسٰٓى اَنْ يَّكُنَّ خَيْرًا مِّنْهُنَّ ۚ وَلَا تَلْمِزُوْٓا اَنْفُسَكُمْ وَلَا تَنَابَزُوْا بِالْاَلْقَابِ ۭ بِئْسَ الِاسْمُ الْفُسُوْقُ بَعْدَ الْاِيْمَانِ ۚ وَمَنْ لَّمْ يَتُبْ فَاُولٰۗىِٕكَ هُمُ الظّٰلِمُوْنَ ﴿١١﴾ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اجْتَنِبُوْا كَثِيْرًا مِّنَ الظَّنِّ ۡ اِنَّ بَعْضَ الظَّنِّ اِثْمٌ وَّلَا تَجَسَّسُوْا وَلَا يَغْتَبْ بَّعْضُكُمْ بَعْضًا ۭ اَيُحِبُّ اَحَدُكُمْ اَنْ يَّاْكُلَ لَحْمَ اَخِيْهِ مَيْتًا فَكَرِهْتُمُوْهُ ۭ وَاتَّقُوا اللّٰهَ ۭ اِنَّ اللّٰهَ تَوَّابٌ رَّحِيْمٌ ﴿١٢﴾

(Surah Al-Hujuraat: 11-12)

O you who believe! Let not a group scoff at another group, it may be that the latter are better than the former; Nor let (some) women scoff at other women, it may be that the latter are better than the former, nor defame one another, nor insult one another by nicknames. How bad is it to insult one's brother after having Faith [i.e. to call your Muslim brother (a faithful believer) as "O sinner", or "O wicked"]? And whosoever does not repent, then such are indeed Zalimun (wrong-doers). (11) O you who believe! Avoid much suspicion, indeed some suspicions are sins. And spy not, neither backbite one another. Would one of you like to eat the flesh of his dead brother? You would hate it (so hate backbiting). And fear Allah. Verily, Allah is the One Who forgives and accepts repentance, Most Merciful. (12)

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهٖ عِلْمٌ ۭ اِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ اُولٰۗىِٕكَ كَانَ عَنْهُ مَسْـُٔوْلًا ﴿٣٦﴾

(Surah Bani Israel. 36)

And follow not (O man, i.e., say not, or do not or witness not) that of which you do not know. Verily! The hearing, the sight, and the heart of each of those ones will be questioned (by Allah). (36

مَا يَلْفِظُ مِنْ قَوْلٍ اِلَّا لَدَيْهِ رَقِيْبٌ عَتِيْدٌ ﴿١٨﴾

(Surah Q. 18)

Not a word does he (or she) utter, but there is a watcher by him ready (to record it).

وَاِذَا سَمِعُوا اللَّغْوَ اَعْرَضُوْا عَنْهُ وَقَالُوْا لَنَآ اَعْمَالُنَا وَلَكُمْ اَعْمَالُكُمْ ۡ سَلٰمٌ عَلَيْكُمْ ۡ

لَا نَبْتَغِي الْجٰهِلِيْنَ ﴿٥٥﴾

(Surah Al-Qasas. 55)
And when they hear Al-Laghu (dirty, false, evil, vain talk), they withdraw from it and say: "To us our deeds, and to you your deeds. Peace be to you. We seek not (the way of) the ignorant." (55)

وَالَّذِيْنَ هُمْ عَنِ اللَّغْوِ مُعْرِضُوْنَ ﴿٣﴾

(Surah Al-Mu'minun. 3)
And those who turn away from Al-Laghu (dirty, false, evil, vain talk, falsehood, and all that Allah has forbidden). (3)

وَاِذَا رَاَيْتَ الَّذِيْنَ يَخُوْضُوْنَ فِيْٓ اٰيٰتِنَا فَاَعْرِضْ عَنْهُمْ حَتّٰى يَخُوْضُوْا فِيْ حَدِيْثٍ غَيْرِهٖ ؕ
وَاِمَّا يُنْسِيَنَّكَ الشَّيْطٰنُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرٰى مَعَ الْقَوْمِ الظّٰلِمِيْنَ ﴿٦٨﴾

(Surah Al-Anam: 68)
And when you (Muhammad SAW) see those who engage in a false conversation about Our Verses (of the Qur'an) by mocking them, stay away from them till they turn to another topic. And if Shaitan (Satan) causes you to forget, then after the remembrance, sit not you in the company of those people who are the Zalimun (polytheists and wrong-doers). (68)

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تُحِلُّوْا شَعَآئِرَ اللّٰهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَآئِدَ وَلَآ آمِّيْنَ الْبَيْتَ
الْحَرَامَ يَبْتَغُوْنَ فَضْلًا مِّنْ رَّبِّهِمْ وَرِضْوَانًا ؕ وَاِذَا حَلَلْتُمْ فَاصْطَادُوْا ؕ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ اَنْ
صَدُّوْكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ اَنْ تَعْتَدُوْا ۘ وَتَعَاوَنُوْا عَلَى الْبِرِّ وَالتَّقْوٰى ۖ وَلَا تَعَاوَنُوْا عَلَى الْاِثْمِ
وَالْعُدْوَانِ ۖ وَاتَّقُوا اللّٰهَ ؕ اِنَّ اللّٰهَ شَدِيْدُ الْعِقَابِ ﴿٢﴾

(Surah Al-Maida. 2)
O you who believe! Violate not the sanctity of the Symbols of Allah, nor of the Sacred Month, nor of the animals brought for sacrifice, nor the garlanded people or animals, and others nor the people coming to the Sacred House (Makkah), seeking the bounty and good pleasure of their Lord. But when you finish the Ihram (of Hajj or 'Umrah), you may hunt, and let not the hatred of some people in (once) stopping you from Al-Masjid-

Al-Haram (at Makkah) lead you to transgression (and hostility on your part). Help you one another in Al-Birr and At-Taqwa (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allah. Verily, Allah is Severe in punishment. (2)

يَّسْتَخْفُوْنَ مِنَ النَّاسِ وَلَا يَسْتَخْفُوْنَ مِنَ اللّٰهِ وَهُوَ مَعَهُمْ اِذْ يُبَيِّتُوْنَ مَا لَا يَرْضٰى مِنَ الْقَوْلِ ؕ
وَكَانَ اللّٰهُ بِمَا يَعْمَلُوْنَ مُحِيْطًا ﴿١٠٨﴾ هٰۤاَنْتُمْ هٰۤؤُلَآءِ جٰدَلْتُمْ عَنْهُمْ فِي الْحَيٰوةِ الدُّنْيَا ۟ۙ
فَمَنْ يُّجَادِلُ اللّٰهَ عَنْهُمْ يَوْمَ الْقِيٰمَةِ اَمْ مَّنْ يَّكُوْنُ عَلَيْهِمْ وَكِيْلًا ﴿١٠٩﴾

(Surah An-Nisa: 108 - 109)

They may hide (their crimes) from men, but they cannot hide (them) from Allah, for He is with them (by His Knowledge), when they plot by night in words that He does not approve, and Allah ever encompasses what they do. (108) Lo! You are those who have argued for them in the life of this world, but who will argue for them on the Day of Resurrection against Allah, or who will then be their defender? (109)

وَالَّذِيْنَ يُؤْذُوْنَ الْمُؤْمِنِيْنَ وَالْمُؤْمِنٰتِ بِغَيْرِ مَا اكْتَسَبُوْا فَقَدِ احْتَمَلُوْا بُهْتَانًا وَّاِثْمًا مُّبِيْنًا ﴿٥٨﴾

(Surah Al-Ahzab. 58)

And those who annoy believing men and women undeservedly, they bear (on themselves) the crime of slander and plain sin. (58)

اِنَّ الَّذِيْنَ يُحِبُّوْنَ اَنْ تَشِيْعَ الْفَاحِشَةُ فِي الَّذِيْنَ اٰمَنُوْا لَهُمْ عَذَابٌ اَلِيْمٌ ۙ فِي الدُّنْيَا وَالْاٰخِرَةِ ؕ
وَاللّٰهُ يَعْلَمُ وَاَنْتُمْ لَا تَعْلَمُوْنَ ﴿١٩﴾

(Surah An-Nur. 19)

Verily, those who like that (the crime of) illegal sexual intercourse should be propagated among those who believe, they will have a painful torment in this world and in the Hereafter. And Allah knows, and you know not. (19)

It was narrated from Abu Hurairah (RA) that the Messenger of Allah (ﷺ) said: Whoever believes in Allah and the Last Day, let him speak good or remain silent. (Bukhari and Muslim)

It was narrated from Abu Musa (may Allah be pleased with him) that I said: O Messenger of Allah (ﷺ)! Who is the best of the Muslims? He (ﷺ) said: The one from whose tongue and hand the other Muslims are safe. (Bukhari and Muslim)

It was narrated from Sahl bin Sa'd (may Allah be pleased with him) that the Messenger of Allah (ﷺ) said: Whoever guarantees me the protection of what is between his two jaws (tongue) and what is between his two legs (private parts), I guarantee Paradise for him. (Bukhari and Muslim)

It was narrated from Abu Darda (may Allah be pleased with him) that the Messenger of Allah (ﷺ) said: Whoever defends the honour of his Muslim brother, Allah will remove the fire of Hell from his face on the Day of Resurrection. (Tirmidhi)

It was narrated from Hudhayfah (may Allah be pleased with him) that the Messenger of Allah (ﷺ) said: The backbiter will not enter Paradise.
(Bukhari and Muslim)

It was narrated from Ibn Abbas (may Allah be pleased with him) that the Messenger of Allah (ﷺ) said: Whoever tells a dream that he did not see will be forced (on the Day of Judgment) to tie a knot between two grains of barley, which he will never be able to do. Whoever listens to people he dislikes will have molten lead poured into their ears on the Day of Judgment. Whoever makes (an image of a living being) will be punished and forced to breathe life into it, although he will not be able to breathe life into it. (Sahih Bukhari)

Hazrat Abu Zaid Thabit bin Dahhak Al-Ansari (RA), who was among the participants in the Pledge of Allegiance (of Ridwan), narrated that the Messenger of Allah (ﷺ) said: Whoever intentionally swears falsely to a religion other than Islam, then it is as he said. Whoever commits suicide with something will be punished with that thing on the Day of Judgment, and a person doesn't need to fulfill their vow. There is something that he does not own, and cursing a believer is like killing him. (Bukhari and Muslim)

Hazrat Ibn Masood (RA) narrated that the Messenger of Allah (ﷺ) said! "Abusing a Muslim is a sin (against Allah's command), and killing him is disbelief."
(Bukhari and Muslim)

Hazrat Aisha Siddiqah (RA) narrated that the Messenger of Allah (ﷺ) said: "Do not curse the deceased, for what they sent forth has reached them."
(Sahih Bukhari)

Hazrat Anas (RA) narrated that the Messenger of Allah (ﷺ) said: "Do not hate one another, nor envy one another, nor turn your backs on one another, nor cut off ties with one another, and be slaves of Allah, brothers. It is not permissible for a person to refrain from speaking to his Muslim brother for more than three days." (Bukhari and Muslim)

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said: Beware of envy, for envy consumes good deeds as fire consumes wood, or he said: It consumes dry grass. (Abu Dawud)

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said: Beware of suspicion, for suspicion is the greatest of lies. (Bukhari and Muslim)

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said: It is enough for a man to be evil that he despises his Muslim brother. (Sahih Muslim)

Hazrat Wathla bin Asqa' (RA) narrated that the Messenger of Allah (ﷺ) said: Do not rejoice at the misfortune of your Muslim brother, lest Allah have mercy on him and test you. (Tirmidhi)

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said: There are two things among people that cause them to disbelieve: slandering their lineage and speaking ill of the deceased. (Sahih Muslim)

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said: "Whoever takes up arms against us is not one of us, and whoever deceives us is not one of us." (Muslim)

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said: "Beware of the seven destructive things." The Companions (RA) asked: "O Messenger of Allah (ﷺ)! What are they?" He (ﷺ) said: "Associating partners with Allah, practicing magic, killing a soul that Allah has forbidden without right, consuming interest, consuming the property of an orphan, turning one's back while fighting the disbelievers, and slandering chaste believing women while they are unaware." (Bukhari and Muslim)

Hazrat Ibn Mas'ud (RA) narrated that the Messenger of Allah (ﷺ) cursed both the one who consumes interest and the one who feeds them. (Muslim)

Hazrat Ibn Umar (RA) said: "Some people said to him: 'When we go to our rulers, we speak to them differently from what we say when we leave them.' Hazrat Ibn

Umar (RA) said: We considered this behaviour as hypocrisy during the time of the Messenger of Allah (ﷺ). (Bukhari)

It was narrated from Jundub bin Abdullah bin Sufyan (RA) that the Messenger of Allah (ﷺ) said: Whoever does something to show off, Allah will disgrace him on the Day of Resurrection, and whoever does something good to be seen by people, Allah will expose his hidden faults. (Bukhari and Muslim)

It was narrated from Abu Hurairah (RA) that the Messenger of Allah (ﷺ) cursed the man who dresses like a woman and the woman who dresses like a man.
(Abu Dawud)

It was narrated from Ibn Umar (RA) that the Messenger of Allah (ﷺ) said: None of you should eat or drink with his left hand, for Satan eats and drinks with his left hand. (Muslim)

It was narrated from Ibn Umar (RA) that the Messenger of Allah (ﷺ) cursed the one who gets hair extensions and the one who wants to get them, and the one who gets tattoos and the one who wants to get them. (Bukhari and Muslim)

It was narrated from Ibn Mas'ud (RA) that the Messenger of Allah (ﷺ) said: "He is not one of us who beats the cheek (at the death of someone) and tears the collar and speaks the words of the pre-Islamic period (Jahiliyah)."
(Bukhari and Muslim)

It was narrated from Ibn Mas'ud (RA) that the Messenger of Allah (ﷺ) said: "The most severely punished people on the Day of Resurrection will be those who make pictures." (Bukhari and Muslim)

It was narrated from Abu Talha (RA) that the Messenger of Allah (ﷺ) said: "Angels do not enter a house in which there is a dog or a picture." (Bukhari and Muslim)

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said: Whoever hears a man announcing something lost in the masjid, he should say: May Allah not return it to you. Because Masajid were not built for that. (Muslim)

Hazrat Ibn Umar (RA) narrated that the Messenger of Allah (ﷺ) said: Allah forbids you from swearing by your fathers. So, when you have to swear, let him swear by Allah or remain silent. (Bukhari and Muslim)

Hazrat Abdullah bin Amr bin Al-Aas (RA) narrated that the Messenger of Allah (ﷺ) said: Major sins are associating partners with Allah, disobeying parents, killing a person unjustly, and swearing falsely. (Bukhari)

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said: Swearing is a means of increasing the sale price, but it is also a means of destroying the blessings of earnings. (Bukhari and Muslim)

It was narrated from Ibn Umar (RA) that the Messenger of Allah (ﷺ) said: When a man calls his Muslim brother a disbeliever, he will return to one of two things: if he is confirmed as he said, then he is right; otherwise, that disbelief will return to him. (Bukhari and Muslim)

It was narrated from Ibn Mas'ud (RA) that the Messenger of Allah (ﷺ) said: A believer does not slander, curse, or use foul language or bad language. (Tirmidhi)

It was narrated from Abu Dhar (RA) that the Messenger of Allah (ﷺ) said: Whoever knowingly attributes himself to someone other than his father has committed disbelief. And whoever claims ownership of something that does not belong to him is not one of us and should take his abode in Hell. And whoever calls someone a disbeliever or says: O enemy of Allah, even though he is not such, that accusation will return to him. (Bukhari and Muslim)

Anger

Allah Almighty has also placed anger in the nature of man for many purposes. Many things come out of it, but He has also placed the option that, where it is permissible or necessary to be angry, he should use it, and where it is not required to be angry, he should not be angry. Anger destroys a person's ability to think and understand. The intellect does not remain at rest, and an angry person also says things for which he has to bear shame later. In anger, a person is abused not only with his tongue but also with his hands. In anger, a person commits acts such as murder, bloodshed, and disrespect for others, and sometimes, houses are destroyed, precious lives are lost, property is destroyed, children become orphans, and women become widows. Anger is considered a hazardous disease among the soul's diseases. It is a matter of great misfortune to persecute Allah's creation while being overcome by anger. The first way to stop anger is to remove the person you are angry with from your face or to move away from them yourself, and think that as much as this person is guilty of me, I am more guilty of Allah and just as I want Allah to forgive my guilt, I should also forgive his guilt. If he is standing in anger, he should sit down. If he is sitting, he should lie down, and then the anger will disappear. If someone is feeling very angry, he should recite "اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ" repeatedly, drink water, perform ablution, and distract his soul, then the anger will continue to disappear. Resentment also arises from anger. When anger is corrected, resentment will also leave the heart. If he is getting angry for the sake of remedying someone, i.e. his child or student, then he should think that he should be punished enough to correct him, and the purpose of violence should not be to inflict violence.

Hazrat Abu Bakr Siddiq (RA) once became very angry with his nephew, Hazrat Mistah (RA), over one of his mistakes. He (RA) swore in anger that he would no longer provide him with the financial support he had been providing. So, Allah Almighty revealed a command in the Quran.

Allah Almighty says!

وَلَا يَأْتَلِ أُولُوا الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولِي الْقُرْبَىٰ وَالْمَسَاكِينَ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ ۖ وَلْيَعْفُوا وَلْيَصْفَحُوا ۗ أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٢٢﴾

(Surah Al-Nur. 22)

And let not those among you who are blessed with graces and wealth swear not to give (any sort of help) to their kinsmen, Al-Masâkîn (the poor), and those who left their homes for Allah's Cause. Let them pardon and forgive. Do you not love that Allah should forgive you? And Allah is Oft-Forgiving, Most Merciful. (22)

After hearing this verse, Hazrat Abu Bakr Siddique (RA) restored Hazrat Mistah (RA)'s assistance and doubled it.

Allah Almighty has said about His righteous people in the Holy Quran.

الَّذِيْنَ يُنْفِقُوْنَ فِي السَّرَّآءِ وَالضَّرَّآءِ وَالْكٰظِمِيْنَ الْغَيْظَ وَالْعَافِيْنَ عَنِ النَّاسِ ؕ

وَاللّٰهُ يُحِبُّ الْمُحْسِنِيْنَ ﴿۱۳۴﴾

(Surah Ale Imran – 134)

Those who spend [in Allah's Cause] in prosperity and adversity, who repress anger, and who pardon men; verily, Allah loves Al-Muhsinun (the good-doers). (134)

It has been mentioned in a holy hadith that if a person gets angry with people on whom he has the power to vent his anger, and then he controls it and drinks it, Allah fills his heart with the light of faith and peace. In another hadith, it is said that the best drink in the sight of Allah that a Muslim drinks is the drink of anger. Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said: "A wrestler is one who not the one who defeats his enemy, but the brave and the brave one is the one who controls his anger. Hazrat Abdullah (RA) narrates that the Messenger of Allah (ﷺ) said that it is immoral for a Muslim to abuse another Muslim and it is disbelief to fight him. (Sahih Bukhari)

Some religious scholars say that the state of anger and wrath is created by satanic whispers, due to which a person deviates from the path of moderation, both outwardly and inwardly and gets caught in the net of Satan. Therefore, in this state, he not only starts talking nonsense first but also does such actions and movements that are very bad and ugly from a religious and moral point of view. Due to anger, he harbours hatred and evil in his heart, and sometimes the angry person is overcome to such an extent that he even commits disbelief. From all these things, it is clear that anger harms a person's religion and this world. Avoiding anger and cultivating good character suit religion and this world. One way to remove anger is to imagine in the heart and believe that nothing

happens without the will and destiny of Allah Almighty. Whatever happens is from Allah Almighty. Profit and loss are all in His control. Therefore, getting angry at someone who causes you some pain or harm is like someone getting angry at a knife or a dagger, asking why it cut you. Explain to your soul that Allah Almighty is Almighty and how intense His anger is, but He forgives you despite this. In what ways do His servants disobey Him? How do they oppose and violate His commands, but He does not unleash His anger on them. The actual fire is the fire of anger; its injury and blow are on the heart and its relation to Satan. There are five causes of anger: arrogance, pride, mocking someone, finding fault and reproach, and greed for wealth and honour.

The Messenger of Allah (ﷺ) said! Anger spoils faith in the same way that alcohol spoils the sweetness of honey. He (ﷺ) noted that a person who drinks is not more beloved to Allah than being angry, and Allah will fill his heart with faith.

The Holy Prophet (ﷺ) said! There are many types of people. One is those who get angry late and are pleased late. The other is those who get angry early and are pleased soon. This is the opposite of what was first mentioned. The best among you is the one who gets angry late and is pleased soon, and the worst among you is the one who gets angry early and is pleased late.

Hazrat Abu Hurairah (RA) narrated that a man asked the Holy Prophet (ﷺ) to advise him. He (ﷺ) said: Do not get angry. He asked several times, and he (ﷺ) kept saying: Do not get angry. In another narration, Hazrat Abu Bakr (RA) said: I heard the Holy Prophet (ﷺ) saying: No arbitrator (third party) should judge between two people while he is angry. (Sahih Bukhari)

Hazrat Muadh bin Anas (RA) narrated that the Messenger of Allah (ﷺ) said: Whoever suppresses anger while having the power to act upon it, Allah will call him along with all creation on the Day of Resurrection and will tell him to choose whichever of the two Houris He wishes. (Abu Dawud, Tirmidhi)

Excessive speech

The soul enjoys talking a lot. Due to this habit, it gets involved in many sins and troubles. Many mistakes and imperfections occur. These include lying, backbiting, slandering, boasting, arguing without reason, making fun of or insulting others, hurting others' feelings, etc.

Imam Ghazali (RA) writes that when a person speaks, he is not free from three states: either it is a good word, an evil word, or neither a good word nor a cruel word. Speaking evil words is a matter of apparent evil and sin. If a word is neither good nor evil, it becomes nonsense, and avoiding nonsense is obligatory in wisdom and intellect. Therefore, a person must think carefully about what he says and avoids saying it aloud, lest whatever comes to his mouth be spoken aloud. Make a habit of speaking less. He should choose solitude if he cannot control his speech in a gathering. Remember that most of the punishments in this world and the Hereafter will be due to the tongue.

The evils of the tongue are innumerable, and there is no better strategy than silence. Therefore, a person should remain silent as much as possible. The way of the elders and the saints of Allah has been to eat, drink, sleep, and speak only as needed. It has been mentioned in the Holy Hadith: "من سکت نجیٰ" He who remained silent has been saved.

The Messenger of Allah (ﷺ) said: Whoever is protected from the evils of the stomach, private parts, and tongue has been protected from everything. Hazrat Muadh bin Jabal (RA) asked the Messenger of Allah (ﷺ) which action is best, so he (ﷺ) stuck out his tongue and placed his finger on it, meaning silence.

Hazrat Umar Farooq (RA) says that once he saw Hazrat Abu Bakr (RA) holding his tongue with his fingers and pulling it. I spoke! O Caliph of the Messenger of Allah! What are you doing? He (RA) said he has troubled me in many matters.

The Messenger of Allah (ﷺ) said! Tell anyone who believes in Allah and the Last Day to speak good or remain silent. He (ﷺ) said! When you find a believer who is quiet and serious, seek his closeness, for he will not be without wisdom.

Hazrat Abdullah bin Masood (RA) says there is nothing more to restrain than the tongue.

One day, the Messenger of Allah (ﷺ) was sitting in a gathering of his companions, and he said that a person from the people of Paradise would come here. Hazrat Abdullah bin Salam (RA) entered through the door, conveyed this good news, and asked them what the deed was for which this good news was given. He said that my deeds are very few, but I have never asked people about a deed that does not concern me, nor have I wished ill of people. The sign of a person's faith being correct and proper is that he should leave useless words and deeds.

Due to excessive talk, there is a risk of being involved in a great evil: he curses others. A person suffering from this disease sometimes does not hesitate to curse even meaningless and inanimate things. Due to the habit of talking too much, a person also says things he does not do, which Allah Almighty has forbidden.

Allah Almighty says!

يَاَيُّهَا الَّذِيْنَ اٰمَنُوْا لِمَ تَقُوْلُوْنَ مَا لَا تَفْعَلُوْنَ ﴿٢﴾ كَبُرَ مَقْتًا عِنْدَ اللّٰهِ اَنْ تَقُوْلُوْا مَا لَا تَفْعَلُوْنَ ﴿٣﴾

(Surah As-Saff, 2-3)
O you who believe! Why do you say that which you do not do? (2)
Most hateful it is with Allah that you say that which you do not do. (3)

Backbiting

Backbiting is a sin that is common in our society despite knowing it.

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱجْتَنِبُوا۟ كَثِيرًا مِّنَ ٱلظَّنِّ ۖ إِنَّ بَعْضَ ٱلظَّنِّ إِثْمٌ ۖ وَلَا تَجَسَّسُوا۟ وَلَا يَغْتَب بَّعْضُكُم
بَعْضًا ۚ أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ ۚ وَٱتَّقُوا۟ ٱللَّهَ ۚ إِنَّ ٱللَّهَ تَوَّابٌ رَّحِيمٌ ﴿١٢﴾

(Surah Al-Hujuraat, 12)
O you who believe! Avoid much suspicion. Indeed, some suspicions are sins. And spy not, neither backbite one another. Would one of you like to eat the flesh of his dead brother? You would hate it (so hate backbiting). And fear Allah. Verily, Allah is the One Who forgives and accepts repentance, Most Merciful. (12)

The Prophet (ﷺ) said that backbiting is worse than adultery because repentance is accepted for adultery. Still, repentance for backbiting is not accepted unless the one who was backbiting forgives him. What is backbiting? To say something behind someone's back, that would make them angry if it were told in front of them, even though it is true. And if one says that someone who is backbitten is untrustworthy, then this is slander, which is a greater sin than backbiting. It is forbidden whether it is said with the tongue, with the eyes, or with a gesture.

Abu Dawud (ra) narrated from Anas (may Allah be pleased with him) that the Prophet (ﷺ) said: "On the night of Ascension, I passed by people whose nails were made of copper, and they were scratching their faces with them. I asked Gabriel (peace be upon him) who they were; he said they used to eat people's flesh and seek their honour (i.e., they used to backbite).

Allah Almighty says!

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ﴿١﴾

(Surah Al Humazah – 1)
Woe to every slanderer and backbiter. (1)

The most significant harm of backbiting is that the good deeds of the backbiter are written in the record of the one being backbitten. The backbiter thinks he is uncovering someone's faults. How would he feel if someone else had uncovered my faults? This is such a dangerous disease that it is often found even among

righteous people, and they do not even realize it. The greatest evil of this disease is that backbiting creates suspicion, which causes division in hearts and quarrels. Backbiting has been said to be worse than adultery, and suspicion is the falsest thing. The heart of a person accustomed to backbiting is covered with darkness, and the light of Allah is removed from it. Backbiting is a sin that is not pleasurable, and its worldly harm is manifested in the form of hatred and quarrels, and its harm in the Hereafter is that its good deeds are ruined. Allah Almighty will not forgive the backbiter until the one who is backbitten forgives him, and the most dangerous thing is to backbite a dead person from whom one cannot even ask for forgiveness. In the Hereafter, he will have to give a good deed from his accepted good deeds, where people will be worried about each good deed. Allah Almighty takes away the beauty of the backbiter's face.

The way to avoid Allah's punishment is to ask for forgiveness from the person who has been backbitten and to pray for that person's forgiveness. If you are in a gathering where backbiting is taking place, you should have the courage to stop them; if they do not stop talking, leave the place, because both the backbiter and the listener are equally guilty. One remedy for backbiting is to tell the person you have backbitten that I have said this about you, so forgive me or impose a fine on me. This is a difficult task, but it will be a lesson for the future.

Religious scholars have mentioned eight reasons for backbiting:

1. Being angry with that person for some reason. It is foolish to throw yourself into hell because of someone's displeasure. One should control one's anger, and Allah Almighty will reward one for that too.
2. To gain the support of others so that people will consider it better than oneself. It is foolish to displease Allah for the sake of people's happiness.
3. To reveal the faults of others in front of people to cover up one's flaws and shortcomings. One should think that if I reveal the faults of others, I will not be able to escape from being caught for my faults and that I should also give the good deeds I have to the person I am backbiting. Where is the wisdom in this?
4. There is a reason a person wants to show off. He is greedy for praise. He wants to be called superior to others, and he knows that there is no such quality in me that makes me stand out, so he wants to fulfill this desire by showing others as inferior.

5. The fifth reason is envy. When someone is praised and respected for his knowledge, wealth, and high status, he gets angry about it. He finds fault in himself and satisfies this negative emotion.
6. The sixth reason is mockery: making fun of someone, humiliating him, and satisfying his soul. On the Day of Judgment, Allah Almighty will humiliate him like he humiliated someone else.
7. If someone has suffered harm and is doing wrong to him, and if he is doing wrong in a place where he has hope of justice, it is okay. Otherwise, if he keeps saying it everywhere, then it is wrong. He should be patient with it. Then Allah will make his difficulty easy and reward him for his patience.
8. It is not permissible to be angry with someone just for the sake of Allah and to speak ill of him in front of people using his name. There is also a need for great caution.

Slander

Allah Almighty says.

وَالَّذِيْنَ يَرْمُوْنَ الْمُحْصَنٰتِ ثُمَّ لَمْ يَأْتُوْا بِاَرْبَعَةِ شُهَدَآءَ فَاجْلِدُوْهُمْ ثَمٰنِيْنَ جَلْدَةً وَّلَا تَقْبَلُوْا لَهُمْ شَهَادَةً اَبَدًا ۚ وَاُولٰٓئِكَ هُمُ الْفٰسِقُوْنَ ﴿۴﴾

(Surah Al-Nur. 4)

And those who accuse chaste women and produce not four witnesses, flog them with eighty stripes, and reject their testimony forever, they indeed are the Fasiqun (liars, rebellious, disobedient to Allah). (4)

In Islam, the honour and dignity of a believing man and woman are significant. If a man or woman accuses a chaste man or woman of adultery in clear words, for example, saying, "O adulterer, O harlot, or O harlot!" Then the person accused should demand from the judge that such and such a person has said such and such to me. The judge will punish him with (80) eighty lashes in case of slander. This is called Hadd-e-Qadhaf.

In addition to this physical punishment, there is another punishment for the slanderer: the testimony of a person who has been punished for slander will never be accepted. If he repents, the sin will be forgiven, but the testimony will still not be accepted. His place of honour is forever taken away because he wants to tarnish another's honour.

Envy / Jealousy

Feeling jealous or sad in your heart after seeing the progress and honour of another, and being happy at someone's loss and decline, is called envy. This is a great evil and sin. The life of an envious person is always bitter. He suffers in this world and will face divine punishment in the Hereafter. The jealous person should think he is harming himself, destroying his peace and earning sin separately. The envious person, out of envy of others, does evil deeds in their place and accumulates the fire of hell for himself.

Hazrat Abu Hurairah (RA) narrates in the Hadith Sharif that envy consumes good deeds just as fire consumes dry wood. (Narrated by Abu Dawud)

Allah Almighty says!

وَمِنْ شَرِّ حَاسِدٍ اِذَا حَسَدَ ﴿٥﴾

(Surah Al-Falaq. 5)
"And from the evil of the envier when he envies." (5)

In a sense, the envious person is objecting to Allah Almighty, saying He should not have given the person the blessing He has given. The remedy for this is to praise him in front of him and others and pray for his progress and blessings. This will be very difficult for the soul. But gradually, envy will disappear. If one feels jealous after seeing someone's progress and, at the same time, prays for this blessing for himself, then it is permissible. If one sees a person whom Allah has bestowed many blessings upon and spending it helping and benefiting people, it is not forbidden to wish for his downfall. But if a person whom Allah has bestowed His blessings upon and who spends them to cause pain or harm to people, it is not a sin to wish for his downfall. The cure for this disease is to pray for the person one is envious of, for his further progress, to praise him in front of people, and, if possible, to send him a gift or present from time to time. Anger gives rise to resentment, and resentment gives rise to envy, and this is the root of all evil.

Allah Almighty says in the Holy Quran!

اَمْ يَحْسُدُوْنَ النَّاسَ عَلٰى مَآ اٰتٰىهُمُ اللّٰهُ مِنْ فَضْلِهٖ ۚ فَقَدْ اٰتَيْنَآ اٰلَ اِبْرٰهِيْمَ الْكِتٰبَ
وَالْحِكْمَةَ وَاٰتَيْنٰهُمْ مُّلْكًا عَظِيْمًا ﴿٥٤﴾

(Surah An-Nisa, 54)
Or do they envy men (Muhammad SAW and his followers) for what Allah has given them of His Bounty? Then We had already given the family of Ibrahim (AS) (Abraham) the Book and Al-Hikmah (As-Sunnah - Divine Revelation to those Prophets not written in the form of a book), and conferred upon them a great kingdom (54)

Hazrat Anas (may Allah be pleased with him) reported that the Messenger of Allah (ﷺ) said: "Do not hate one another, nor envy one another, nor backbite one another, and be brothers to the servants of Allah. It is not permissible for a Muslim to be separated from his brother for more than three days. (i.e., to sever ties of relationship)." (Sahih Bukhari)

The envious person is a great fool. No one's blessings are taken away from him because of his envy, and he, no matter how much he sees the blessings that Allah has given to someone, remains bitter inside and burns in the fire of jealousy. The greatest misfortune and ugliness of envy is that the envious person is not satisfied with the decree and destiny of Allah. Allah Almighty has bestowed a blessing out of His kindness, but the jealous person is not pleased with it.

There is a difference between envy and jealousy. The envious person wants the one who has the blessing to be deprived of it, but in envy, he wants to get the blessing Allah Almighty has given him. This is a permissible form.

A hadith related to this kind of envy is narrated from Hazrat Ibn Masood (RA): envy and jealousy are permissible only in two cases: one is from a person whom Allah has given wisdom, who makes decisions according to it and teaches it. The other is from a person to whom Allah Almighty has given wealth, and he spends it in the right way. (Muttafiq)

Hazrat Wathla bin Asqa (RA) narrated that one should not express happiness over one's brother's misfortune. Otherwise, Allah will grant him well-being and make you suffer the same. (Narrated by Tirmidhi)

Hazrat Amir Muawiyah bin Abi Sufyan (RA) told his son, "Avoid envy." Its effect will be visible in your enemy later, but will be visible in you first.

Hazrat Faqih Abu Laith Samar Qandi (may Allah be pleased with him) states that there is nothing more harmful than envy because envy afflicts the envious person with five things before the enemy.

1. The sorrow that never ends.
2. Misfortune without reward
3. Not being worthy of praise in a state of condemnation.
4. Allah Almighty becomes angry.
5. The doors of divine favour were closed upon him.

Hazrat Syedna Abu Hurairah (may Allah be pleased with him) said that the Messenger of Allah (ﷺ) said: On the Day of Judgment, six types of people will go to Hell before the reckoning because of six things they did. I asked: O Messenger of Allah (ﷺ)! Who will they be?

Rasool Allah (ﷺ) said:

1) The rulers after me will go to Hell because of their oppression
2) The Arabs will go to Hell because of their prejudice
3) Farmers will go to Hell because of pride and arrogance
4) Traders will go to Hell because of treachery
5) Villagers will go to Hell because of ignorance
6) Scholars will go to Hell because of envy

That is, scholars who envy each other in seeking worldly things. Therefore, it is necessary for a scholar to acquire knowledge and seek a good hereafter through it. When a scholar seeks the hereafter with his knowledge, he will not envy anyone, and no one will envy him. And when he uses knowledge to pursue worldly things, he will be envious. Envy should be avoided because it is the first sin committed in heaven. This means that Satan refused to prostrate to Prophet Adam (peace be upon him) and said, "I was created from fire, and Adam (peace be upon him) was created from clay." So, Iblis became envious, and Allah Almighty cursed him. The second was the disobedience and sin of Allah Almighty on earth when Qabil, the son of Hazrat Adam (peace be upon him), killed his brother Abel (ra) out of jealousy.

Hazrat Ahnaf bin Qais (may Allah be pleased with him) states that the envious will never be happy. The miserly will never be satisfied. The narrow-minded have

no friends. The liar has no mercy. The traitor has no opinion. The immoral cannot be a leader.

Hazrat Faqeeh Abu Laith Samar Qandi (may Allah be pleased with him) says that the prayers of three types of people are not accepted:

- ✓ The prayers of the one who eats forbidden food are not accepted
- ✓ The prayers of the one who backbites a lot are not accepted
- ✓ The one who has a grudge against Muslims. The supplication of the one who is greedy and envious is not accepted

Religion is the name of goodness, so it is necessary that it is satisfied with goodness for all Muslims and does not envy anyone.

Love of wealth and the world

The name of being associated with all the quarrels, creatures and existing things of the world is love of the world. A heart in which the love of wealth and the world is absorbed, the love of Allah cannot be absorbed in that heart. When the love of the world is absorbed in the heart, the meeting with Allah and the mention of death frightens him; he thinks that all the comforts and ease will end as soon as he dies. In the cycle of absorbing the world, the distinction between halal and haram disappears. Then a person does not stop, even from lying and being deceitful. The Messenger of Allah ﷺ said! The love of the world is the root of all sins. The biggest cause of the neglect of the Hereafter is the love of the world. The elders said that the world is like water, and the Hereafter is like a boat. Just as a boat cannot sail without water, the precaution is that the water remains beneath the boat; it is good for the boat and the boatman. If water enters the boat, neither the boat nor the boatman will be safe. For those who disobey Allah, the world becomes a calamity for them, and for those who are with Allah, the world becomes a source of peace and tranquillity for others and themselves. Allah Almighty has called the world a place of pride, meaning whoever loves it is in great deception. The world is a prison for the believer and a paradise for the disbeliever.

Allah Almighty says!

فَخَرَجَ عَلٰى قَوْمِهٖ فِيْ زِيْنَتِهٖ ۗ قَالَ الَّذِيْنَ يُرِيْدُوْنَ الْحَيٰوةَ الدُّنْيَا يٰلَيْتَ لَنَا مِثْلَ مَآ اُوْتِيَ قَارُوْنُ ۙ

اِنَّهٗ لَذُوْ حَظٍّ عَظِيْمٍ ﴿٧٩﴾

(Surah Al-Qasas, 79

So, he went forth before his people in his pomp. Those who were desirous of the life of the world said: "Ah, would that we had the like of what Qarun (Korah) has been given! Verily, he is the owner of a great fortune." (79)

When Qarun set out with his wealth, and the people of the world saw his long procession, their hearts began to melt. They said, "Would that we had wealth like that which Qarun has been given! Indeed, he is a man of great fortune." Hearing this, the scholars (who knew the impermanence of this world and the permanence of the Hereafter) said: Woe to you! This world has tempted you, for it is a small and fleeting world. The real wealth is faith and righteous deeds. Whoever believes and does righteous deeds, Allah will reward him better. The

Messenger of Allah (ﷺ) said: The lowest rank of Paradise will be given a vast Jannat in Paradise, which will be ten times more than this whole world and all that is in it. Similarly, other blessings should be estimated. (Anwar al-Bayan)

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said: A servant says: My wealth is my wealth, but his wealth is only that which he spends on three things: what he eats and consumes, what he wears and wears out, and what he spends for the pleasure of Allah Almighty. So, he will store up for himself and leave whatever is left for the people. (i.e. he will die.) (Narrated by Muslim)

It is narrated from Hazrat Abdullah bin Masood (RA) that the Messenger of Allah (ﷺ) asked (the people present): "Who among you loves the wealth of his heir more than his wealth?" The Companions (RA) replied: "O Messenger of Allah (ﷺ), there is none of us who loves his wealth more than his heir." He (ﷺ) said, "Now understand that your wealth is what you send forward (i.e., you spend it for the pleasure of Allah so that you will get a reward in the Hereafter), and the wealth of your heir is what you leave behind (i.e., when death comes, your wealth will belong to your heirs).

One remedy for this evil of the soul is to remember death frequently, not to make long-term plans, and to think that one day you will leave all this behind. Be determined to such an extent that it will not be too painful to go. Keep only the necessary things and means of living. Avoid wasteful spending and greed. Love of the world creates cowardice in a person. Make a habit of giving to charity, keep in touch with the poor, and avoid the company of the rich. One should occasionally visit the cemetery to realize the transitoriness of the world and remember Allah more often. Behaving to Allah Almighty is obligatory, and thinking about the Hereafter.

Allah Almighty says!

كُلُّ نَفْسٍ ذَآئِقَةُ الْمَوْتِ ۗ وَإِنَّمَا تُوَفَّوْنَ أُجُوْرَكُمْ يَوْمَ الْقِيٰمَةِ ۗ فَمَنْ زُحْزِحَ عَنِ النَّارِ
وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ ۗ وَمَا الْحَيٰوةُ الدُّنْيَآ إِلَّا مَتَاعُ الْغُرُوْرِ ﴿١٨٥﴾

(Surah Al-Imran, 185)

Everyone shall taste death. And only on the Day of Resurrection shall you be paid your wages in full. And whoever is removed away from the Fire and admitted to Paradise, he indeed is successful. The life of this world is only the enjoyment of deception (a deceiving thing). (185)

Once, the Messenger of Allah (ﷺ) passed by a dead goat. He said: Look! How humiliated and abased is this dead body? No one even looks at it! By the One in Whose Hand is the soul of Muhammad (ﷺ), the world is more insignificant in the sight of Allah Almighty than this dead body. If its status were equal to the wing of a mosquito in the sight of Allah Almighty, He would not give a single sip of water to a disbeliever.

Stinginess and miserliness

Allah Almighty said:

وَاِنِ امْرَاَةٌ خَافَتْ مِنْۢ بَعْلِهَا نُشُوْزًا اَوْ اِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَآ اَنْ يُّصْلِحَا بَيْنَهُمَا صُلْحًا ؕ وَالصُّلْحُ خَيْرٌ ؕ وَاُحْضِرَتِ الْاَنْفُسُ الشُّحَّ ؕ وَاِنْ تُحْسِنُوْا وَتَتَّقُوْا فَاِنَّ اللّٰهَ كَانَ بِمَا تَعْمَلُوْنَ خَبِيْرًا ﴿۱۲۸﴾

(Surah An-Nisa, 128)

And if a woman fears cruelty or desertion on her husband's part, there is no sin on them both if they make terms of peace between themselves; and making peace is better. And human inner selves are swayed by greed. But if you do good and keep away from evil, verily, Allah is Ever Well Acquainted with what you do. (128

وَاَمَّا مَنْۢ بَخِلَ وَاسْتَغْنٰى ﴿۸﴾ وَكَذَّبَ بِالْحُسْنٰى ﴿۹﴾ فَسَنُيَسِّرُهٗ لِلْعُسْرٰى ﴿۱۰﴾ وَمَا يُغْنِيْ عَنْهُ مَالُهٗٓ اِذَا تَرَدّٰى ﴿۱۱﴾

(Surah Al-Layl: 8-11)

But he who is a greedy miser and thinks himself self-sufficient. (8) And gives belie Al-Husna. (9) We will make smooth for him the path for evil; (10) And what will his wealth avail him when he goes down (in destruction). (11)

When a person refrains from spending even in legitimate and necessary places, the state of the Nafs (soul) is called stinginess or stinginess. Not fulfilling the obligatory rights of a person, such as zakat, sacrifice, helping a needy person, or helping poor relatives, is a sin. A person who does not give someone their right without being asked is also stingy. This not only harms religion but also makes a person humiliated and worthless in the eyes of people. Removing the love of wealth from your heart is the remedy for this. Give away the things that are more

than your needs in charity. If this hurts the soul, bear it, and Allah will save you from this disease.

Man has a strange temperament; the more wealth he has, the stingier he becomes. That is, he does not spend for the pleasure of Allah Almighty. He will buy one factory after another for crores; if a beggar comes, his heart will be tight while giving to him. Most of the rich are worldly; the world is in front of him, the world is behind him, and he is concerned about the world even when he sleeps and wakes up. If he prays, he also focuses on business. In his desire to accumulate wealth, a stingy person does not spend even on himself, lest his wealth decrease.

Hazrat Asma (RA) narrates that the Messenger of Allah (ﷺ) said to me: Do not be stingy, lest your provision also decrease. (Sahih Bukhari)

In fact, the cause of stinginess is the love of sensual desires, without which a person does not try to acquire wealth. Secondly, the desire to live a long time also leads to stinginess. If a stingy person knows his remaining life is one year or a month, he will not feel qualms about distributing excess wealth. The best cure for stinginess is contentment, control over desires, and remembering death.

Allah says!

فَاتَّقُوا اللّٰهَ مَا اسْتَطَعْتُمْ وَاسْمَعُوْا وَاَطِيْعُوْا وَاَنْفِقُوْا خَيْرًا لِّاَنْفُسِكُمْ ۗ وَمَنْ يُّوْقَ شُحَّ نَفْسِهٖ فَاُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ﴿١٦﴾

(Surah At-Taghabun: 16)

So, keep your duty to Allah and fear Him as much as you can; listen and obey; and spend in charity that is better for yourselves. And whosoever is saved from his own covetousness, then they are the successful ones. (16)

In another place, Allah Almighty says:

وَلَا يَحْسَبَنَّ الَّذِيْنَ يَبْخَلُوْنَ بِمَآ اٰتٰىهُمُ اللّٰهُ مِنْ فَضْلِهٖ هُوَ خَيْرًا لَّهُمْ ۗ بَلْ هُوَ شَرٌّ لَّهُمْ ۗ سَيُطَوَّقُوْنَ مَا بَخِلُوْا بِهٖ يَوْمَ الْقِيٰمَةِ ۗ وَلِلّٰهِ مِيْرَاثُ السَّمٰوٰتِ وَالْاَرْضِ ۗ وَاللّٰهُ بِمَا تَعْمَلُوْنَ خَبِيْرٌ ﴿١٨٠﴾

(Surah Aal Imran. 180)

And let not those who covetously withhold of that which Allah has bestowed on them of His Bounty (Wealth) think that it is suitable for them (and so they do not pay the obligatory Zakat). Nay, it will be worse for them; the things which they covetously

withheld shall be tied to their necks like a collar on the Day of Resurrection. To Allah belongs
the heritage of the heavens and the earth, and Allah is well acquainted with all that you do. (180)

Hazrat Jabir (RA) narrated that the Messenger of Allah (ﷺ) said: Beware of oppression, for oppression on the Day of Resurrection will be in the form of darkness. And beware of stinginess, for stinginess destroyed those who came before you. Because of stinginess, they shed blood and considered forbidden things lawful. (Sahih Muslim)

It is narrated in Sahih Bukhari that the Messenger of Allah (ﷺ) said: Whoever Allah has given wealth and does not pay its zakat, his wealth will be placed around his neck on the Day of Resurrection like a poisonous snake, and it will grab hold of his cheeks and say: I am your wealth, your shade.

It was said to avoid stinginess because stinginess is also a type of oppression, and it has been said to cause bloodshed and make forbidden things lawful. Spending wealth for the comfort and well-being of others is a means of mutual love, whereas stinginess causes tension, hostility, and opposition in relationships. Some people are so stingy that they do not spend more than the amount of Zakat and give Zakat to people who serve them. Some people give their Zakat to their employees so that they work more diligently and their dignity and honour are maintained. As far as giving their rights are concerned, they are very stingy.

In Tirmidhi Sharif, Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said: Indeed, the generous ignorant person is more beloved to Allah than the miserly worshipper.

Hazrat Abu Saeed (RA) narrated that the Messenger of Allah (ﷺ) said: There are no two qualities in a believer. One is stinginess, and the other is bad character. (Narrated by Tirmidhi)

Love of Rank

The desire for one's name and appearance, and jealousy over the praise and fame of others, is called love of Rank. In this, a person creates a name through illegal means. He spends wastefully and gives bribes. To the extent that he humiliates himself, he remains in the care of others because of this status. And even if he achieves a status or worldly position, enemies and envious people arise, from whom he is always in danger. This is a dangerous disease that is not even realized at the beginning, and a person is deprived of accepting the truth.

The Messenger of Allah (ﷺ) said! If two wolves attack a flock of sheep, they will not do as much damage as the love of wealth, and Rank harms the religion of a Muslim. Love of Jah is the cause of hypocrisy, lies, deceit, enmity, envy, quarrels, corruption and various sins.

The patient loves Rank and always wants to be praised, which makes his soul fat. It is forbidden to desire or wish to gain fame on your own. Yes, if it was not your effort, but Allah has placed your respect and love in people's hearts, then it is permissible.

If Allah makes a servant famous, He protects him, just as He protects religious elders, saints, and great scholars. The cure for this disease is that a person should remember his death and think that there will be no one to praise him in the grave. Only the good deeds he has done with sincerity will be helpful there. A person should avoid those who praise him and not get angry with those who criticize and condemn him.

There are four reasons for being happy when someone praises you:

- The first is that this person is proud of his greatness and superiority,
- The second reason is that people are intimidated by his value and status,
- The third reason is that praising him means that people believe in him,
- The fourth reason is that the person praising him has acknowledged his greatness, even if it is by force.

Selfishness destroys a person. When a person starts considering himself a good person, he becomes satisfied with the attacks of the self and the devil and is deprived of the achievements of the Hereafter.

One remedy for this evil is to think that those who respect and obey me will neither remain nor will I. Then, being happy over such a temporary thing isn't brilliant.

The Hadith Sharif mentions that whoever exaggerates in praising the creation on the Day of Judgment will have his tongue so long that it will touch the ground, and he will fall, trampling it. It is not good to praise oneself; Allah Almighty has forbidden it. If people praise someone and those things are found in him, then that person should seek forgiveness so that arrogance and arrogance do not arise.

Dissimulation (ریاکاری)

Doing something good to show off to people, in which one wants to be valued and respected in the eyes of people, is called show-off (Dissimulation). It is related to outward acts of goodness and worship. This includes wealth, knowledge, and skills in some work. Showing off in one's purity and worship is the most serious sin that is close to polytheism. This dangerous disease is often found among worshipers. For example, mentioning one's worship to people or wanting praise from people after giving charity. Performing the commands made obligatory by Allah Almighty according to its time and place and not caring about those who see or do not see is not show-off, and the intention should be to please Allah.

Allah Almighty says in the Holy Quran!

فَوَيْلٌ لِّلْمُصَلِّيْنَ ﴿٤﴾ الَّذِيْنَ هُمْ عَنْ صَلَاتِهِمْ سَاهُوْنَ ﴿٥﴾ الَّذِيْنَ هُمْ يُرَآءُوْنَ ﴿٦﴾

(Surah Al-Maun, 4-6)

So, woe unto those performers of Salat (prayers) (hypocrites), (4) Those who delay their Salat (prayer from their stated fixed times), (5) Those who do good deeds only to be seen (of men), (6)

The Messenger of Allah (ﷺ) said: On the Day of Resurrection, a man will be brought and asked: What did you obey? He will say: I sacrificed my life in the way of Allah and was killed in Jihad. Allah will say: You lied; you did Jihad so that people would say that so-and-so was brave. So, it will be said: "Take him to Hell."

Then another man will be brought and asked: What did you obey? He will say: I sacrificed my life in the way of Allah and was killed in Jihad. Allah will say: You lied. You did Jihad so that people would say: So-and-so was brave. So, it will be said: Take him to Hell. Then another man will be brought and asked: What did you obey? He will say, I spent all my wealth in your path. Allah will say, you are lying; you spent it so that people would call you generous, and it will be commanded that you take him to Hell. Then, another person will be brought and asked whether you obeyed. He will say, "I acquired knowledge, gained an understanding of the Quran, worked hard to develop it, and taught it to people." Allah will say, you are lying; you acquired knowledge so that people would call you knowledgeable, and it will be commanded that you take him to Hell too.

The Messenger of Allah (ﷺ) said, "I do not fear anything more about my Ummah than their minor polytheism." The people asked, "O Messenger of Allah (ﷺ)!" What is that? He (ﷺ) said, "Riya." On the Day of Resurrection, Allah will say, "O hypocrites!" Go to those for whom you used to worship Me and ask them for the reward of your deeds.

The Holy Prophet (ﷺ) said that Allah Almighty will not accept any action that contains even the slightest bit of show-off.

Hazrat Ali (may Allah be pleased with him) said! There are three signs of a hypocrite:

- ✓ One is that he is lazy in private and is active and clever in front of people.
- ✓ Second, when he is praised, he worships more.
- ✓ Third, he reduces his actions when he is reprimanded and warned.

Hazrat Fuzail bin Ayad (may Allah be pleased with him) says that earlier, people used to show off about actions they had taken, but now they show off about actions they had not even taken.

Show-off is not only done through the tongue but also in many other ways, for example, by keeping the body in a way that shows one is exhausted and has been awake at night. People should think that one has been worshipping a lot at night. Some people make their appearance in such a way that they speak in an artificially low voice, maintain the sign of prostration on their forehead, and create a state in which others think that they are in a state of ecstasy or thought. Some people show off their clothes and wear strange ones so that people feel

they are Sufis, enchanted, or possessed. Some people show off in their speech; they will speak in such a way that the person in front of them thinks that they are a great scholar, a great dervish, or a saint. Some people show off with their actions; for example, if they are praying and realize someone is watching them, they start bowing and prostrating with great humility, or if they are doing some other good deed, they try to make it shine in an instant.

It is narrated from Hazrat Jundub (RA) that the Messenger of Allah (ﷺ) said! Whoever does something out of a desire for fame, Allah will give him fame, and whoever does something out of the show, Allah will make him famous.
(Sahih Bukhari)

Hazrat Abdullah bin Amr (RA) reported that the Messenger of Allah (ﷺ) said! Whoever makes his deed famous among people, Allah will make his hypocritical deed known to His creation (i.e., will make it famous), and will make his hypocrisy known to people, and will make it known to people that he is hypocritical and insincere, and will disgrace him on the Day of Resurrection and will subject him to humiliation and dishonour. (Bayhaqi)

Hazrat Abu Hurairah (RA) reported that the Messenger of Allah (ﷺ) said! Allah does not look at your forms or your wealth, but He looks at your hearts and deeds. (That is, how much sincerity and belief there is in it, how much it is free from hypocrisy and hypocrisy. (Accordingly, the reward and punishment are determined). (Sahih Muslim)

Its treatment requires great effort. When this disease takes hold of a person's soul, it becomes difficult to treat it. This disease enters a person imperceptibly, and sometimes a person denies that it is present within him; although it is present, he does not even realize it.

The remedy for this is that when one worships Allah, one should think that if I am not seeing Allah, then Allah is seeing me. If one is mindful of the greatness and majesty of Allah, then one will not think of the creation. Meditation is very helpful in this regard. If one sits in solitude for a while, closes his eyes and imagines that Allah is seeing him, then the light of Allah will enter the heart, and one will be freed from this disease. It is challenging to get rid of this disease without the company of the people of Allah and establishing a corrective relationship with them. Remove the love of Rank from the heart, which is the real root of hypocrisy.

Haughtiness (عُجب)

Attributing one's abilities and perfection to oneself and considering oneself better than others is called "Haughtiness," even if one does not consider others inferior. When a person finds himself good, he does not see his evil. Therefore, it is not corrected. One should not consider even the most minor sin to be inferior. It is not known for which sin Allah will catch him. And do not look down on others because of their sins or shortcomings. You never know when they will ask Allah for forgiveness and repent, and Allah will forgive them. Just as a student considers himself successful before the results are out, he is foolish. Similarly, considering himself superior to others before the verdict is out on the Day of Judgment is also foolishness. This silly person gets down on hearing undue praise from others. The remedy for this is to think about his shortcomings and try to remove them, and if he sees any virtue in himself that others do not have, then he should thank Allah for it. Even for his abundance of worship, he should think that this has been possible only with the help of Allah. It is in Allah's favour that He has allowed him to stand before Him and supplicate.

Those who boast and praise themselves with their tongues begin to consider themselves the owners of revelation. The one who is most worshipful among them says, "What is the reality of so-and-so, his worship is nothing." I fast a lot and spend my nights awake in worship. I finish the Quran every day; whoever will boast of his superiority over me will be destroyed. Look, such a person had persecuted me, and he was punished for his actions. His family and children were all ruined. Sometimes, he competes with others in good deeds. If it is known that others are praying Tahajjud, he also prays more than them to show his superiority. Similarly, he does more in other acts of worship in competition. To make other scholars appear inferior, he says that he does not know who their teacher is. He instills fear in others with his knowledge by memorizing complex phrases. If a person considers his value and status in his own eyes and does not value himself in the eyes of Allah, he is not a scholar but a great ignorant person.

Allah Almighty says!

وَمِنَ النَّاسِ مَنْ يُّعْجِبُكَ قَوْلُهٗ فِي الْحَيٰوةِ الدُّنْيَا وَيُشْهِدُ اللّٰهَ عَلٰى مَا فِيْ قَلْبِهٖ ۙ

وَهُوَ اَلَدُّ الْخِصَامِ ﴿۲۰۴﴾

(Surah Al-Baqarah, 204)

And of mankind, there is he whose speech may please you (O Muhammad ﷺ) in this worldly life, and he calls Allah to witness as to that which is in his heart, yet he is the most quarrelsome of the opponents. (204)

Many people are very proud of their lineage. There is no greatness in them having this lineage, but they start to look down on others because of their stupidity. One reason for looking down on others is the beauty and beauty of looking down on others. For this reason, some people also start to look down on others. They make fun of others based on colour, height, and appearance. Another reason is the excess wealth, which makes them look down on the poor. They spend the money earned through wrong means on welfare works; they spend it on the construction of Masajid and madrasas, and they have their names inscribed on plaques. Even if this money is earned by lawful means and spent on lawful works, its purpose is only to show its greatness. Some people also take pride in their power, showing it off to the weak.

The Messenger of Allah (ﷺ) said! Three things are destructive:

- Stinginess,
- Greed
- Selfishness (Ujub).

It is stated in the Hadith Sharif that the person who considers himself significant and walks around humbly will meet Allah Almighty on the Day of Judgment in such a state that Allah Almighty will be very angry with him. (Musnad Ahmad)

Hazrat Adi bin Hatim (RA) narrates that when one of the companions (RA) was praised face to face, he would say: O Allah! I was hoping you would not hold me responsible for what these people say, and forgive those who do not know my weaknesses.

(Al-Adab Al-Mufrid)

Pride and arrogance

The word of Allah is!

اِنَّ قَارُوْنَ كَانَ مِنْ قَوْمِ مُوْسٰى فَبَغٰى عَلَيْهِمْ ۖ وَاٰتَيْنٰهُ مِنَ الْكُنُوْزِ مَآ اِنَّ مَفَاتِحَهٗ لَتَنُوْٓاُ بِالْعُصْبَةِ
اُولِى الْقُوَّةِ ۗ اِذْ قَالَ لَهٗ قَوْمُهٗ لَا تَفْرَحْ اِنَّ اللّٰهَ لَا يُحِبُّ الْفَرِحِيْنَ ﴿٧٦﴾

(Surat al-Qasas. 76)

Verily, Qarun (Korah) was of Musa's (Moses) (AS) people, but he behaved arrogantly towards them. And We gave him of the treasures, that of which the keys would have been a burden to a body of strong men. Remember when his people said to him: "Do not exult (with riches, being ungrateful to Allah). Verily Allah likes not those who exult (with riches, being ungrateful to Allah). (76)

تِلْكَ الدَّارُ الْاٰخِرَةُ نَجْعَلُهَا لِلَّذِيْنَ لَا يُرِيْدُوْنَ عُلُوًّا فِى الْاَرْضِ وَلَا فَسَادًا ۗ وَالْعَاقِبَةُ لِلْمُتَّقِيْنَ ﴿٨٣﴾

(Surah al-Qasas. 83)

We shall assign that home of the Hereafter (i.e. Paradise) to those who rebel not against the truth with pride and oppression in the land nor do mischief by committing crimes. And the good end is for the Muttaqun. (83)

وَلَا تَمْشِ فِى الْاَرْضِ مَرَحًا ۚ اِنَّكَ لَنْ تَخْرِقَ الْاَرْضَ وَلَنْ تَبْلُغَ الْجِبَالَ طُوْلًا ﴿٣٧﴾

(Surat al-Israa. 37)

And walk not on the earth with conceit and arrogance. Verily, you can neither rend nor penetrate the earth, nor can you attain a stature like the mountains in height. (37)

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِى الْاَرْضِ مَرَحًا ۗ اِنَّ اللّٰهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُوْرٍ ﴿١٨﴾

(Surah Luqman. 18)

"And turn not your face away from men with pride, nor walk in insolence through the earth. Verily, Allah likes not any arrogant boaster (18)

Regarding a person who considers himself superior to others in knowledge, wealth, lineage, worship, piety, etc., and looks down on others, the Messenger of Allah (ﷺ) said: "Whoever has even a grain of mustard seed of arrogance in his heart will not enter Paradise." (Bukhari)

Despising people and refusing to accept the truth is called arrogance. Allah Almighty said: Arrogance is My special cloak, and whoever tries to join it, I will kill him. Whoever considers himself inferior and contemptible in his heart and the eyes of Allah, Allah will give him elevation and honour in the eyes of people. Whoever believes himself great in his own eyes will be humiliated in people's eyes. Allah Almighty will raise the arrogant person on the Day of Judgment in the form of ants, and people will trample them under their feet because they will be humiliated and humiliated in the eyes of Allah Almighty. Arrogance creates selfishness in a person, causing him to consider others inferior, harbour hatred, enmity, and jealousy, and develop the diseases of anger and backbiting. Arrogance causes the deprivation of blessings.

Hazrat Abdullah bin Masood (RA) says that it is a great sin for a person to be told to fear Allah and replies that he should worry about himself. Once, the Messenger of Allah (ﷺ) saw a man eating with his left hand. He (ﷺ) said, "Eat with your right hand." He said, "I cannot eat." The Messenger of Allah (ﷺ) said, "Yes, you cannot eat." Then, his hand became so stiff that he could not move it. The Messenger of Allah (ﷺ) said this because the Messenger of Allah (ﷺ) knew that he had said this out of arrogance.

The remedy for this is to recognize the reality of oneself that I was created from dust and impure water and that Allah Almighty gave all these qualities and blessings. In worldly status, one should take the initiative to greet a person who is lower than oneself, as this will hurt the soul and improve it. One should watch one's sins and shortcomings and avoid criticizing and commenting on others.

Allah Almighty says in the Holy Quran in Surah Al-Baqarah, verse 87.

وَلَقَدْ اٰتَيْنَا مُوْسَى الْكِتٰبَ وَقَفَّيْنَا مِنْۢ بَعْدِهٖ بِالرُّسُلِ ۖ وَاٰتَيْنَا عِيْسَى ابْنَ مَرْيَمَ الْبَيِّنٰتِ وَاَيَّدْنٰهُ
بِرُوْحِ الْقُدُسِ ۗ اَفَكُلَّمَا جَآءَكُمْ رَسُوْلٌۢ بِمَا لَا تَهْوٰٓى اَنْفُسُكُمُ اسْتَكْبَرْتُمْ ۚ فَفَرِيْقًا كَذَّبْتُمْ ۖ وَفَرِيْقًا
تَقْتُلُوْنَ ﴿٨٧﴾

(Surah Al-Baqarah: 87)

And indeed, We gave Musa (AS) (Moses) the Book and followed him up with a succession of Messengers. And We gave 'Isa (AS) (Jesus), the son of Maryam (Mary), clear signs and supported him with Ruh-ul-Qudus [Jibrael (Gabriel) A.S.]. Is it that whenever there came to you a Messenger with what you yourselves desired not, you grew arrogant? Some you disbelieved and some you killed. (87)

In the interpretation of this verse, Hazrat Qadi Sanaullah Pani Pati (may Allah be pleased with him) writes in his Tafsir Mazhari:

In this verse, Allah Almighty says that the children of Israel became arrogant in following the Messengers after they believed in them. They denied some of the noble prophets, such as Hazrat Isa (peace be upon him) and killed some prophets, such as Hazrat Zakariya (peace be upon him) and Hazrat Yahya (peace be upon him). This was mentioned because these people had killed prophets before, and now they were trying to kill the Messenger of Allah (ﷺ) and kept trying in various ways. They even used magic on him and wanted to kill him by poisoning him, and when all these incidents were combined, eighteen murderous attacks were made on the Messenger of Allah (ﷺ).

The Holy Quran says!

وَقَالَ مُوْسٰٓى اِنِّيْ عُذْتُ بِرَبِّيْ وَرَبِّكُمْ مِّنْ كُلِّ مُتَكَبِّرٍ لَّا يُؤْمِنُ بِيَوْمِ الْحِسَابِ ﴿٢٧﴾

(Surah Ghaffir, 27)

Musa (AS) (Moses) said: "Verily, I seek refuge in my Lord and your Lord from every arrogant who believes not in the Day of Reckoning!" (27)

It was narrated from Salamah bin Akwa (may Allah be pleased with him) that the Messenger of Allah (ﷺ) said: "A person continues to drag his soul (i.e., follows his desires) until his name is written among the transgressors (i.e., the oppressors and the arrogant), and whatever afflicts these transgressors in this world and the Hereafter afflicts him. (Narrated by Tirmidhi)

The meaning of the hadith is that when a person falls prey to the deception of the self and becomes a victim of self-conceit and self-pity. He tries to elevate himself above his actual status and position, aiming to be elevated to a higher one. The self misleads him towards artificial greatness. He keeps on being misled. He goes wherever the self takes him. Instead of controlling the self, he is regulated by the self. He becomes wholly absorbed in arrogance and rebellion, and for him, the punishment of this world and the Hereafter reserved for the rebels is destined.

Hazrat Abdullah bin Masood (RA) narrates that the Messenger of Allah (ﷺ) said! Whoever has arrogance in his heart, even as much as a mustard seed, will not

enter Paradise. A person said that he likes his clothes and shoes. The Holy Prophet (ﷺ) said that Allah is beautiful and loves beauty. He wants to see the effect of His blessings on His servants, while He dislikes decay and poverty. This is not arrogance; denying the truth and looking down on people is arrogance. (Narrated by Muslim)

Hazrat Musa (AS) said in the court of Allah: O Allah! Who among Your creations are You most angry with? He said: O Musa (AS)! The one who has arrogance in his heart. The one whose tongue is filthy. The one whose faith is weak and whose hand is stingy. (Tanbiya-tul-Ghafilin)

Hazrat Syedna Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said: On the Day of Resurrection, Allah will not speak to three people, nor will He look at them, but they will be in a painful punishment.

a. An old adulterer
b. A lying ruler
c. A penniless, arrogant person

(Sahih Muslim)

Hazrat Syedna Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said: Allah Almighty says: Pride is My cloak and greatness is My apron, so whoever disputes with Me about either of them, I will admit him to the punishment of the Fire. (Muslim)

Hazrat Amr bin Shuaib (RA) narrated from his father and he from his grandfather that the Messenger of Allah (ﷺ) said! On the Day of Resurrection, the arrogant will be gathered in a place like tiny ants in the form of men (i.e. their forms will be those of humans, but their bodies will be like ants). Humiliation and humiliation will surround them from all sides. Then, they will be driven to a prison in Hell called Bolus, where the fire will engulf them, and they will be given to drink the essence of the people of Hell, the blood and pus flowing from their bodies, which is called Thaina-tul-Jabal.

(Tirmidhi)

Evil eye (بد نظری)

Allah says!

وَقُلْ لِّلْمُؤْمِنٰتِ يَغْضُضْنَ مِنْ اَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوْجَهُنَّ وَلَا يُبْدِيْنَ زِيْنَتَهُنَّ اِلَّا مَا ظَهَرَ مِنْهَا
وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلٰى جُيُوْبِهِنَّ ۖ وَلَا يُبْدِيْنَ زِيْنَتَهُنَّ اِلَّا لِبُعُوْلَتِهِنَّ اَوْ اٰبَآئِهِنَّ اَوْ اٰبَآءِ بُعُوْلَتِهِنَّ
اَوْ اَبْنَآئِهِنَّ اَوْ اَبْنَآءِ بُعُوْلَتِهِنَّ اَوْ اِخْوَانِهِنَّ اَوْ بَنِيْٓ اِخْوَانِهِنَّ اَوْ بَنِيْٓ اَخَوٰتِهِنَّ اَوْ نِسَآئِهِنَّ اَوْ مَا مَلَكَتْ
اَيْمَانُهُنَّ اَوِ التّٰبِعِيْنَ غَيْرِ اُولِي الْاِرْبَةِ مِنَ الرِّجَالِ اَوِ الطِّفْلِ الَّذِيْنَ لَمْ يَظْهَرُوْا عَلٰى عَوْرٰتِ النِّسَآءِ ۖ
وَلَا يَضْرِبْنَ بِاَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِيْنَ مِنْ زِيْنَتِهِنَّ ۚ وَتُوْبُوْٓا اِلَى اللّٰهِ جَمِيْعًا اَيُّهَ الْمُؤْمِنُوْنَ لَعَلَّكُمْ
تُفْلِحُوْنَ ﴿٣١﴾ (Surah Al Nur – 31)

And tell the believing women to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts) and not to show off their adornment except only that which is apparent (like both eyes for necessity to see the way or outer dress like veil, gloves, head-cover, apron, etc.), and to draw their veils all over Juyubihinna (i.e. their bodies, faces, necks and bosoms,) and not to reveal their adornment except to their husbands, or their fathers, or their husband's fathers, or their sons, or their husband's sons, or their brothers or their brother's sons, or their sister's sons, or their (Muslim) women (i.e. their sisters in Islam), or the (female) slaves whom their right hands possess, or old male servants who lack vigour, or small children who have no sense of the feminine sex. And let them not stamp their feet so as to reveal what they hide of their adornment. And all of you beg Allah to forgive you all, O believers, that you may be successful (31)

وَلَا تَقْرَبُوا الزِّنٰٓى اِنَّهٗ كَانَ فَاحِشَةً ۗ وَسَآءَ سَبِيْلًا ﴿٣٢﴾

(Surah Bani Israel – 32)

And come not near to the unlawful sexual intercourse. Verily, it is a Fahishat [i.e. anything that transgresses its limits (a great sin)], and an evil way (that leads one to Hell unless Allah forgives him). (32)

The pleasure the soul gets from evil glances is not free from danger, and one should immediately separate from it because the soul will be drawn away from this little pleasure, leading it to a major sin.

Hazrat Hassan Basri (ra) narrated that I heard the Messenger of Allah (ﷺ) say: May Allah curse the one who looks (with evil glances) and the one who is looked at. (Mishkat Sharif)

Any man or woman who exposes or leaves exposed in front of another man or woman that part of her body which is not permissible for the one to look at, then the one who exposes it is also worthy of the curse. Allah Almighty says in the Holy Quran.

يَعْلَمُ خَآئِنَةَ الْاَعْيُنِ وَمَا تُخْفِي الصُّدُوْرُ ﴿١٩﴾

(Surah Al-Mu'min. 19)

Allah knows the fraud of the eyes, and all that the breasts conceal. (19)

When casting evil glances, one should remember that Allah Almighty knows the theft of one's glance.

Narrated by Hazrat Abdullah bin Masood. It is a Hadith Qudsi that the Messenger of Allah (ﷺ) said: The gaze of Satan is more poisonous than the arrows of the Evil eye is such a disease that its cure is only through Mujahida. Opposing the self with force and then punishing it if it makes a mistake, i.e., making the intention that the self has now done wrong, I will give this much money in charity or pray this much voluntary prayer, and hopefully it will lead to reformation.

The purpose of the narration of the forgiveness of a sudden glance is that where there is no possibility of the evil eye, but suddenly, a woman comes in front of you, and you look at her without intention. It is forgiven, but looking at her a second time is forbidden. But the purpose of this is not that forgiveness at first glance is also valid when there are many beautiful girls and women, and you give your first glance to everyone. Be careful not to let the self find an excuse at first glance.

If the dirtiness of nature does not go away for a long time in some people, you should not despair because there will be no punishment for the dirtiness of nature and bad habits, but rather, you will receive the reward of Mujahida. As long as one does not act upon a deficient demand, there is no need for worry or sorrow, even if it is a struggle and pain for the whole life. The soul fears struggle, so do not think about its pain. Break your heart's desire, but do not break the command of Allah Almighty. (Hazrat Hakeem Muhammad Akhtar)

Ignorance

It is impossible to recognize Allah Almighty without knowledge. It is through knowledge that a person distinguishes between halal and haram. What are the acts of worship, and how do they perform them? How is Allah remembered? A person should learn all these things. Otherwise, in the worship of ignorance, a person does not know what is right or wrong. In ignorance, a person is working hard but does not know whether it benefits or harms them. It has been said that even the fish of the sea and the animals of the forest pray for forgiveness for those who seek knowledge. Knowledge is the light by which a person gains status in this world and the Hereafter. The Messenger of Allah (ﷺ) said: The superiority of a scholar over a worshipper (non-scholar) is like our example over your humble one.

He (ﷺ) said: A jurist is more potent than a thousand worshippers against Satan. Whoever teaches someone knowledge and he acts upon it, the teacher will also receive his reward. Acquiring knowledge is so essential that it has been obligatory upon every believing man and woman, and those who know have been commanded to convey it to those who do not know.

Allah says!

اَمَّنْ هُوَ قَانِتٌ اٰنَآءَ الَّيْلِ سَاجِدًا وَّقَآئِمًا يَّحْذَرُ الْاٰخِرَةَ وَيَرْجُوْا رَحْمَةَ رَبِّهٖ ؕ قُلْ هَلْ يَسْتَوِى
الَّذِيْنَ يَعْلَمُوْنَ وَالَّذِيْنَ لَا يَعْلَمُوْنَ ؕ اِنَّمَا يَتَذَكَّرُ اُولُوا الْاَلْبَابِ ﴿۹﴾

(Surah Az-Zumar, 9)

Is one who is obedient to Allah, prostrating himself or standing (in prayer) during the hours of the night, fearing the Hereafter and hoping for the Mercy of his Lord (like one who disbelieves)? Say: "Are those who know equal to those who know not?" It is only men of understanding who will remember (i.e. get a lesson from Allah's Signs and Verses). (9)

Those who are knowledgeable, whose knowledge has shown them the light of faith, due to which they have accepted faith and started worshipping, and those who are ignorant and do not know the Oneness of Allah, these two parties cannot be equal. Neither ignorance is equal to knowledge, nor is the ignorant equal to the scholar. There is a significant difference in their status. When the Day

of Judgment comes, the knowledgeable believers will be sent to Paradise and the disbelievers to Hell.

Allah Almighty says!

وَلَوْ اَنَّـنَا نَزَّلْنَآ اِلَيْهِمُ الْمَلٰٓئِكَةَ وَكَلَّمَهُمُ الْمَوْتٰى وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قُبُلًا مَّا كَانُوْا لِيُؤْمِنُوْٓا
اِلَّآ اَنْ يَّشَآءَ اللّٰهُ وَلٰكِنَّ اَكْثَرَهُمْ يَجْهَلُوْنَ ﴿١١١﴾

(Surah Al-Anam: 111)

And even if We had sent down unto them angels, and the dead had spoken unto them, and We had gathered together all things before their very eyes, they would not have believed, unless Allah willed, but most of them behave ignorantly. (111)

Some people deny the hereafter out of ignorance. In their opinion, a person dies and is destroyed. In their opinion, the arrival of the noble prophets in the world was only to correct human morals, and there would be no accountability. Let them know the reality of the situation in the hereafter.

One should not question, answer, or engage in intellectual debate with ignorant people. This wastes time and damages relationships. If an ignorant person wants to argue, he should remain silent.

It is narrated from Hazrat Aisha Siddiqah (RA) that the Messenger of Allah (ﷺ) said: Of all people, the most hated is the quarrelsome and quarrelsome person. He quarrels with his companions (due to ignorance) and does not accept the truth. (Sahih Bukhari)

It is narrated from Hazrat Jabir bin Abdullah (RA) that the Prophet (ﷺ) said: Do not seek knowledge to test your strength with scholars, to argue with fools, and to spread false rumours in gatherings. For whoever does that, there is only fire for him. (Sunan Ibn Majah)

Betrayal

A traitor is given something as a trust or loan, consumes some or all of it, and then claims that it was lost or denies it ultimately and says that it was not given to him.

Allah Almighty says!

أُحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَىٰ نِسَائِكُمْ ۚ هُنَّ لِبَاسٌ لَّكُمْ وَأَنتُمْ لِبَاسٌ لَّهُنَّ ۗ عَلِمَ اللَّهُ أَنَّكُمْ
كُنتُمْ تَخْتَانُونَ أَنفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنكُمْ ۖ فَالْآنَ بَاشِرُوهُنَّ وَابْتَغُوا مَا كَتَبَ اللَّهُ
لَكُمْ ۚ وَكُلُوا وَاشْرَبُوا حَتَّىٰ يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ۖ ثُمَّ أَتِمُّوا
الصِّيَامَ إِلَى اللَّيْلِ ۚ وَلَا تُبَاشِرُوهُنَّ وَأَنتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ ۗ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرَبُوهَا ۗ
كَذَٰلِكَ يُبَيِّنُ اللَّهُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ ﴿١٨٧﴾

(Surah Al-Baqarah, 187)

It is made lawful for you to have sexual relations with your wives on the night of As-Saum (the fasts). They are Libas [i.e. body cover, or screen, or Sakan, (i.e. you enjoy the pleasure of living with them], for you and you are the same for them. Allah knows that you used to deceive yourselves, so He turned to you (accepted your repentance) and forgave you. So now have sexual relations with them and seek that which Allah has ordained for you (offspring), and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), then complete your Saum (fast) till the nightfall. And do not have sexual relations with them (your wives) while you are in Aetikaf (i.e. confining oneself in a mosque for prayers and invocations, leaving the worldly activities) in the mosques. These are the limits (set) by Allah, so approach them not. Thus does Allah make clear His Ayat (proofs, evidences, lessons, signs, revelations, verses, laws, legal and illegal things Allah's set limits orders) to mankind that they may become Al- Muttaqun. (187)

The Prophet (ﷺ) passed by a man during his Ascension who had gathered a large bundle of firewood and could not lift it, and he was stacking more firewood in it. He (ﷺ) asked, "What is this?" Gabriel (peace and blessings of Allah be upon him) said, "This is a man from your Ummah who is responsible for many rights and trusts of the people, which he is unable to fulfill." (Fateh al-Bari)

وَمَا كَانَ لِنَبِيٍّ اَنْ يَّغُلَّ ۗ وَمَنْ يَّغْلُلْ يَاْتِ بِمَا غَلَّ يَوْمَ الْقِيٰمَةِ ۚ ثُمَّ تُوَفّٰى كُلُّ نَفْسٍ مَّا كَسَبَتْ

وَهُمْ لَا يُظْلَمُوْنَ ﴿١٦١﴾

(Surah Ale Imran – 161)

It is not for any Prophet to take a part of booty (Ghulul) illegally, and whosoever deceives his companions as regards the booty, he shall bring forth on the Day of Resurrection that which he took (illegally). Then every person shall be paid in full what he has earned, and they shall not be dealt with unjustly. (161)

The Messenger of Allah (ﷺ) said! By the One in Whose Hand is my soul, whoever takes anything from the wealth he has been appointed to collect will bring it on the Day of Resurrection carrying it on his neck. (Mishkat al-Musabeh)

Some people quickly take out loans and keep trusts, delaying when it comes time to pay them. They make the rightful owner go around and around, disturb him, eat up trust, or fail to repay the debt. Therefore, people with bad intentions do not get help from Allah. The Messenger of Allah (ﷺ) said: Whoever takes people's wealth and intends to pay it, Allah Almighty will pay it on his behalf. That is, because of his good intention, Allah Almighty will make it easy for him out of His grace, and whoever takes people's wealth and intends not to return it will eliminate his wealth, and the debt will remain. Then, on the Day of Resurrection, there will be punishment for failing to pay the rights of people.

There is a verse in the Holy Quran!

اِنَّآ اَنْزَلْنَآ اِلَيْكَ الْكِتٰبَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَآ اَرٰىكَ اللّٰهُ ؕ

وَلَا تَكُنْ لِّلْخَآئِنِيْنَ خَصِيْمًا ﴿١٠٥﴾

(Surah An-Nisa, 105)

Indeed, We have sent down to you (O Muhammad ﷺ) the Book (this Qur'an) in truth that you might judge between men by that which Allah has shown you (i.e. has taught you through Divine Revelation), so be not a pleader for the treacherous. (105)

Allah Almighty warned that one should not be partial to the traitor and commanded seeking forgiveness. Those who betray their souls. They think they have acted very wisely by stealing the wealth of others and running their food and drink. They will have to bear the consequences of this in the Hereafter. Regarding the traitors, Allah Almighty said that they can hide from the eyes of

the people of this world, but they cannot hide from Allah. They are shy of people but not of Allah, although Allah is with them when they betray. The reckoning of the Hereafter should always be in front of them, and there will be no helper or intercessor. (Anwar Al-Bayan)

Allah Almighty says!

وَلَا تُجَادِلْ عَنِ الَّذِيْنَ يَخْتَانُوْنَ اَنْفُسَهُمْ ۭ اِنَّ اللّٰهَ لَا يُحِبُّ مَنْ كَانَ خَوَّانًا اَثِيْمًا ﴿١٠٧﴾

(Surah An-Nisa, 107)

And argue not on behalf of those who deceive themselves. Verily, Allah does not like anyone who is a betrayer of his trust and a sinner. (107)

In another place, He said:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَخُوْنُوا اللّٰهَ وَالرَّسُوْلَ وَتَخُوْنُوْٓا اَمٰنٰتِكُمْ وَاَنْتُمْ تَعْلَمُوْنَ ﴿٢٧﴾

(Surah Anfal: 27)

O you who believe! Betray not Allah and His Messenger, nor knowingly betray your Amanah (things entrusted to you, and all the duties Allah has ordained for you).

Disobedience to Allah and His Messenger (ﷺ) is also treachery. All kinds of betrayal are prohibited, so one should be very careful.

Everyone knows about financial betrayal; for example, if someone entrusts something to someone, that person eats it, uses it, or reduces it. Or two partners betray each other. If a person forgets to lend a loan or give a property to someone, he should retain his rights, etc. All these are betrayals, and everyone knows whose right he has violated and whose right he has betrayed. One can avoid betrayal if one is concerned about the Hereafter and fears Allah. Otherwise, looking at worldly gain, great claimants of honesty get confused. Giving positions to the unqualified is also a betrayal.

Given worldly relations and worldly gain, positions given and given to the wicked, the oppressors, and those who do not pray are all betrayals of trust. Everyone is responsible for their related matters. Small and large officials, heads and ministers are trustworthy. They should fulfill their responsibilities according to Islamic Sharia and not betray the people. Similarly, buyers and sellers, travelling companions, neighbours, husbands and wives, parents and children are all trustees of each other's property and related matters. Whoever betrays someone is a sinner and

will be caught in the Hereafter. Apart from property and belongings, there is also betrayal in other matters, as mentioned in various hadiths.

Allah Almighty says!

وَاِمَّا تَخَافَنَّ مِنۡ قَوۡمٍ خِيَانَةً فَانۡۢبِذۡ اِلَيۡهِمۡ عَلٰى سَوَآءٍ ؕ اِنَّ اللّٰهَ لَا يُحِبُّ الۡخَآئِنِيۡنَ ﴿۵۸﴾

(Surah Anfal. 58)

If you (O Muhammad SAW) fear treachery from any people, throw back (their covenant) to them (to be) on equal terms (that there will be no more covenant between you and them). Indeed, Allah likes not the treacherous. (58)

The Messenger of Allah (ﷺ) said! Whoever has four characteristics is a pure hypocrite. And whoever has one of these four characteristics will be considered a hypocrite until he gives it up.

1. When he is entrusted with a trust, he betrays it.
2. And when he speaks, he lies.
3. And when he makes a treaty, he betrays.
4. And when he quarrels, he abuses.

(Narrated by Al-Bukhari)

Allah Almighty says:

ذٰلِكَ لِيَعۡلَمَ اَنِّىۡ لَمۡ اَخُنۡهُ بِالۡغَيۡبِ وَاَنَّ اللّٰهَ لَا يَهۡدِىۡ كَيۡدَ الۡخَآئِنِيۡنَ ﴿۵۲﴾

(Surah Yusuf. 52)

[Then Yusuf (AS) (Joseph) said: "I asked for this enquiry so that he (Al-'Aziz) may know that I betrayed him not in his (absence). And, verily! Allah guides not the plot of the betrayers. (52)

اِنَّ اللّٰهَ يُدٰفِعُ عَنِ الَّذِيۡنَ اٰمَنُوۡا ؕ اِنَّ اللّٰهَ لَا يُحِبُّ كُلَّ خَوَّانٍ كَفُوۡرٍ ﴿۳۸﴾

(Surah Al-Hajj. 38)

Indeed, Allah defends those who believe. Verily! Allah likes not any treacherous ingrate to Allah [those who disobey Allah but obey Sheitan (Satan)]. (38)

Hazrat Abu Bakr Siddiq (RA) narrated that the Messenger of Allah (ﷺ) said: “Whoever is appointed as a guardian of the affairs of the Muslims, then he

appoints someone over them based on (personal) favour and kinship, then the curse of Allah is upon him." No obligatory or voluntary act will be accepted from him. Until Allah makes him enter Hell. (Al-Targheeb and Al-Tarheeb)

Every disbeliever and polytheist is a traitor. He must worship his Creator and Lord, the One, without associating partners with Him and believe in the religion that He has sent down, but he does not do so, so he is a traitor. Khawan is a term of exaggeration, and every disbeliever is ungrateful as well. Allah created him, and he worships other than Allah and adopts a religion that he has invented himself. This is an excellent ungratefulness to Allah Almighty to eat His blessings and deny His religion. Allah does not love such people.

Allah Almighty says!

يَعْلَمُ خَآئِنَةَ الْاَعْيُنِ وَمَا تُخْفِي الصُّدُوْرُ ﴿١٩﴾

(Surah Ghaffir – 19)

Allah knows the fraud of the eyes, and all that the breasts conceal. (19)

There will be an accounting on the Day of Judgment; good deeds will be rewarded, and evil deeds will be punished. Allah knows the visible actions of the limbs and what is hidden in the breasts, evil beliefs, bad intentions, and bad feelings; Allah Almighty is aware of all of this. No one should think that his inner state is hidden. He will not be held accountable. The visible limbs also have eyes. Looking at evil places where it is not permitted to look and using the eyes in evil deeds are all sins. Among the deeds of the eyes is the act of treachery. Allah Almighty says that He knows the treachery of the eyes and what is hidden in the hearts. Looking at someone not a mahram from the corner of the eye, looking at someone secretly, backbiting someone with a hint of the eye. All this is considered a sin, and Allah Almighty knows everything. (Anwar al-Bayan)

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said: When trusts are lost, then wait for the Hour. He asked: How is their loss, O Messenger of Allah (ﷺ)? He (ﷺ) said: When the affairs (of government) are entrusted to unqualified people, then wait for the Hour. (Narrated by al-Bukhari)

Backbiting

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ﴿١﴾

(Surah al-Hamzah. 1)
Woe to every slanderer and backbiter. (1)

Hazrat Ibn Abbas (RA) narrates that these verses were revealed about Akhnas bin Shurayq, who used to slander people. Ibn Jurayj (ra) says that these verses were revealed about Walid bin Mughirah, who used to find fault with the Prophet (ﷺ) in his absence.

Hazrat Hudhayfah (RA) narrated that the Messenger of Allah (ﷺ) said: A backbiter will not enter Paradise. Hazrat Abdur Rahman bin Ghanem (RA) and Hazrat Asma bint Yazid (RA) narrated that the Messenger of Allah (ﷺ) said: The best of Allah's servants are those who, when seen, remember Allah, and the worst of Allah's servants are those who backbite and spread evil among their friends. (Mishkat al-Musabeh)

Hazrat Ibn Abbas (RA) narrated that the Messenger of Allah (ﷺ) entered a garden (cemetery) and heard the voices of two men who were being punished in their graves. The Messenger of Allah (ﷺ) said: These people are not being punished for any major sin. Although in reality, he was not very sinful. One of them could not avoid splashing urine, and the other used to gossip. Then he called for a dry branch and cut it in two. He buried one piece in one grave and the other in the other grave and said, "It is hoped that the punishment of both of them will be reduced until they dry up." (Sahih Bukhari)

Hazrat Anas (RA) narrated that the Messenger of Allah (ﷺ) said: "Whoever keeps his tongue shut, Allah will cover his faults (i.e., whoever hides the flaws and evils of people and does not gossip, Allah will also cover his faults).
(Mazahir al-Haqq)

Revealing someone's faults, or words and actions he wants to hide from others, is called backbiting, a major sin. Backbiting is not just telling someone's story to someone else, but revealing a person's work or speech to someone who hurts them. Even if it is a hint, it is not correct. A backbiter is a sinner, and Allah Almighty says that the word of a sinner should not be believed immediately.

A person backbiting someone to Hazrat Umar bin Abdul Aziz (RA), saying, "We will consider this matter, and if you have lied, then you are among them," and referred to this verse!

يَاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِنْ جَآءَكُمْ فَاسِقٌۢ بِنَبَاٍ فَتَبَيَّنُوْٓا اَنْ تُصِيْبُوْا قَوْمًاۢ بِجَهَالَةٍ فَتُصْبِحُوْا عَلٰى مَا فَعَلْتُمْ نٰدِمِيْنَ ﴿٦﴾

(Surah Al-Hujuraat: 6)

O you who believe! If a Fasiq (liar — evil person) comes to you with any news, verify it, lest you should harm people in ignorance, and afterwards you become regretful for what you have done. (6)

In Bukhari Sharif, it is narrated from Hazrat Hudaifa (RA) that he heard the Messenger of Allah (ﷺ) say that a backbiter will not enter Paradise. Hazrat Khawaja Hasan Basri (ra) said: "Whoever mentions others in your presence in an evil way will mention you in the same way in front of others, so beware of him."

Hazrat Mus'ab bin Zubair (RA) said: "In my opinion, listening to backbiting is worse than backbiting because listening to it is like permitting it."

Yahya bin Aksam (ra) said: "A backbiter is worse than a magician. What a magician cannot do in a month, a backbiter can do in a moment, and the work of a backbiter is more harmful than the work of Satan." Because the work of Satan is through thought and suggestion, while the work of the backbiter is before the eyes as an observation.

وَّامْرَاَتُهٗ ؕ حَمَّالَةَ الْحَطَبِ ۚ ﴿٤﴾

(Surah Lahab. 4)

! (3) And his wife too, who carries wood (thorns of Sadan which she used to put on the way of the Prophet (ﷺ), or used to slander him). (4)

The people of interpretation have often said that wood means backbiting, and backbiting is called backbiting because it is a cause of enmity and strife, as if it were fuel for the fire. (Tanbiya al-Ghafilin)

Atheism

Allah Almighty has described in the Holy Quran, in such detail and consistently, those who deny His existence, Oneness, or His blessings. Sometimes as a warning, sometimes as an encouragement, sometimes with the good news of Paradise and sometimes mentioning the terrible punishments of Hell. This shows the harm and sensitivity of this disease.

إِنَّ الَّذِيْنَ كَفَرُوْا سَوَآءٌ عَلَيْهِمْ ءَاَنْذَرْتَهُمْ اَمْ لَمْ تُنْذِرْهُمْ لَا يُؤْمِنُوْنَ ﴿٦﴾

(Surah Al Baqarah – 6)

Verily, those who disbelieve, it is the same to them whether you (O Muhammad (ﷺ) warn them or do not warn them, they will not believe. (6)

وَالَّذِيْنَ كَفَرُوْا وَكَذَّبُوْا بِاٰيٰتِنَآ اُولٰٓئِكَ اَصْحٰبُ النَّارِ ۚ هُمْ فِيْهَا خٰلِدُوْنَ ﴿٣٩﴾

(Surah Al Baqarah – 39)

But those who disbelieve and belie Our Ayat (proofs, evidence, verses, lessons, signs, revelations, etc.)- such are the dwellers of the Fire, they shall abide therein forever. (39)

وَقَالُوْا قُلُوْبُنَا غُلْفٌ ۭ بَلْ لَّعَنَهُمُ اللّٰهُ بِكُفْرِهِمْ فَقَلِيْلًا مَّا يُؤْمِنُوْنَ ﴿٨٨﴾

(Surah Al Baqarah – 88)

And they say, "Our hearts are wrapped (i.e. do not hear or understand Allah's Word)." Nay, Allah has cursed them for their disbelief, so little is that which they believe. (88)

وَلَمَّا جَآءَهُمْ كِتٰبٌ مِّنْ عِنْدِ اللّٰهِ مُصَدِّقٌ لِّمَا مَعَهُمْ ۙ وَكَانُوْا مِنْ قَبْلُ يَسْتَفْتِحُوْنَ عَلَى الَّذِيْنَ كَفَرُوْا

ۚ فَلَمَّا جَآءَهُمْ مَّا عَرَفُوْا كَفَرُوْا بِهٖ ۚ فَلَعْنَةُ اللّٰهِ عَلَى الْكٰفِرِيْنَ ﴿٨٩﴾

(Surah Al Baqarah – 89)

And when there came to them (the Jews), a Book (this Qur'an) from Allah confirming what is with them [the Tourat (Torah) and the Injeel (Gospel)], although aforetime they had invoked Allah (for coming of Muhammad Peace be upon him) in order to gain victory over those who disbelieved, then when there came to them that which they had recognized, they disbelieved in it. So let the Curse of Allah be on the disbelievers. (89)

بِئْسَمَا اشْتَرَوْا بِهٖٓ اَنْفُسَهُمْ اَنْ يَّكْفُرُوْا بِمَآ اَنْزَلَ اللّٰهُ بَغْيًا اَنْ يُّنَزِّلَ اللّٰهُ مِنْ فَضْلِهٖ عَلٰى مَنْ يَّشَآءُ
مِنْ عِبَادِهٖ ۚ فَبَآءُوْ بِغَضَبٍ عَلٰى غَضَبٍ ۭ وَلِلْكٰفِرِيْنَ عَذَابٌ مُّهِيْنٌ ﴿٩٠﴾

(Surah Al Baqarah – 90)

How bad is that for which they have sold their own selves, that they should disbelieve in that which Allah has revealed (the Qur'an), grudging that Allah should reveal of His Grace unto whom He wills of His slaves. So, they have drawn on themselves wrath upon wrath. And for the disbelievers, there is disgraceful torment. (90)

وَاِذْ اَخَذْنَا مِيْثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّوْرَ ۭ خُذُوْا مَآ اٰتَيْنٰكُمْ بِقُوَّةٍ وَّاسْمَعُوْا ۭ قَالُوْا
سَمِعْنَا وَعَصَيْنَا ۡ وَاُشْرِبُوْا فِيْ قُلُوْبِهِمُ الْعِجْلَ بِكُفْرِهِمْ ۭ قُلْ بِئْسَمَا يَاْمُرُكُمْ بِهٖٓ اِيْمَانُكُمْ
اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ﴿٩٣﴾

(Surah Al Baqarah – 93)

And (remember) when We took your covenant, and We raised above you the Mount (saying), "Hold firmly to what We have given you and hear (Our Word). They said, "We have heard and disobeyed." And their hearts absorbed (the worship of) the calf because of their disbelief. Say: "Worst indeed is that which your faith enjoins on you if you are believers." (93)

مَنْ كَانَ عَدُوًّا لِّلّٰهِ وَمَلٰۗىِٕكَتِهٖ وَرُسُلِهٖ وَجِبْرِيْلَ وَمِيْكٰىلَ فَاِنَّ اللّٰهَ عَدُوٌّ لِّلْكٰفِرِيْنَ ﴿٩٨﴾

(Surah Al Baqarah – 98)

"Whoever is an enemy to Allah, His Angels, His Messengers, Jibrael (Gabriel) and Mikael (Michael), then verily, Allah is an enemy to the disbelievers." (98)

وَاِذْ قَالَ اِبْرٰهٖمُ رَبِّ اجْعَلْ هٰذَا بَلَدًا اٰمِنًا وَّارْزُقْ اَهْلَهٗ مِنَ الثَّمَرٰتِ مَنْ اٰمَنَ مِنْهُمْ بِاللّٰهِ وَالْيَوْمِ
الْاٰخِرِ ۭ قَالَ وَمَنْ كَفَرَ فَاُمَتِّعُهٗ قَلِيْلًا ثُمَّ اَضْطَرُّهٗٓ اِلٰى عَذَابِ النَّارِ ۭ وَبِئْسَ الْمَصِيْرُ ﴿١٢٦﴾

(Surah Al Baqarah – 126)

And (remember) when Ibrahim (AS) (Abraham) said, "My Lord, make this city (Makkah) a place of security and provide its people with fruits, such of them as believe in Allah and the Last Day." He (Allah) answered: "As for him who disbelieves, I shall leave him

in contentment for a while, then I shall compel him to the torment of the Fire, and worst indeed is that destination!" (126)

فَاذْكُرُوْنِيْٓ اَذْكُرْكُمْ وَاشْكُرُوْا لِيْ وَلَا تَكْفُرُوْنِ ﴿١٥٢﴾

(Surah Al Baqarah – 152)

Therefore, remember Me (by praying, glorifying). I will remember you, and be grateful to Me (for My countless Favours on you) and never be ungrateful to Me. (152)

اِنَّ الَّذِيْنَ كَفَرُوْا وَمَاتُوْا وَهُمْ كُفَّارٌ اُولٰٓئِكَ عَلَيْهِمْ لَعْنَةُ اللّٰهِ وَالْمَلٰٓئِكَةِ وَالنَّاسِ اَجْمَعِيْنَ ﴿١٦١﴾

(Surah Al Baqarah – 161)

Verily, those who disbelieve, and die while they are disbelievers, it is they on whom is the Curse of Allah and of the angels and of mankind, combined. (161)

وَمَثَلُ الَّذِيْنَ كَفَرُوْا كَمَثَلِ الَّذِيْ يَنْعِقُ بِمَا لَا يَسْمَعُ اِلَّا دُعَآءً وَّنِدَآءً ؕ صُمٌّۢ بُكْمٌ عُمْيٌ

فَهُمْ لَا يَعْقِلُوْنَ ﴿١٧١﴾

(Surah Al Baqarah – 171)

And the example of those who disbelieve is as that of him who shouts to those (flock of sheep) that hear nothing but calls and cries. (They are) deaf, dumb and blind. So, they do not understand. (Tafseer Al Qurtubi). (171)

زُيِّنَ لِلَّذِيْنَ كَفَرُوا الْحَيٰوةُ الدُّنْيَا وَيَسْخَرُوْنَ مِنَ الَّذِيْنَ اٰمَنُوْا ۘ وَالَّذِيْنَ اتَّقَوْا فَوْقَهُمْ يَوْمَ الْقِيٰمَةِ

ؕ وَاللّٰهُ يَرْزُقُ مَنْ يَّشَآءُ بِغَيْرِ حِسَابٍ ﴿٢١٢﴾

(Surah Al Baqarah – 212)

Beautified is the life of this world for those who disbelieve, and they mock at those who believe. But those who obey Allah's Orders and keep away from what He has forbidden will be above them on the Day of Resurrection. And Allah gives (of His Bounty, Blessings, Favours, Honours, on the Day of Resurrection) to whom He wills without limit. (212)

يَسْـَٔلُوْنَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيْهِ ؕ قُلْ قِتَالٌ فِيْهِ كَبِيْرٌ ؕ وَصَدٌّ عَنْ سَبِيْلِ اللّٰهِ

وَكُفْرٌۢ بِهٖ وَالْمَسْجِدِ الْحَرَامِ ۗ وَاِخْرَاجُ اَهْلِهٖ مِنْهُ اَكْبَرُ عِنْدَ اللّٰهِ ۚ وَالْفِتْنَةُ اَكْبَرُ مِنَ الْقَتْلِ ؕ

وَلَا يَزَالُوْنَ يُقَاتِلُوْنَكُمْ حَتّٰى يَرُدُّوْكُمْ عَنْ دِيْنِكُمْ اِنِ اسْتَطَاعُوْا ۗ وَمَنْ يَّرْتَدِدْ مِنْكُمْ عَنْ دِيْنِهٖ فَيَمُتْ وَهُوَ كَافِرٌ فَاُولٰٓئِكَ حَبِطَتْ اَعْمَالُهُمْ فِي الدُّنْيَا وَالْاٰخِرَةِ ۚ وَاُولٰٓئِكَ اَصْحٰبُ النَّارِ ۚ هُمْ فِيْهَا خٰلِدُوْنَ ﴿٢١٧﴾

(Surah Al Baqarah – 217)

They ask you about fighting in the Sacred Months (i.e., the 1st, 7th, 11th, and 12th months of the Islamic calendar). Say, "Fighting therein is a great (transgression), but a greater (transgression) with Allah is to prevent mankind from following the Way of Allah, to disbelieve in Him, to prevent access to Al-Masjid-Al-Haram (at Makkah), and to drive out its inhabitants, and Al-Fitnah is worse than killing. And they will never cease fighting you until they turn you back from your religion (Islamic Monotheism) if they can. And whosoever of you turns back from his religion and dies as a disbeliever, then his deeds will be lost in this life and in the Hereafter, and they will be the dwellers of the Fire. They will abide therein forever." (217)

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اَنْفِقُوْا مِمَّا رَزَقْنٰكُمْ مِّنْ قَبْلِ اَنْ يَّاْتِيَ يَوْمٌ لَّا بَيْعٌ فِيْهِ وَلَا خُلَّةٌ وَّلَا شَفَاعَةٌ ۗ وَالْكٰفِرُوْنَ هُمُ الظّٰلِمُوْنَ ﴿٢٥٤﴾

(Surah Al Baqarah – 254)

O you who believe! Spend of that with which We have provided for you, before a Day comes when there will be no bargaining, nor friendship, nor intercession. And it is the disbelievers who are the Zalimun (wrong-doers). (254)

اَللّٰهُ وَلِيُّ الَّذِيْنَ اٰمَنُوْا يُخْرِجُهُمْ مِّنَ الظُّلُمٰتِ اِلَى النُّوْرِ ۗ وَالَّذِيْنَ كَفَرُوْٓا اَوْلِيٰٓـُٔهُمُ الطَّاغُوْتُ ۙ يُخْرِجُوْنَهُمْ مِّنَ النُّوْرِ اِلَى الظُّلُمٰتِ ۗ اُولٰٓئِكَ اَصْحٰبُ النَّارِ ۚ هُمْ فِيْهَا خٰلِدُوْنَ ﴿٢٥٧﴾

(Surah Al Baqarah – 257)

Allah is the Wali (Protector or Guardian) of those who believe. He brings them out from darkness into light. But as for those who disbelieve, their Auliya (supporters and helpers) are Taghut [false deities and false leaders], they bring them out from light into darkness. Those are the dwellers of the Fire, and they will abide therein forever. (257)

اِنَّ الَّذِيْنَ كَفَرُوْا لَنْ تُغْنِيَ عَنْهُمْ اَمْوَالُهُمْ وَلَآ اَوْلَادُهُمْ مِّنَ اللّٰهِ شَيْـًٔا ۗ

وَاُولٰٓئِكَ هُمْ وَقُوْدُ النَّارِ ﴿١٠﴾

(Surah Ale Imran – 10)

Verily, those who disbelieve, neither their properties nor their offspring will avail them whatsoever against Allah; and it is they who will be fuel of the Fire. (10)

قُلْ لِّلَّذِيْنَ كَفَرُوْا سَتُغْلَبُوْنَ وَتُحْشَرُوْنَ اِلٰى جَهَنَّمَ ۗ وَبِئْسَ الْمِهَادُ ﴿١٢﴾

(Surah Ale Imran – 12)

Say (O Muhammad SAW) to those who disbelieve: "You will be defeated and gathered together to Hell, and worst indeed is that place to rest." (12)

قُلْ اَطِيْعُوا اللّٰهَ وَالرَّسُوْلَ ۚ فَاِنْ تَوَلَّوْا فَاِنَّ اللّٰهَ لَا يُحِبُّ الْكٰفِرِيْنَ ﴿٣٢﴾

(Surah Ale Imran – 32)

Say (O Muhammad ﷺ): "Obey Allah and the Messenger (Muhammad ﷺ)." But if they turn away, then Allah does not like the disbelievers (32)

اِنَّ الَّذِيْنَ كَفَرُوْا وَمَاتُوْا وَهُمْ كُفَّارٌ فَلَنْ يُّقْبَلَ مِنْ اَحَدِهِمْ مِّلْءُ الْاَرْضِ ذَهَبًا وَّلَوِ افْتَدٰى بِهٖ ۗ
اُولٰٓئِكَ لَهُمْ عَذَابٌ اَلِيْمٌ وَّمَا لَهُمْ مِّنْ نّٰصِرِيْنَ ﴿٩١﴾ لَنْ تَنَالُوا الْبِرَّ حَتّٰى تُنْفِقُوْا مِمَّا تُحِبُّوْنَ ۗ
وَمَا تُنْفِقُوْا مِنْ شَيْءٍ فَاِنَّ اللّٰهَ بِهٖ عَلِيْمٌ ﴿٩٢﴾

(Surah Ale Imran: 91 -92)

Verily, those who disbelieved, and died while they were disbelievers, the (whole) earth full of gold will not be accepted from any of them, even if they offered it as a ransom. For them is a painful torment, and they will have no helpers. (91) By no means shall you attain Al-Birr (piety, righteousness - here it means Allah's Reward, i.e. Paradise), unless you spend (in Allah's Cause) of that which you love; and whatever of good you spend, Allah knows it well. (92)

يَّوْمَ تَبْيَضُّ وُجُوْهٌ وَّتَسْوَدُّ وُجُوْهٌ ۚ فَاَمَّا الَّذِيْنَ اسْوَدَّتْ وُجُوْهُهُمْ ۗ اَكَفَرْتُمْ بَعْدَ اِيْمَانِكُمْ
فَذُوْقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُوْنَ ﴿١٠٦﴾

(Surah Ale Imran – 106)

On the Day (i.e. the Day of Resurrection), when some faces will become white, and some faces will become black; as for those whose faces will become black (to them will

be said): "Did you reject Faith after accepting it? Then taste the torment (in Hell) for rejecting Faith." (106)

إِنَّ الَّذِيْنَ كَفَرُوْا لَنْ تُغْنِيَ عَنْهُمْ اَمْوَالُهُمْ وَلَآ اَوْلَادُهُمْ مِّنَ اللّٰهِ شَيْـًٔا ۭ وَاُولٰۗىِٕكَ اَصْحٰبُ النَّارِ ۚ هُمْ فِيْهَا خٰلِدُوْنَ ﴿١١٦﴾

(Surah Ale Imran – 116)

Surely, those who reject Faith (disbelieve Allah and in Muhammad SAW as being Allah's Messenger and in all that which he has brought from Allah), neither their properties, nor their offspring will avail them aught against Allah. They are the dwellers of the Fire, therein they will abide. (116)

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِنْ تُطِيْعُوا الَّذِيْنَ كَفَرُوْا يَرُدُّوْكُمْ عَلٰٓي اَعْقَابِكُمْ فَتَنْقَلِبُوْا خٰسِرِيْنَ ﴿١٤٩﴾ بَلِ اللّٰهُ مَوْلٰىكُمْ ۚ وَهُوَ خَيْرُ النّٰصِرِيْنَ ﴿١٥٠﴾ سَنُلْقِيْ فِيْ قُلُوْبِ الَّذِيْنَ كَفَرُوا الرُّعْبَ بِمَآ اَشْرَكُوْا بِاللّٰهِ مَا لَمْ يُنَزِّلْ بِهٖ سُلْطٰنًا ۚ وَمَاْوٰىهُمُ النَّارُ ۭ وَبِئْسَ مَثْوَى الظّٰلِمِيْنَ ﴿١٥١﴾

(Surah Ale Imran: 149 - 151)

O you who believe! If you obey those who disbelieve, they will send you back on your heels, and you will turn back (from Faith) as losers. (149) Nay, Allah is your Maula (Patron, Lord, Helper and Protector), and He is the Best of helpers. (150) We shall cast terror into the hearts of those who disbelieve, because they joined others in worship with Allah, for which He had sent no authority; their abode will be the Fire and how evil is the abode of the Zalimun (polytheists and wrongdoers). (151)

وَلَا يَحْزُنْكَ الَّذِيْنَ يُسَارِعُوْنَ فِي الْكُفْرِ ۚ اِنَّهُمْ لَنْ يَّضُرُّوا اللّٰهَ شَيْـًٔا ۭ يُرِيْدُ اللّٰهُ اَلَّا يَجْعَلَ لَهُمْ حَظًّا فِي الْاٰخِرَةِ ۚ وَلَهُمْ عَذَابٌ عَظِيْمٌ ﴿١٧٦﴾ اِنَّ الَّذِيْنَ اشْتَرَوُا الْكُفْرَ بِالْاِيْمَانِ لَنْ يَّضُرُّوا اللّٰهَ شَيْـًٔا ۚ وَلَهُمْ عَذَابٌ اَلِيْمٌ ﴿١٧٧﴾ وَلَا يَحْسَبَنَّ الَّذِيْنَ كَفَرُوْٓا اَنَّمَا نُمْلِيْ لَهُمْ خَيْرٌ لِّاَنْفُسِهِمْ ۭ اِنَّمَا نُمْلِيْ لَهُمْ لِيَزْدَادُوْٓا اِثْمًا ۚ وَلَهُمْ عَذَابٌ مُّهِيْنٌ ﴿١٧٨﴾

(Surah Ale Imran: 176 - 178)

And let not those grieve you (O Muhammad ﷺ) who rush with haste to disbelieve; verily, not the least harm will they do to Allah. It is Allah's Will to give them no portion in the Hereafter. For them there is a great torment. (176) Verily, those who purchase

disbelief at the price of Faith, not the least harm will they do to Allah. For them, there is a painful torment. (177) And let not the disbelievers think that Our postponing of their punishment is good for them. We postpone the punishment only so that they may increase in sinfulness. And for them is a disgracing torment. (178)

لَا يَغُرَّنَّكَ تَقَلُّبُ الَّذِيْنَ كَفَرُوْا فِي الْبِلَادِ ﴿١٩٦﴾ مَتَاعٌ قَلِيْلٌ ثُمَّ مَأْوٰىهُمْ جَهَنَّمُ ۚ وَبِئْسَ الْمِهَادُ ﴿١٩٧﴾

(Surah Ale Imran: 196 - 197)

Let not the free disposal (and affluence) of the disbelievers throughout the land deceive you. (196) A brief enjoyment; then, their ultimate abode is Hell, and worst indeed is that place for rest. (197)

مِنَ الَّذِيْنَ هَادُوْا يُحَرِّفُوْنَ الْكَلِمَ عَنْ مَّوَاضِعِهٖ وَيَقُوْلُوْنَ سَمِعْنَا وَعَصَيْنَا وَاسْمَعْ غَيْرَ مُسْمَعٍ وَّرَاعِنَا لَيًّا بِاَلْسِنَتِهِمْ وَطَعْنًا فِي الدِّيْنِ ۚ وَلَوْ اَنَّهُمْ قَالُوْا سَمِعْنَا وَاَطَعْنَا وَاسْمَعْ وَانْظُرْنَا لَكَانَ خَيْرًا لَّهُمْ وَاَقْوَمَ ۙ وَلٰكِنْ لَّعَنَهُمُ اللّٰهُ بِكُفْرِهِمْ فَلَا يُؤْمِنُوْنَ اِلَّا قَلِيْلًا ﴿٤٦﴾

(Surah Al Nisa – 46)

Among those who are Jews, there are some who displace words from their right places and say: "We hear your word (O Muhammad ﷺ) and disobey," and "Hear and let you (O Muhammad ﷺ) hear nothing." And Raina, with a twist of their tongue and as a mockery of the religion (Islam). And if only they had said: "We hear and obey", and "Do make us understand," it would have been better for them, and more proper, but Allah has cursed them for their disbelief, so they believe not except a few. (46)

اِنَّ الَّذِيْنَ كَفَرُوْا بِاٰيٰتِنَا سَوْفَ نُصْلِيْهِمْ نَارًا ۭ كُلَّمَا نَضِجَتْ جُلُوْدُهُمْ بَدَّلْنٰهُمْ جُلُوْدًا غَيْرَهَا لِيَذُوْقُوا الْعَذَابَ ۭ اِنَّ اللّٰهَ كَانَ عَزِيْزًا حَكِيْمًا ﴿٥٦﴾

(Surah Al Nisa – 56)

Surely! Those who disbelieved in Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) We shall burn them in Fire. As often as their skins are roasted through, We shall change them for other skins that they may taste the punishment. Truly, Allah is Ever Most Powerful, All Wise. (56)

وَدُّوْا لَوْ تَكْفُرُوْنَ كَمَا كَفَرُوْا فَتَكُوْنُوْنَ سَوَآءً فَلَا تَتَّخِذُوْا مِنْهُمْ اَوْلِيَآءَ حَتّٰى يُهَاجِرُوْا فِيْ سَبِيْلِ اللّٰهِ ؕ فَاِنْ تَوَلَّوْا فَخُذُوْهُمْ وَاقْتُلُوْهُمْ حَيْثُ وَجَدْتُّمُوْهُمْ ۪ وَلَا تَتَّخِذُوْا مِنْهُمْ وَلِيًّا وَّلَا نَصِيْرًا ﴿۸۹﴾

(Surah Al Nisa – 89)

They wish that you reject Faith, as they have rejected (Faith), and thus that you all become equal (like one another). So, take not Auliya' (protectors or friends) from them, till they emigrate in the Way of Allah (to Muhammad ﷺ). But if they turn back (from Islam), take (hold of) them and kill them wherever you find them, and take neither Auliya' (protectors or friends) nor helpers from them. (89)

وَلِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ؕ وَلَقَدْ وَصَّيْنَا الَّذِيْنَ اُوْتُوا الْكِتٰبَ مِنْ قَبْلِكُمْ وَاِيَّاكُمْ اَنِ اتَّقُوا اللّٰهَ ؕ وَاِنْ تَكْفُرُوْا فَاِنَّ لِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ؕ وَكَانَ اللّٰهُ غَنِيًّا حَمِيْدًا ﴿۱۳۱﴾

(Surah Al Nisa – 131)

And to Allah belongs all that is in the heavens and all that is in the earth. And verily, We have recommended to the people of the Scripture before you, and to you (O Muslims) that you (all) fear Allah, and keep your duty to Him, But if you disbelieve, then unto Allah belongs all that is in the heavens and all that is in the earth, and Allah is Ever Rich (Free of all wants), Worthy of all praise. (131)

اِنَّ الَّذِيْنَ اٰمَنُوْا ثُمَّ كَفَرُوْا ثُمَّ اٰمَنُوْا ثُمَّ كَفَرُوْا ثُمَّ ازْدَادُوْا كُفْرًا لَّمْ يَكُنِ اللّٰهُ لِيَغْفِرَ لَهُمْ وَلَا لِيَهْدِيَهُمْ سَبِيْلًا ﴿۱۳۷﴾

(Surah Al Nisa – 137)

Verily, those who believe, then disbelieve, then believe (again), and (again) disbelieve, and go on increasing in disbelief; Allah will not forgive them, nor guide them on the (Right) Way (137)

وَّاَخْذِهِمُ الرِّبٰوا وَقَدْ نُهُوْا عَنْهُ وَاَكْلِهِمْ اَمْوَالَ النَّاسِ بِالْبَاطِلِ ؕ وَاَعْتَدْنَا لِلْكٰفِرِيْنَ مِنْهُمْ عَذَابًا اَلِيْمًا ﴿۱۶۱﴾

(Surah Al Nisa – 161)

And their taking of Riba (usury), though they were forbidden from taking it, and their devouring of men's substance wrongfully (bribery). And We have prepared for the disbelievers among them a painful torment. (161)

اِنَّ الَّذِيْنَ كَفَرُوْا وَ صَدُّوْا عَنْ سَبِيْلِ اللّٰهِ قَدْ ضَلُّوْا ضَلٰلًا بَعِيْدًا ﴿١٦٧﴾ اِنَّ الَّذِيْنَ كَفَرُوْا وَظَلَمُوْا لَمْ يَكُنِ اللّٰهُ لِيَغْفِرَ لَهُمْ وَلَا لِيَهْدِيَهُمْ طَرِيْقًا ﴿١٦٨﴾ اِلَّا طَرِيْقَ جَهَنَّمَ خٰلِدِيْنَ فِيْهَآ اَبَدًا ؕ وَكَانَ ذٰلِكَ عَلَى اللّٰهِ يَسِيْرًا ﴿١٦٩﴾

(Surah Al Nisa: 167 – 169)

Verily, those who disbelieve [by concealing the truth about Prophet Muhammad ﷺ and his message of true Islamic Monotheism written in the Tourat (Torah) and the Gospel (Injeel) with them] and prevent (mankind) from the Path of Allah (Islamic Monotheism), they have certainly strayed far away. (167) Verily, those who disbelieve and did wrong [by concealing the truth about Prophet Muhammad ﷺ and his message of true Islamic Monotheism written in the Tourat (Torah) and the Injeel (Gospel) with them], Allah will not forgive them, nor will He guide them to anyway, - (168) Except the way of Hell, to dwell therein forever, and this is ever easy for Allah. (169)

وَالَّذِيْنَ كَفَرُوْا وَكَذَّبُوْا بِاٰيٰتِنَآ اُولٰٓئِكَ اَصْحٰبُ الْجَحِيْمِ ﴿١٠﴾

(Surah Al Maidah – 10)

And those who disbelieve and deny our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) are those who will be the dwellers of the Hell-fire. (10)

اِنَّ الَّذِيْنَ كَفَرُوْا لَوْ اَنَّ لَهُمْ مَّا فِي الْاَرْضِ جَمِيْعًا وَّمِثْلَهٗ مَعَهٗ لِيَفْتَدُوْا بِهٖ مِنْ عَذَابِ يَوْمِ الْقِيٰمَةِ مَا تُقُبِّلَ مِنْهُمْ ۚ وَلَهُمْ عَذَابٌ اَلِيْمٌ ﴿٣٦﴾

(Surah Al Maidah – 36)

Verily, those who disbelieve, if they had all that is in the earth, and as much again therewith to ransom themselves thereby from the torment on the Day of Resurrection, it would never be accepted of them, and theirs would be a painful torment. (36)

تَرٰى كَثِيْرًا مِّنْهُمْ يَتَوَلَّوْنَ الَّذِيْنَ كَفَرُوْا ؕ لَبِئْسَ مَا قَدَّمَتْ لَهُمْ اَنْفُسُهُمْ اَنْ سَخِطَ اللّٰهُ عَلَيْهِمْ وَفِي الْعَذَابِ هُمْ خٰلِدُوْنَ ﴿٨٠﴾

(Surah Al Maidah – 80)

You see many of them taking the disbelievers as their Auliya' (protectors and helpers). Evil indeed is that which their own selves have sent forward before them, for that reason Allah’s Wrath fell upon them and in torment they will abide. (80)

وَالَّذِيْنَ كَفَرُوْا وَكَذَّبُوْا بِاٰيٰتِنَآ اُولٰٓئِكَ اَصْحٰبُ الْجَحِيْمِ ﴿٨٦﴾

(Surah Al Maidah – 86)

But those who disbelieved and belied Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.), they shall be the dwellers of the (Hell) Fire. (86)

These few verses are taken from the Holy Quran, which contains many verses that mention the disbelievers.

Shirk

In Sharia's terminology, Shirk is defined as someone associating partners with Allah Almighty, just as followers of false religions worship and worship others besides Allah Almighty. Shirk is a type of disbelief because it negates Allah Almighty's complete authority and power. Hazrat Shah Waliullah Muhaddith Dehlvi (ra) says that including others in the attributes and power of Allah Almighty is Shirk. Considering anyone other than Allah as the Knower of the Unseen is a Shirk.

If a polytheist dies without repenting, he will never be forgiven. Allah will forgive any sins other than polytheism, and He will punish whomever He will. Polytheism is a grave crime. Allah created him, Allah provided him with sustenance, and Allah fulfilled all his needs. But the foolishness of the polytheist is that he is grateful to someone other than Allah. Even in this world, if a person owns something and others start considering someone else the owner, how unpleasant would that be for the owner? Allah Almighty has warned against polytheism in rigorous words and has mentioned the most severe punishment for it because arrogance is only for Allah Almighty.

Allah Almighty says!

إِنَّ اللّٰهَ لَا يَغْفِرُ اَنْ يُّشْرَكَ بِهٖ وَيَغْفِرُ مَا دُوْنَ ذٰلِكَ لِمَنْ يَّشَآءُ ۚ وَمَنْ يُّشْرِكْ بِاللّٰهِ فَقَدِ افْتَرٰٓى

اِثْمًا عَظِيْمًا ﴿٤٨﴾

(Surah An-Nisa, 48)

Verily, Allah forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills; and whoever sets up partners with Allah in worship, he has indeed invented a tremendous sin. (48)

إِنَّ اللّٰهَ لَا يَغْفِرُ اَنْ يُّشْرَكَ بِهٖ وَيَغْفِرُ مَا دُوْنَ ذٰلِكَ لِمَنْ يَّشَآءُ ۚ وَمَنْ يُّشْرِكْ بِاللّٰهِ فَقَدْ

ضَلَّ ضَلٰلًاۢ بَعِيْدًا ﴿١١٦﴾

(Surah An-Nisa, 116)

Verily! Allah forgives not (the sin of) setting up partners (in worship) with Him, but He forgives whom He wills sins other than that, and whoever sets up partners in worship with Allah, has indeed strayed far away. (116)

All acts of polytheism, disbelief, and displeasure of Allah come into existence through the guidance of Satan and the paths he has shown. Satan had said to Allah, "You have rejected me because I did not prostrate to Adam (AS), so that I will take revenge on the children of Adam." I will attract many Adams' (AS) children to my side, and only a few can escape from me. I will make most of the people obey Me. When Hazrat Adam (peace be upon him) came into the world, his descendants began to spread. The rejected Satan also went into the world and was denied due to his arrogance. He started to push humans towards disobedience of Allah Almighty. He diverted them from the worship and monotheism of Allah Almighty and led them towards polytheism and disbelief. He led them towards the worship of idols, humans and other things. The extreme is that, along with the gods, he made them worship goddesses as well. Lat, Minna and Uzza were all goddesses. All of these were idols made by Satan and worshipped by people. The polytheist's ability to think and understand the truth is lost. After this, he can worship anything. Even graves began to be worshipped.

Allah says!

لَقَدْ كَفَرَ الَّذِيْنَ قَالُوْٓا اِنَّ اللّٰهَ هُوَ الْمَسِيْحُ ابْنُ مَرْيَمَ ۭ وَقَالَ الْمَسِيْحُ يٰبَنِيْٓ اِسْرَاۗءِيْلَ
اعْبُدُوا اللّٰهَ رَبِّيْ وَرَبَّكُمْ ۭ اِنَّهٗ مَنْ يُّشْرِكْ بِاللّٰهِ فَقَدْ حَرَّمَ اللّٰهُ عَلَيْهِ الْجَنَّةَ وَمَاْوٰىهُ النَّارُ ۭ
وَمَا لِلظّٰلِمِيْنَ مِنْ اَنْصَارٍ ﴿٧٢﴾

(Surah Al-Maidah, 72)

Surely, they have disbelieved who say: "Allah is the Messiah Isa (AS) (Jesus), son of Maryam (Mary)." But the Messiah Isa (AS) (Jesus) said: "O Children of Israel! Worship Allah, my Lord and your Lord." Verily, whosoever sets up partners (in worship) with Allah, then Allah has forbidden Paradise to him, and the Fire will be his abode. And for the Zalimun (polytheists and wrong-doers) there are no helpers (72)

In another place, Allah the Almighty says!

اَيُشْرِكُوْنَ مَا لَا يَخْلُقُ شَيْـــًٔا وَّهُمْ يُخْلَقُوْنَ ﴿١٩١﴾ وَلَا يَسْتَطِيْعُوْنَ لَهُمْ نَصْرًا
وَّلَآ اَنْفُسَهُمْ يَنْصُرُوْنَ ﴿١٩٢﴾

(Surah Al-Araf, 191-192)

Do they attribute as partners to Allah those who created nothing but themselves? (191)
No help can they give them, nor can they help themselves. (192)

In Surah At-Tawbah, Allah Almighty says that the polytheists are impure, and after this year, they should not be allowed to enter the Sacred Masjid.

يَاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِنَّمَا الْمُشْرِكُوْنَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هٰذَا ۚ وَاِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيْكُمُ اللّٰهُ مِنْ فَضْلِهٖٓ اِنْ شَآءَ ۗ اِنَّ اللّٰهَ عَلِيْمٌ حَكِيْمٌ ﴿٢٨﴾

(Surah At-Tawbah: 28)

O you who believe (in Allah's Oneness and in His Messenger (Muhammad ﷺ)! Verily, the Mushrikun (polytheists, pagans, idolaters, disbelievers in the Oneness of Allah, and in the Message of Muhammad ﷺ) are Najasun (impure). So let them not come near Al-Masjid-al-Haram (at Makkah) after this year, and if you fear poverty, Allah will enrich you if He wills, out of His Bounty. Surely, Allah is All-Knowing, All-Wise. (28)

In another place, Allah the Almighty says:

وَاِذْ قَالَ لُقْمٰنُ لِابْنِهٖ وَهُوَ يَعِظُهٗ يٰبُنَيَّ لَا تُشْرِكْ بِاللّٰهِ ۗ اِنَّ الشِّرْكَ لَظُلْمٌ عَظِيْمٌ ﴿١٣﴾ وَوَصَّيْنَا الْاِنْسٰنَ بِوَالِدَيْهِ ۚ حَمَلَتْهُ اُمُّهٗ وَهْنًا عَلٰى وَهْنٍ وَّفِصٰلُهٗ فِيْ عَامَيْنِ اَنِ اشْكُرْ لِيْ وَلِوَالِدَيْكَ ۗ اِلَيَّ الْمَصِيْرُ ﴿١٤﴾ وَاِنْ جَاهَدٰكَ عَلٰٓى اَنْ تُشْرِكَ بِيْ مَا لَيْسَ لَكَ بِهٖ عِلْمٌ ۙ فَلَا تُطِعْهُمَا وَصَاحِبْهُمَا فِي الدُّنْيَا مَعْرُوْفًا ۖ وَّاتَّبِعْ سَبِيْلَ مَنْ اَنَابَ اِلَيَّ ۚ ثُمَّ اِلَيَّ مَرْجِعُكُمْ فَاُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُوْنَ ﴿١٥﴾

(Surah Luqman: 13 - 15)

And (remember) when Luqman said to his son when he was advising him: "O my son! Join not in worship with others with Allah. Verily! Joining others in worshiping Allah is a great Zulm (wrong), indeed. (13) And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years — give thanks to your parents, and to Me unto Me is the final destination.[] (14) But if they (both) strive with you to make you join in worship with Me, others that of which you have no knowledge, then obey them not, but behave with them in the world kindly, and follow the path of him who turns to Me in repentance and in obedience. Then to Me will be your return, and I shall tell you what you used to do. (15)

Hypocrisy

Allah Almighty said!

اِنَّ الْمُنٰفِقِيْنَ فِي الدَّرْكِ الْاَسْفَلِ مِنَ النَّارِ ۚ وَلَنْ تَجِدَ لَهُمْ نَصِيْرًا ﴿١٤٥﴾

(Surah An-Nisa, 145)

Verily, the hypocrites will be in the lowest depths (grade) of the Fire; no helper will you find for them. (145)

فَمَا لَكُمْ فِي الْمُنٰفِقِيْنَ فِئَتَيْنِ وَاللّٰهُ اَرْكَسَهُمْ بِمَا كَسَبُوْا ۗ اَتُرِيْدُوْنَ اَنْ تَهْدُوْا مَنْ اَضَلَّ اللّٰهُ ۗ وَمَنْ يُّضْلِلِ اللّٰهُ فَلَنْ تَجِدَ لَهٗ سَبِيْلًا ﴿٨٨﴾

(Surah An-Nisa: 88)

Then what is the matter with you that you are divided into two parties about the hypocrites? Allah has cast them back (to disbelief) because of what they have earned. Do you want to guide him whom Allah has made to go astray? And he whom Allah has made to go astray; you will never find for him any way (of guidance). (88)

اِذْ يَقُوْلُ الْمُنٰفِقُوْنَ وَالَّذِيْنَ فِيْ قُلُوْبِهِمْ مَّرَضٌ غَرَّ هٰٓؤُلَاۤءِ دِيْنُهُمْ ۗ وَمَنْ يَّتَوَكَّلْ عَلَى اللّٰهِ فَاِنَّ اللّٰهَ عَزِيْزٌ حَكِيْمٌ ﴿٤٩﴾

(Surah Anfal: 94)

When the hypocrites and those in whose hearts was a disease (of disbelief) said: "These people (Muslims) are deceived by their religion." But whoever puts his trust in Allah, then indeed, Allah is All-Mighty, All-Wise (49)

Just as there are different types of faith and disbelief, there are many types of hypocrisy. One is the hypocrisy of belief, that is, outwardly claiming to believe in the Oneness of Allah, Messengership, angels, resurrection and ascension, but inwardly denying all of them. This is the hypocrisy that was during the time of the Messenger of Allah (ﷺ). The Holy Quran has also called this hypocrisy disbelief. And about this hypocrisy, the warning has been given that the abode of hypocrites in Hell is even lower than that of the disbelievers. Then, gradually, it happened that the habits, characteristics and ways of these hypocrites also started to be called hypocrisy because most of them contain things that tarnish

man's moral and practical life, which are not compatible with Islam due to their contradiction to the teachings of Islam and high human values. When the religious life of Muslims declined, they started adopting the things that hypocrites used to do. Religious scholars called it practical hypocrisy.

The things against which it is intended to warn are this practical hypocrisy—adopting lies in conversations, not fulfilling promises, and betraying trust. The presence of these habits among Muslims is hazardous. Muslims should be wary of these bad habits; otherwise, they will have to suffer severe punishment in the Hereafter. (Mazahir al-Haqq)

In Sahih Al-Bukhari, Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said: The worst of people in the sight of Allah on the Day of Resurrection will be the two-faced one. When he comes to this side, he will face one way; when he goes to that side, he will face the other. (i.e., he will speak as he is to the one he is with.)

Hazrat Abdullah bin Umar (RA) narrated that the Prophet (ﷺ) said: Whoever has four characteristics is a pure hypocrite, and whoever has one of these four characteristics. One is hypocrisy as long as he does not give it up. (Those four characteristics are) When he is entrusted with something, he betrays it; when he speaks, he lies; when he makes a promise, he breaks it; and when he fights, he acts foolishly. (Sahih Al-Bukhari)

In the eyes of a hypocrite, life is more valuable than faith. That is why he is afraid of giving his life in the way of Allah, and a believer's goal is to please Allah; he lives for Allah and dies for Him; nothing can stop him from dying and giving his life for Allah.

Hypocrites deceive Muslims by apparently wearing the cloak of Islam. However, they do not understand that they are the ones being deceived, because the harm of this hypocrisy will fall on them. They do everything with duplicity, so they always worry that our words may not be revealed to others. The hypocrite has lost trust between the two parties, no matter how much they swear. Muslims have been warned not to make the infidels their confidants, but the hypocrite always desires friendship with the infidels and polytheists because he does not trust Allah. Allah Almighty says that I gain nothing by punishing you. This punishment is the reward for your deeds. The matter of punishment is the demand of your disbelief and hypocrisy. When you free yourselves from hypocrisy, purify yourselves, believe in the world, and be grateful for the blessings of Allah, then you will be

free and have peace. Otherwise, such destruction will befall you, and Hell will be your destiny forever.

The hypocrite claims to be truthful, although he knows he is a liar. He claims to be trustworthy, but he knows that, in reality, he is a traitor. He claims to keep his promise but knows he is a traitor; he cares not for any covenant or agreement. He makes various accusations against his opponent, even though he knows they are false. The basis of all his morality is based on deceit. There is a fear of being caught up in the most incredible hypocrisy surrounding someone with such qualities. The reason for this is that although practical hypocrisy is a sin that does not take the perpetrator out of the realm of Islam, there is a danger that when this hypocrisy takes root in the heart, it will make that person a constant deceiver and pretext. The matter will reach the point where faith will leave that person's heart, and instead, disbelief and hypocrisy will fill his heart, which is the punishment for these sins.

Fear of Hypocrisy for the Companions:

The Companions and the Salaf and Righteous Ones after them had an immense fear of hypocrisy. When Hazrat Abu Darda (RA) finished reciting the Tashahhud in prayer, he often sought refuge in Allah Almighty from hypocrisy. Someone said to him:

O Abu Darda (RA)! You and hypocrisy? What has happened to you? He spoke. Leave this thing. By Allah! A person apostatizes from his religion in a moment, and at that moment, his religion is taken away from him.
(Seer ‘Alam al-Nubla: 6/382)

Hazrat Hanzalah al-Asadi (RA) narrates that I met Hazrat Abu Bakr as Siddiq (RA) one day. He asked, “O Hanzalah (RA)! How are you?” I said, “Hanzalah (RA) has become a hypocrite.” Hazrat Abu Bakr (RA) said, “Glory be to Allah! What are you saying?” I said, “When we are with the Messenger of Allah (ﷺ), and he reminds us of Paradise and Hell, it seems as if we are seeing them with our own eyes. Then, when we leave the Messenger of Allah (ﷺ) and become busy with children and business, we forget many things.” Hazrat Abu Bakr (RA) said, “By Allah! This is also my condition.” Then Abu Bakr (RA) and I both came to the Messenger of Allah (ﷺ). I said, “O Messenger of Allah (ﷺ)!” Hanzalah (RA) has become a hypocrite.” The Messenger of Allah (ﷺ) asked, “What do you mean?”

I said, "O Messenger of Allah (ﷺ)!" When we are with you (ﷺ) and you remind us of Paradise and Hell, we feel as if we are seeing them with our own eyes. Then, when we leave you (ﷺ) and become busy with our wives, children and work, we forget many things. So, the Messenger of Allah (ﷺ) said! By the One in Whose Hand is my soul! If you were always in the same state as I am with you and were always in the remembrance of Allah, the angels would shake hands with you on your beds and your paths. But O Hanzalah (RA)! Sometimes you are in this (state of remembrance of Allah) and sometimes that (state of worldly preoccupation). He (ﷺ) said this sentence three times. (It is enough that you are sometimes in this state and sometimes in that state).

(Sahih Muslim, Kitab al-Tawbah, Chapter on the Persistence of Remembrance and Thought, etc.: 2750)

"Hanzalah (RA) became a hypocrite" means that he felt this fear because when he was in the company of the Holy Prophet (ﷺ), he felt the fear of Allah and was worried about the Hereafter. But when he left the company of the Holy Prophet (ﷺ) and became busy with his wife and children and his daily chores, that state did not remain. Hypocrisy is when evil is in the heart, and outwardly, it becomes good. The fear Hazrat Hanzalah (may Allah be pleased with him) felt was not hypocrisy; he was frightened by his changed state.

Hazrat Hudhaifa bin Yaman (may Allah be pleased with him) says! Hazrat Umar Farooq (may Allah be pleased with him) was called for a funeral; when he came, I hugged him and asked him, "You (may Allah be pleased with him) should go; this man is one of the hypocrites." He (may Allah be pleased with him) said! I swear to Allah that I am also one of the hypocrites." Hazrat Hudhaifa (may Allah be pleased with him) said! No. But after you, I will not fulfill anyone's oath, that is, I will not tell anyone. The Messenger of Allah (ﷺ) said to him that he gave the names of the hypocrites.

Ibn Abi Malikah (may Allah be pleased with him) said: I have seen thirty companions of the Messenger of Allah (ﷺ), all of whom feared hypocrisy for their souls. None of them claimed to be as faithful as Gabriel and Michael (peace and blessings of Allah be upon them). (Madarij al-Salikin)

Reckoning

When anger lacks the power to take revenge, its control creates a kind of heaviness in the person's heart, which is called rancour and malice. When anger is not released, its intoxication remains in the heart. Talk increases, and resentments arise. Rancour is deliberately and intentionally harbouring evil and ill will towards someone, and adopting strategies to harm them. The one who harbours rancour will not be forgiven.

Hazrat Anas bin Malik (may Allah be pleased with him) narrated that the Messenger of Allah (ﷺ) said: Do not hate one another, do not envy one another, do not backbite one another, and be slaves of Allah and brothers. It is not permissible for a Muslim to be separated from his brother for more than three days. (i.e., to cut off ties). (Sahih Bukhari)

It was narrated from Az-Zubair (RA) that the Messenger of Allah (ﷺ) said: The disease of the old nations has come to you secretly, which is the disease of envy and hatred. It is a trait that shaves off. I do not say that it shaves off the hair; instead, it shaves off the religion. (Narrated by Tirmidhi)

The Messenger of Allah (ﷺ) said: "No one should tell me anything about my companions (RA) because I want to go out to them with my heart intact."
(Narrated by Tirmidhi)

Even those who claim to be Muslims harbour hatred in their hearts for their other Muslim brothers. They oppose each other for worldly interests, and sometimes, this opposition increases to killing and plundering.

Allah says:

وَنَزَعْنَا مَا فِيْ صُدُوْرِهِمْ مِّنْ غِلٍّ اِخْوَانًا عَلٰى سُرُرٍ مُّتَقٰبِلِيْنَ ﴿٤٧﴾

(Surah Al-Hijr. 47)

"And We shall remove from their breasts any deep feeling of bitterness (that they may have), (So they will be like) brothers facing each other on thrones. (47)

The believers are being told the good news of the conditions of Paradise, that they will enter it in peace and abide therein in peace. There will be no hatred, envy, enmity, or opposition. Hearts will be pure towards each other. Hatred, hatred and enmity will be cleansed before entering Paradise.

Allah Almighty says in the Holy Quran!

وَالَّذِيْنَ جَآءُوْ مِنْۢ بَعْدِهِمْ يَقُوْلُوْنَ رَبَّنَا اغْفِرْ لَنَا وَلِاِخْوَانِنَا الَّذِيْنَ سَبَقُوْنَا بِالْاِيْمَانِ
وَلَا تَجْعَلْ فِيْ قُلُوْبِنَا غِلًّا لِّلَّذِيْنَ اٰمَنُوْا رَبَّنَآ اِنَّكَ رَءُوْفٌ رَّحِيْمٌ ﴿١٠﴾

(Surat al-Hasher. 10)

And those who came after them say: "Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful. (10)

Being free from hatred and envy is a sign of being in Paradise:

Ibn Kathir (may Allah be pleased with him) narrated on the authority of Imam Ahmad (may Allah be pleased with him) on the authority of Anas (may Allah be pleased with him): We were sitting with the Messenger of Allah (ﷺ) when he said: A man from among the people of Paradise is about to come to you. So, a man from the Ansar came, with fresh ablution dripping from his beard, holding his sandals in his left hand. A similar incident occurred the next day, and the same man entered in the same condition. When the Messenger of Allah (ﷺ) got up from the assembly, Abdullah bin Umar and bin Al-Aas (may Allah be pleased with him) followed him. To find out the secret of his being in Paradise, he told him: I swore during a quarrel that I would not return to my house for three days. If suitable, give me a place to stay with you for three days. He agreed. Abdullah bin Umar (may Allah be pleased with him) spent three nights with him and saw that he did not get up for Tahajjud. However, when he went to bed, he would remember Allah a little. Then, he would get up for the Fajr prayer. However, during this period, I heard nothing from his tongue except the word of goodness.

When three nights had passed, and I was about to despise his actions, I revealed my secret to him that there was no quarrel in our house. But I kept hearing from the Messenger of Allah (ﷺ) for three days that a person from the people of Paradise was coming to you, and after that, you came for three days, so I wanted to stay with you and see what your actions were due to which you achieved this excellence. But the strange thing is that I did not see you doing any significant actions. So, what is it that has brought you to this level? He said, "I have no deeds except what you have seen." I started to return after hearing this, so he called me and said, "Yes, there is one thing that I do not find in my heart any malice or evil for any Muslim, and I do not envy anyone. Whoever Allah has

bestowed any good upon him." Abdullah bin Umar (may Allah be pleased with him) said, "That is the only quality. Whoever has bestowed this high position upon you."

Ibn Kathir (may Allah be pleased with him) narrated it and said, "Imam An-Nasa'i (may Allah be pleased with him) has also narrated it in Amal al-Yawm al-Layla, and its chain of transmission is sound according to the conditions of the two sheikhs." It was narrated from Anas bin Malik (may Allah be pleased with him) that the Messenger of Allah (ﷺ) said to me, "O my son! If you can spend your life from morning to evening without any malice in your heart, then do so."

Then he said! Oh, my son! This is my Sunnah. So, whoever loves my Sunnah and whoever loves me will be with me in Paradise. (Tirmidhi)

Conceit (نخوت)

وَاِذَا قِيْلَ لَهُ اتَّقِ اللّٰهَ اَخَذَتْهُ الْعِزَّةُ بِالْاِثْمِ فَحَسْبُهٗ جَهَنَّمُ ۗ وَلَبِئْسَ الْمِهَادُ ﴿٢٠٦﴾

(Surah Al-Baqarah, 206)

And when it is said to him, "Fear Allah", he is led by arrogance to (more) crime. So enough for him is Hell, and worst indeed is that place to rest! (206)

Many people have this disease that they become intoxicated with wealth, knowledge, or position, and they boast and show off everywhere, showing off to people that they have achieved everything through their excellence. They forget that whatever they have received is from Allah.

Greed

The Messenger of Allah (ﷺ) said: There will be people after me who will eat all kinds of delicious food and wear all types of clothes, have beautiful women and expensive horses. Their stomachs will not be satisfied with a little (food), and they will not be satisfied with a lot of wealth. Every action of theirs will be for the sake of this world. I (ﷺ) command you (to convey this to your children) that whoever of your children sees them. He should not greet them, should not visit them if they are sick, and whoever does (against him) will be their helper in destroying and destroying Islam. (Alchemy of Happiness)

Greed is the root of all diseases—it can be called the mother of diseases. Because of it, quarrels and corruption occur. Because of this, people illegally usurp each other's property. Because of this, a person even gets involved in immorality. A person always says his property is his. His wealth is only what he has eaten or worn. He has spent his real wealth in the way of Allah and stored it with Allah.

The Messenger of Allah (ﷺ) used to pray, "O Allah! Provide sustenance for the family of Muhammad (ﷺ) in sufficient measure." You know that what is more than what is sufficient leads to corruption, and what is less than what is enough leads to disbelief, which is also a cause of corruption.

Allah Almighty says in the Holy Quran:

وَالَّذِيْنَ تَبَوَّءُ الدَّارَ وَالْاِيْمَانَ مِنْ قَبْلِهِمْ يُحِبُّوْنَ مَنْ هَاجَرَ اِلَيْهِمْ وَلَا يَجِدُوْنَ فِيْ صُدُوْرِهِمْ
حَاجَةً مِّمَّآ اُوْتُوْا وَيُؤْثِرُوْنَ عَلٰٓى اَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ۗ وَمَنْ يُّوْقَ شُحَّ نَفْسِهٖ فَاُولٰٓئِكَ
هُمُ الْمُفْلِحُوْنَ ﴿٩﴾

(Surah Al-Hasher: 9)

And (it is also for) those who, before them, had homes (in Al-Madinah) and had adopted the Faith, love those who emigrate to them, and have no jealousy in their breasts for that which they have been given (from the booty of Banu An-Nudair), and give them (emigrants) preference over themselves, even though they were in need of that. And whosoever is saved from his own covetousness, such are they who will be the successful. (9)

When a greedy person gets wealth, he does not spend it. He does not fulfill the duties and obligations set by Allah Almighty. He does not meet the needs of the people related to him; he hoards his wealth. He wants his coffers to be complete and his bank balance to increase. If his wealth is spent, his soul is lost. This desire not to pay has been called greed, greed and greed. Undoubtedly, greed is a bad trait that creates fear and cowardice in a person.

Hazrat Faqeeh Abu Laith Samar Qandi (may Allah have mercy on him) said there are two types of greed.

- Greed is reprehensible
- Greed is not reprehensible

Greed is that which prevents one from following the commands of Allah Almighty. He accumulates wealth so that it becomes abundant, and he is proud of it. The second type of greed does not violate the commands of Allah Almighty in acquiring wealth and does not boast about it. This greed is not condemnable. Therefore, some of the noble companions (may Allah be pleased with them) accumulated wealth, and the Holy Prophet (ﷺ) did not forbid them but preferred to abandon it.

Hazrat Syedna Abu Darda (may Allah be pleased with him) explained the blameworthy greed and spoke! The blameworthy greed is the one that makes the commands of Allah null and void. It is said that you are greedy for that which is entrusted to the care of Allah Almighty; that is, Allah Almighty has taken your sustenance upon Himself, but you are greedy in seeking it and do not follow the commands of Allah.

Hazrat Masruq (may Allah be pleased with him) said that I asked Hazrat Syedah Umm al-Mominin Aisha Siddiqah (may Allah be pleased with her). O Umm al-Mominin (RA), what did the Holy Prophet (ﷺ) often say when he entered the house? Umm al-Mominin (may Allah be pleased with him) said! When the Prophet (ﷺ) entered the house, he would often say, "I have heard that if the children of Adam (AS) had two valleys of gold, they would yearn for a third valley. But the stomachs of the children of Adam (AS) can only be filled with dust, and Allah, the Exalted, accepts the repentance of those who repent. Allah, the Exalted, has created wealth so that through it, one may establish prayer and pay zakat.

Hazrat Anas bin Malik (may Allah be pleased with him) narrated that the Messenger of Allah (ﷺ) said, "Everything in the son of Adam (AS) becomes weak except for two things. Those two things are greed and lust. Because prolonged greed and lust make one forget the Hereafter and lead one away from the truth.

The Messenger of Allah (ﷺ) said, "I have a feeling of three things for three people:

- . The first is the one who is eager to acquire this world and is consumed by it, such that he will never be rich again.
- . The second is the one who is so busy acquiring this world that he will never find time.
- . Third, for the one who is stingy with it, such sorrow that he has never been blessed with happiness.

The cure for greed and covetousness is understanding in his heart that this wealth and riches will not be loyal to him. Even if he does, it will be humiliating and disgraceful, and the result will be that he will be deprived of the pleasure of Allah Almighty. People's hearts are not subdued without the will of Allah Almighty. If he gains the pleasure and approval of Allah Almighty, then Allah will also subdue people's hearts for him. He will create honour for himself in the eyes of people, and if Allah is displeased, he will be humiliated and humiliated despite being rich. When a person thinks that what is in my destiny will be with me and what is not in my destiny cannot be, a feeling of contentment will arise, and his heart will be at peace. Even if the righteous servants of Allah and the noble saints have nothing, they remain satisfied that I will get my destiny. Complete faith in Allah Almighty creates courage and endurance in a person. And because of this faith, Allah Almighty creates blessings in his wealth, means and livelihood.

It is narrated from Hazrat Amr bin Auf (RA) that the Messenger of Allah (ﷺ) said: I do not fear that poverty will come upon you, but I do fear that the world will be made more spacious for you as it was made more spacious for those before you, then you will start loving it a lot (be greedy) as those before you loved it a lot, and then it will ruin you as it ruined those before you.

(Bukhari and Muslim)

Lying

Lying and swearing falsely are grave sins. The Messenger of Allah (ﷺ) said: Lying is the door to hypocrisy. Buying and selling by lying destroys blessings and reduces sustenance. Some people lie to make others laugh, which is a grave sin. During the Ascension, the Messenger of Allah (ﷺ) saw two people, one standing and the other sitting. The one standing would put an iron ring in the mouth of the one sitting and pull his neck until his neck reached his shoulder. He would pull the other side in the same way until the first one returned to his original position, and this process continued. The Messenger of Allah (ﷺ) asked Gabriel (ﷺ) who this was. He said: This is a liar. He is being punished similarly in the grave, which will continue until the Day of Judgment.

Hazrat Abdullah bin Jarrad (RA) asked the Messenger of Allah (ﷺ) whether a believer can commit adultery. He (ﷺ) said: Perhaps (i.e., it is possible), then he said: A believer will not lie, and then he recited this verse:

إِنَّمَا يَفْتَرِى الْكَذِبَ الَّذِيْنَ لَا يُؤْمِنُوْنَ بِاٰيٰتِ اللّٰهِ ۚ وَاُولٰٓئِكَ هُمُ الْكٰذِبُوْنَ ﴿١٠٥﴾

(Surah Al Nahal – 105)

It is only those who believe not in the Ayat (proofs, evidence, verses, lessons, signs, revelations, etc.) of Allah who fabricate falsehood, and it is they who are liars (105)

The Messenger of Allah (ﷺ) said: "Whoever attributes a lie to me has indeed told a lie on my behalf. Tell him to take his abode in Hell." (Even lying in jest is forbidden.)

Hazrat Abdullah bin Masood (RA) narrated that the Messenger of Allah (ﷺ) said: "Whoever swears falsely to gain someone's wealth through it will meet Allah with His wrath upon him." Many people establish false cases; some plaintiffs are liars, and some witnesses swear falsely. Giving false testimony is three times as much as shirk. Hazrat Abu Dhar (RA) narrated that the Messenger of Allah (ﷺ) said: "Whoever claims something that does not belong to him is not one of us, and such a person should take his abode in Hell." (Narrated by Muslim)

Hazrat Ibn Umar (RA) narrated that when a person lies, the angels flee miles away from his stench. Hazrat Bahz bin Hakam (RA) narrated that the Messenger of Allah (ﷺ) said: "Woe to him who lies just to make people laugh. Such a person is doomed." (Abu Dawud)

Lying is the act that opens the door to all kinds of mental illnesses. Once a person becomes accustomed to lying, the soul quickly leads him to other sins.

Deception

يُخٰدِعُوْنَ اللّٰهَ وَالَّذِيْنَ اٰمَنُوْا ۚ وَمَا يَخْدَعُوْنَ اِلَّآ اَنْفُسَهُمْ وَمَا يَشْعُرُوْنَ ﴿٩﴾

(Surah Al-Baqarah. 9)

They (think to) deceive Allah and those who believe, while they only deceive themselves and perceive (it) not! (9)

Here, Allah is mentioning the hypocrites, who conceal their disbelief and show off their Islam, thinking that Allah does not know. They deceive themselves, and their condition is worse than that of the disbelievers. They will be punished for what they have done.

Hazrat Wathla (RA) said: I heard the Messenger of Allah (ﷺ) say: Whoever sells something with a defect and does not inform the buyer of it, he will remain under the wrath of Allah Almighty or the angels will curse him.

(Mishkat al-Musabeh)

Hazrat Abu Hurairah (RA) reported: The Messenger of Allah (ﷺ) passed by a pile of grain in the market and put his hand in it, and his fingers felt moisture in the layers inside the pile. He (ﷺ) said: What is this? He said: It happened because of the rain. He (ﷺ) said: Why do you not raise the wet part so that people can see it? Whoever cheats is out of my community.

(Narrated by Tirmidhi)

Shortening in Weight and measurement

The Almighty says!

وَاَوْفُوا الْكَيْلَ اِذَا كِلْتُمْ وَزِنُوْا بِالْقِسْطَاسِ الْمُسْتَقِيْمِ ۗ ذٰلِكَ خَيْرٌ وَّاَحْسَنُ تَاْوِيْلًا ﴿٣٥﴾

(Surah Al-Isra: 53)

And give full measure when you measure, and weigh with a balance that is straight. That is good (advantageous) and better in the end. (35)

The Holy Quran says!

وَالسَّمَآءَ رَفَعَهَا وَوَضَعَ الْمِيْزَانَ ﴿٧﴾ اَلَّا تَطْغَوْا فِى الْمِيْزَانِ ﴿٨﴾ وَاَقِيْمُوا الْوَزْنَ بِالْقِسْطِ

وَلَا تُخْسِرُوا الْمِيْزَانَ ﴿٩﴾

(Surat al-Rahman: 7 - 9)

And the heaven He has raised it high, and He has set up the Balance. (7) In order that you may not transgress the balance due. (8) And observe the weight with equity and do not make the balance deficient. (9)

Allah says! Death is for the Al-Mutaffefin.

وَيْلٌ لِّلْمُطَفِّفِيْنَ ﴿١﴾ الَّذِيْنَ اِذَا اكْتَالُوْا عَلَى النَّاسِ يَسْتَوْفُوْنَ ۖ ﴿٢﴾ وَاِذَا كَالُوْهُمْ اَوْ وَّزَنُوْهُمْ

يُخْسِرُوْنَ ﴿٣﴾ اَلَا يَظُنُّ اُولٰٓئِكَ اَنَّهُمْ مَّبْعُوْثُوْنَ ﴿٤﴾ لِيَوْمٍ عَظِيْمٍ ﴿٥﴾

يَّوْمَ يَقُوْمُ النَّاسُ لِرَبِّ الْعٰلَمِيْنَ ﴿٦﴾

(Surat al-Mutaffefin: 1.6)

Woe to Al-Mutaffefin (those who give less in measure and weight). (1) Those who, when they have to receive by measure from men, demand full measure, (2) And when they have to give by measure or weight to (other) men, give less than due. (3) Do they not think that they will be resurrected (for reckoning), (4) On a Great Day, (5) The Day when (all) mankind will stand before the Lord of the 'Aalamin (mankind, jinn and all that exists)? (6)

That is, those who reduce their measure and increase their wealth. A warning is for them to change their ways. Sudi (may Allah be pleased with them) says that

the glory of the revelation of this verse is that when the Holy Prophet (ﷺ) came to Medina, there was a man there called Abu Juhayna. He had two scales, one of which he used to measure people with and the other he used to measure for himself. Allah Almighty revealed this verse to him.

The one who reduces the measure and increases the weight is called a Muttafif because he takes only what is worthless, which is also a form of theft and treachery. This also shows that there is no such thing as kindness and mercy in this person. For this reason, his punishment is described as ٌwail, ٌ, which means the severity of the punishment. This is the name of a valley in Hell in which, if a mountain of the world is burned, it will melt due to the intensity of the heat. Allah Almighty punished the people of Prophet Shuaib (peace be upon him) with the most severe punishment due to the lack of measure and weight.

Allah Almighty says in the Holy Quran!

وَاِلٰى مَدْيَنَ اَخَاهُمْ شُعَيْبًا ؕ قَالَ يٰقَوْمِ اعْبُدُوا اللّٰهَ مَا لَكُمْ مِّنْ اِلٰهٍ غَيْرُهٗ ؕ قَدْ جَآءَتْكُمْ بَيِّنَةٌ مِّنْ
رَّبِّكُمْ فَاَوْفُوا الْكَيْلَ وَالْمِيْزَانَ وَلَا تَبْخَسُوا النَّاسَ اَشْيَآءَهُمْ وَلَا تُفْسِدُوْا فِى الْاَرْضِ بَعْدَ اِصْلَاحِهَا ؕ
ذٰلِكُمْ خَيْرٌ لَّكُمْ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ۚ﴿۸۵﴾ وَلَا تَقْعُدُوْا بِكُلِّ صِرَاطٍ تُوْعِدُوْنَ وَتَصُدُّوْنَ عَنْ سَبِيْلِ
اللّٰهِ مَنْ اٰمَنَ بِهٖ وَتَبْغُوْنَهَا عِوَجًا ۚ وَاذْكُرُوْٓا اِذْ كُنْتُمْ قَلِيْلًا فَكَثَّرَكُمْ ۪ وَانْظُرُوْا كَيْفَ كَانَ عَاقِبَةُ
الْمُفْسِدِيْنَ ﴿۸۶﴾

(Surah Al-Araf: 85 - 86)

And to (the people of) Madyan (Midian), (We sent) their brother Shu'aib. He said: "O my people! Worship Allah! You have no other Ilha (God) but Him. [La ilaha ill-Allah (none has the right to be worshipped but Allah)]." Verily, a clear proof (sign) from your Lord has come unto you; so, give full measure and full weight and wrong not men in their things, and do not mischief on the earth after it has been set in order, that will be better for you, if you are believers. (85) "And sit not on every road, threatening, and hindering from the Path of Allah those who believe in Him, and seeking to make it crooked. And remember when you were but a few, and He multiplied you. And see what the end of the Mufseedin (mischief-makers, corrupters, liars) was. (86)

It is a fact that kindness and compassion towards each other are obligations of Islamic brotherhood. Since Allah created man, He made it necessary for every human being to live together, trade, and treat each other well. A believer and

noble person must be sincere in his dealings with people, not cheating them, reducing their rights, and reducing their measure and weight. For this, Allah Almighty has strictly forbidden it and has warned of punishment.

Ibn Majah, Bazzar, Bayhaqi, and Al-Hakim have narrated from Hazrat Abdullah bin Umar (RA) that once the Holy Prophet (ﷺ) turned to us and said: O group of emigrants! There are five characteristics about which I seek refuge in Allah, and you may find these characteristics. In a nation in which immorality prevails, and people start committing immorality openly, plagues and diseases spread among them that would not have existed among their ancestors. In a nation whose people reduce their measure and weight, they are caught in famine, severe hardship and the oppression of the rulers. The rain of the sky is withheld from the people who withhold zakat from their wealth, and if they have no livestock, then there will be no rain on them. The people who break the promise of Allah and His Messenger (ﷺ), Allah will send them enemies from outside, and they will seize their property. The rulers of the people who do not judge according to the Book of Allah and do not follow the Sharia that Allah has revealed, Allah will make them fight among themselves.

Giving less than the buyer when selling goods is not only a lack of measure, but also, in any way, it is forbidden to keep someone else's property or to steal. Among those who work, those who receive their full salary and do not complete the work or give their full time are also guilty of short-measure and short-weight.

Just as one who reduces the rights of the servants is a criminal, so too is one who betrays the rights of Allah, who does not bow and prostrate fully in prayer, or steals while performing other religious duties.

Falsely attributing lineage

In Tabarani and Muajam al-Awsat from Hazrat Abu Bakr Siddiq (RA), the Messenger of Allah (ﷺ) said: Whoever claims a lineage to which his lineage is not known is a disbeliever in Allah Almighty, and whoever denies his lineage to anyone, even if it is a minor one, is also a disbeliever in Allah.

Imam Ahmad (ra) has narrated this narration that the Messenger of Allah (ﷺ) said: There are some servants of Allah to whom He will neither speak on the Day of Resurrection, nor purify them, nor look upon them with favour, and for them will be a painful punishment. The Companions asked, "O Messenger of Allah, who are they?" The Messenger of Allah, peace and blessings be upon him, said, "He who disowns his parents and denies them, he disowns his children, and he who has been favoured by some people and is ungrateful to them and disowns them." (Musnad Ahmad)

Sahih Bukhari narrated from Saad bin Abi Waqqas (RA) that the Messenger of Allah (ﷺ) said, "Whoever claims someone other than his father as his father, even though he knows that he is not his father, then Paradise is forbidden for him."

Abu Dawud and An-Nasa'i narrated that when the verse of Lian was revealed, the Messenger of Allah (ﷺ) said, "Whoever brings a man into a people who is not one of them, she is not under the protection of Allah at all, and Allah will not admit her into Paradise." Whoever denies his child while he is looking at him, Allah will place a veil between him and himself and disgrace him before the first and the last. Such false attribution is considered disbelief.

Imam Ahmad (may Allah be pleased with him) has narrated that whoever attributes himself to anyone other than his father will not be able to smell the fragrance of Paradise. However, the fragrance of Paradise can be felt from a distance of seventy years. Ibn Majah has written a distance of five hundred years.

Abu Dawud has narrated from Hazrat Anas (may Allah be pleased with him) that the Messenger of Allah (ﷺ) said: Whoever attributes himself to anyone other than his father, claims another lineage, will be cursed by Allah Almighty until the Day of Judgment. In another hadith, he said: Whoever intentionally attributes his lineage to anyone other than his father has disbelieved. Even if disbelief here does not mean leaving the Islamic nation and means disbelief in blessings, it is still a major sin. Those who are not related to the Messenger of Allah (ﷺ) and who declare themselves to be the descendants of the Messenger of Allah (ﷺ) by

writing "Syed" next to their names, this warning is also for them because they also attribute themselves to others besides their fathers.

Sometimes, a person wants to do something and to achieve it. He attributes his name to someone else so that he will have fame in society, and the one to whom he has attributed himself will also confirm it for some reason, or he wants to get a permit and wants to occupy some property or house. For such worldly purposes, a person does such actions although he knows that the Messenger of Allah (ﷺ) has cursed the one who does so and whoever is cursed by the Messenger of Allah (ﷺ) will be guilty of blasphemy.

Hazrat Abu Hurairah (RA) narrated that the Prophet (ﷺ) said: Obey your fathers. Whoever disobeys his father has disbelieved. (Bukhari and Muslim)

Hazrat Abu Dhar (RA) narrated that he heard the Messenger of Allah (ﷺ) say: "Whoever knowingly attributes himself to someone other than his father has committed disbelief, and whoever claims ownership of something that does not belong to him is not one of us and should take his abode in Hellfire, and whoever calls someone an infidel or says, 'O enemy of Allah' when he is not, the accusation will return to him."

(Bukhari and Muslim)

Indecency

While mentioning Paradise and Hell during the Ascension, the Master of the Two Worlds (ﷺ) said: "I saw such people with fresh and fat meat in front of them and rotten and smelly meat on one side. They leave fresh meat and eat rotten and smelly meat. I asked who these people are." Hazrat Jibreel (as) said: "These people used to leave their lawful wives and go to unlawful wives for their satisfaction."

Rasool Allah (ﷺ) was also passed by women who impregnated their husbands with children from others. That is, they became pregnant through adultery. However, due to ignorance, the child was considered her husband's. He (ﷺ) saw them with large, crooked thorns pierced on their chests and hung between the heavens and the earth. (Ibn Hisham)

The Messenger of Allah (ﷺ) said! Every religion has a unique temperament, and the temperament of Islam is modesty. (Mishkat al-Musabeh).

It is narrated from Ibn Umar (may Allah be pleased with him) that the Messenger of Allah (ﷺ) said: Modesty and faith go hand in hand; when one of them is taken away, the other also goes away. (Mishkat al-Musabeh)

It is a proven fact that those who lack modesty lack faith. As Muslims move towards immodesty, they gradually move away from faith. The first prohibition in the laws that the Sharia has made for the honour and chastity of Muslims is the protection of the gaze. It has forbidden evil glances and ordered women to cover their faces.

The Messenger of Allah (ﷺ) said: A woman is something to be hidden. When she goes out, Satan starts looking at her. (Mishkah al-Musabeh)

In Sunan Abu Dawud, it is narrated that the Messenger of Allah (ﷺ) saw a man taking a bath in an open field. He (ﷺ) ascended the pulpit, and after praising and glorifying Allah, he said: Indeed, Allah is shy and hidden. He loves to be timid. So, when one of you takes a bath, he should cover his face.

Hazrat Imran bin Husayn (RA) said: The Messenger of Allah (ﷺ) said: Modesty brings only goodness. Hazrat Abdullah bin Abi Utbah (RA) says that the Messenger of Allah (ﷺ) was more modest than the veiled virgin women. (Narrated by Al-Bukhari)

Modesty is a natural requirement of humanity. When Hazrat Adam (AS) made a mistake and ate the forbidden fruit in Paradise, his Paradise clothes were taken away from him, so he immediately started covering his body with the leaves of trees. However, no one was there to see him. But since Allah Almighty has placed shame on man, for this reason, the one who commits indecency acts unnaturally. Wearing a thin dress that shows the body is the same as not wearing it. A man or a woman who wears such clothes is considered naked, according to the Sharia. A strict warning has been given to women in particular in this regard.

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said! There are two groups of people in Hell, one of whom will be naked even when wearing clothes. Those who seduce men and those who themselves are seduced by them. Their heads will be like the humps of large camels that are bent. These women will neither enter Paradise nor smell its fragrance.
(Narrated by Muslim)

Such thin clothes that show the body without the benefit of wearing dresses, and such tight clothes that reveal the structure of the body, lead to nudity. Islam has emphasized the need to cover the body so much that it is not allowed to be naked, even in solitude. The Messenger of Allah (ﷺ) has clearly stated the limits of the body for women and men. And has ordered that it be adhered to; otherwise, one will be entitled to punishment from Allah Almighty. It is forbidden for men to be naked in front of men and women in front of women.

It is narrated from Hazrat Anas (RA) that whatever is included in a thing will make it defective, and whatever is contained in a thing, modesty will make it beautiful. (Narrated by Muslim)

It is narrated from Hazrat Abu Hurairah (RA) that the Messenger of Allah (ﷺ) said! Modesty is part of faith, and the result of faith is Paradise; indecency is oppression, and the result of oppression is Hell. (Narrated by al-Tirmidhi)

Theft

وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوْٓا اَيْدِيَهُمَا جَزَآءًۢ بِمَا كَسَبَا نَكَالًا مِّنَ اللّٰهِ ۗ وَاللّٰهُ عَزِيْزٌ حَكِيْمٌ ﴿٣٨﴾

(Surah al-Maidah: 38)

And (as for) the male thief and the female thief, cut off (from the wrist joint) their (right) hands as a recompense for that which they committed, a punishment by way of example from Allah. And Allah is All-Powerful, All-Wise. (38)

The punishment for theft in Islam is to cut off the thief's hand. When a man or woman steals for the first time, their right hand should be cut off from the wrist. If he steals again, his left foot should be amputated at the ankle, and all the Imams agree on this. What should be done if he steals a third time? It is narrated from Hazrat Ali (RA) that no hand or foot should be cut off; rather, he should be imprisoned until he repents. This is the opinion of Hazrat Imam Abu Hanifa (RA), Hazrat Imam Ahmad bin Hanbal (ra) and Imam Ozai (ra). Hazrat Imam Malik (ra) and Imam Shafi'i (ra) said that if he steals a third time, his left hand should be cut off, and if he steals a fourth time, his right foot should be cut off. If he steals again after this, he should be given some other punishment until he repents. This is also the opinion of Hazrat Abu Bakr Siddiq (RA). (Anwar al-Bayan)

How is theft proven, and what forms of taking property are considered theft and for which the hand is cut off? And what are the places from which the hand is not cut off for stealing, and what should be done after cutting off the hand to stop the bleeding? All these details are written in the books of jurisprudence and can be found there.

يٰٓاَيُّهَا النَّبِيُّ اِذَا جَآءَكَ الْمُؤْمِنٰتُ يُبَايِعْنَكَ عَلٰٓى اَنْ لَّا يُشْرِكْنَ بِاللّٰهِ شَيْـًٔا وَّلَا يَسْرِقْنَ وَلَا يَزْنِيْنَ
وَلَا يَقْتُلْنَ اَوْلَادَهُنَّ وَلَا يَاْتِيْنَ بِبُهْتَانٍ يَّفْتَرِيْنَهٗ بَيْنَ اَيْدِيْهِنَّ وَاَرْجُلِهِنَّ وَلَا يَعْصِيْنَكَ فِيْ
مَعْرُوْفٍ فَبَايِعْهُنَّ وَاسْتَغْفِرْ لَهُنَّ اللّٰهَ ۗ اِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ﴿١٢﴾

(Surah Al-Mumtahenah. 12)

O Prophet! When believing women come to you to give you the Bayyah (pledge), that they will not associate anything in worship with Allah, that they will not steal, that they will not commit illegal sexual intercourse, that they will not kill their children, that they will not utter slander, intentionally forging falsehood (i.e. by making illegal children

belonging to their husbands), and that they will not disobey you in Maruf (Islamic Monotheism and all that which Islam ordains) then accept their Bayyah (pledge), and ask Allah to forgive them, Verily, Allah is Oft-Forgiving, Most Merciful. (12)

Hatred

Hatred is also a great evil, like other evils of the soul. It comes from a mixture of arrogance and envy. There are two main reasons for hating someone. One is that the hated one is considered inferior to himself, or something in his personality and actions is disliked. Dislike is the beginning, and its end is hatred. Hating someone for their personality is a wrong and sinful act. One should not hate someone because of his poverty, illness or physical defect because all these things are attributed to Allah. Yes, one can hate an action. For example, one should hate theft, alcohol, hypocrisy and other such acts that reveal the sensuality and satanism of the soul. But if a person had all these diseases and now abandoned them, repented, and turned away from them, then it is strictly forbidden to slander or taunt him for old things.

Allah Almighty says in the Holy Quran about the disbelievers!

اَمْ يَقُوْلُوْنَ بِهٖ جِنَّةٌ ؕ بَلْ جَآءَهُمْ بِالْحَقِّ وَاَكْثَرُهُمْ لِلْحَقِّ كٰرِهُوْنَ ﴿۷۰﴾

(Surah Al-Mu'minun. 70)

Or say they: "There is madness in him?" Nay, but he brought them the truth [i.e. "Tawhid: Worshipping Allah Alone in all aspects The Qur'an and the religion of Islam"], but most of them (the disbelievers) are averse to the truth. (70)

Allah Almighty said.

وَاَقْسَمُوْا بِاللّٰهِ جَهْدَ اَيْمَانِهِمْ لَئِنْ جَآءَهُمْ نَذِيْرٌ لَّيَكُوْنُنَّ اَهْدٰى مِنْ اِحْدَى الْاُمَمِ ۚ

فَلَمَّا جَآءَهُمْ نَذِيْرٌ مَّا زَادَهُمْ اِلَّا نُفُوْرًا ﴿۴۲﴾

(Surah Fatir - 42)

And they swore by Allah their most binding oath, that if a warner came to them, they would be more guided than any of the nations (before them), yet when a warner (Muhammad ﷺ) came to them, it increased in them nothing but flight (from the truth),

Obscenity

The Messenger of Allah (ﷺ) said! Paradise will be forbidden to a person who utters obscenity.

The Messenger of Allah (ﷺ) said! There will be some people in Hell whose mouths will emit impurity, and the stench of it will make all the inhabitants of Hell cry out and ask who these people are. They will be told that these are the people who used to love obscene speech and utter obscene language. Sheikh Ibrahim bin Maysara (may Allah be pleased with him) said: "Whoever speaks obscenely will have a mouth like a dog on the Day of Resurrection."

(Al-Kamiya al-Saadat)

The Messenger of Allah (ﷺ) said: "Whoever curses his parents will be cursed." The people asked, "O Messenger of Allah (ﷺ), who would do that?" He (ﷺ) replied, "Whoever curses another's parents, then in return he curses the parents of the one who cursed him, then this curse is from him." Abusing a Muslim is a sin, and killing him is disbelief.

The Messenger of Allah (ﷺ) also forbade cursing polytheists and disbelievers. He also forbade cursing individuals or nations. Yes, of course, one can curse an action, such as Allah's curse on the disbelievers and the oppressors, etc.

Hazrat Urwah bin Zubair (may Allah be pleased with him) narrated from Hazrat Aisha Siddiqah (may Allah be pleased with her) that she said that the Messenger of Allah (ﷺ) said: "The worst person is the one whom people leave because of his obscene speech."

(Sahih Al-Bukhari)

Suspicion

It is not right to talk about someone's faults to others, but it is right to talk about them from your heart. It is a grave sin to suspect someone of something terrible without seeing it with your own eyes or hearing it with your ears, even if you are sure of it.

The Messenger of Allah (ﷺ) said: "Allah Almighty has forbidden the blood of Muslims, their wealth, and suspicion of them. Do not believe in anything that comes to your heart until two witnesses have reported it. Otherwise, that suspicion will be from Satan.

Allah Almighty says!

يَاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِنْ جَآءَكُمْ فَاسِقٌۢ بِنَبَاٍ فَتَبَيَّنُوْٓا اَنْ تُصِيْبُوْا قَوْمًاۢ بِجَهَالَةٍ فَتُصْبِحُوْا عَلٰى مَا فَعَلْتُمْ نٰدِمِيْنَ ﴿٦﴾

(Surah Al-Hujuraat: 6)

O you who believe! If a Fasiq (liar — evil person) comes to you with any news, verify it, lest you should harm people in ignorance, and afterwards you become regretful for what you have done. (6)

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اجْتَنِبُوْا كَثِيْرًا مِّنَ الظَّنِّ ۖ اِنَّ بَعْضَ الظَّنِّ اِثْمٌ وَّلَا تَجَسَّسُوْا وَلَا يَغْتَبْ بَّعْضُكُمْ بَعْضًا ۭ اَيُحِبُّ اَحَدُكُمْ اَنْ يَّاْكُلَ لَحْمَ اَخِيْهِ مَيْتًا فَكَرِهْتُمُوْهُ ۭ وَاتَّقُوا اللّٰهَ ۭ اِنَّ اللّٰهَ تَوَّابٌ رَّحِيْمٌ ﴿١٢﴾

(Surah Al-Hujuraat: 12)

O you who believe! Avoid much suspicion, indeed some suspicions are sins. And spy not, neither backbite one another. Would one of you like to eat the flesh of his dead brother? You would hate it (so hate backbiting). And fear Allah. Verily, Allah is the One Who forgives and accepts repentance, Most Merciful. (12)

Hazrat Abu Hurairah (RA) reported that the Messenger of Allah (ﷺ) said: "Beware of suspicion, for suspicion is the falsest of all lies. And do not seek out the faults of others, nor envy one another, nor backbite one another, nor harbour hatred, and be slaves of Allah as brothers." (Sahih Bukhari)

Extravagance

The Messenger of Allah (ﷺ) said: Whoever spends moderately, Allah will give him (others) without need, and whoever spends extravagantly, Allah will keep him in poverty. Allah says:

وَهُوَ الَّذِيْٓ اَنْشَاَ جَنّٰتٍ مَّعْرُوْشٰتٍ وَّغَيْرَ مَعْرُوْشٰتٍ وَّالنَّخْلَ وَالزَّرْعَ مُخْتَلِفًا اُكُلُهٗ وَالزَّيْتُوْنَ
وَالرُّمَّانَ مُتَشَابِهًا وَّغَيْرَ مُتَشَابِهٍ ۭ كُلُوْا مِنْ ثَمَرِهٖٓ اِذَآ اَثْمَرَ وَاٰتُوْا حَقَّهٗ يَوْمَ حَصَادِهٖ ۡ وَلَا تُسْرِفُوْا ۭ
اِنَّهٗ لَا يُحِبُّ الْمُسْرِفِيْنَ ﴿١٤١﴾

(Surah Al-Anam, 141)

And it is He Who produces gardens, trellised and un-trellised, and date-palms, and crops of different shape and taste (their fruits and their seeds) and olives, and pomegranates, similar (in kind) and different (in taste). Eat of their fruit when they ripen, but pay the due thereof (its Zakat, according to Allah's Orders 1/10th or 1/20th) on the day of its harvest, and waste not by extravagance. Verily, He likes not Al-Musrifun (those who waste by extravagance), (141)

وَاٰتِ ذَا الْقُرْبٰى حَقَّهٗ وَالْمِسْكِيْنَ وَابْنَ السَّبِيْلِ وَلَا تُبَذِّرْ تَبْذِيْرًا ﴿٢٦﴾ اِنَّ الْمُبَذِّرِيْنَ كَانُوْٓا
اِخْوَانَ الشَّيٰطِيْنِ ۭ وَكَانَ الشَّيْطٰنُ لِرَبِّهٖ كَفُوْرًا ﴿٢٧﴾

(Surah Al-Israa. 26-27)

And give to the kinsman his due and to the Meskin (poor) and to the wayfarer. But spend not wastefully (your wealth) in the manner of a spendthrift (26). Verily, spendthrifts are brothers of the Shayatin (devils), and the Shaytan (Devil Satan) He is ever ungrateful to his Lord. (27)

Spending money on sinful activities or the unnecessary demands of one's wife and children is considered wasteful. Some people take loans just for show, start doing usury, and put their lives in trouble to follow frivolous customs and traditions and earn Allah's displeasure. Those who spend wastefully follow the path of Satan. People put themselves in the trouble of this world and the Hereafter to show off to the world and to hear a few words of praise. Allah Almighty says in praising the believer!

وَالَّذِيْنَ اِذَآ اَنْفَقُوْا لَمْ يُسْرِفُوْا وَلَمْ يَقْتُرُوْا وَكَانَ بَيْنَ ذٰلِكَ قَوَامًا ﴿٦٧﴾

(Surah Al-Furqan. 67)

And those who, when they spend, are neither extravagant nor niggardly, but hold a medium (way) between those (extremes). (67)

Negligence

Allah says!

وَلَا تَكُوْنُوْا كَالَّذِيْنَ نَسُوا اللّٰهَ فَاَنْسٰهُمْ اَنْفُسَهُمْ ۗ اُولٰٓئِكَ هُمُ الْفٰسِقُوْنَ ﴿١٩﴾

(Surah Al Hasher – 19)

And be not like those who forgot Allah (i.e. became disobedient to Allah) and He caused them to forget their own selves, (causing them to forget to do righteous deeds). Those are the Fasiqun (rebellious, disobedient to Allah). (19)

Allah the Almighty says:

اِقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِيْ غَفْلَةٍ مُّعْرِضُوْنَ ﴿١﴾

(Surah Al-Anbiya: 1)

Draws near for mankind their reckoning, while they turn away in heedlessness.

Thus says Allah!

وَاذْكُرْ رَّبَّكَ فِيْ نَفْسِكَ تَضَرُّعًا وَّخِيْفَةً وَّدُوْنَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْاٰصَالِ

وَلَا تَكُنْ مِّنَ الْغٰفِلِيْنَ ﴿٢٠٥﴾

(Surah Al-Araf _ 205)

And remember your Lord within yourself, humbly and with fear without loudness in words in the mornings, and in the afternoons and be not of those who are neglectful.

وَاصْبِرْ نَفْسَكَ مَعَ الَّذِيْنَ يَدْعُوْنَ رَبَّهُمْ بِالْغَدٰوةِ وَالْعَشِيِّ يُرِيْدُوْنَ وَجْهَهٗ وَلَا تَعْدُ عَيْنٰكَ عَنْهُمْ ۚ تُرِيْدُ زِيْنَةَ الْحَيٰوةِ الدُّنْيَا ۚ وَلَا تُطِعْ مَنْ اَغْفَلْنَا قَلْبَهٗ عَنْ ذِكْرِنَا وَاتَّبَعَ هَوٰىهُ وَكَانَ اَمْرُهٗ فُرُطًا ﴿٢٨﴾

(Surah Al-Kahf 82)

And keep yourself (O Muhammad SAW) patiently with those who call on their Lord (i.e. your companions who remember their Lord with glorification, praising in prayers, and other righteous deeds) morning and afternoon, seeking His Face, and let not your eyes overlook them, desiring the pomp and glitter of the life of the world; and obey not him whose heart We have made heedless of Our Remembrance, and who follows his lusts and whose affair (deeds) has been lost. (28)

يَعْلَمُوْنَ ظَاهِرًا مِّنَ الْحَيٰوةِ الدُّنْيَا ۖ وَهُمْ عَنِ الْاٰخِرَةِ هُمْ غٰفِلُوْنَ ﴿٧﴾

(Surah Ar-Rum: 7)

They know only the outside appearance of the world's life (i.e., the matters of their livelihood, like irrigating, sowing, reaping, etc.), and they are heedless of the Hereafter. (7)

Allah says!

ذٰلِكَ بِاَنَّهُمُ اسْتَحَبُّوا الْحَيٰوةَ الدُّنْيَا عَلَى الْاٰخِرَةِ ۙ وَاَنَّ اللّٰهَ لَا يَهْدِى الْقَوْمَ الْكٰفِرِيْنَ ﴿١٠٧﴾ اُولٰٓئِكَ الَّذِيْنَ طَبَعَ اللّٰهُ عَلٰى قُلُوْبِهِمْ وَسَمْعِهِمْ وَاَبْصَارِهِمْ ۚ وَاُولٰٓئِكَ هُمُ الْغٰفِلُوْنَ ﴿١٠٨﴾

(Surat al-Nahl: 107 – 108)

That is because they loved and preferred the life of this world over that of the Hereafter. And Allah guides not the people who disbelieve. (107) They are those upon whose hearts, hearing (ears) and sight (eyes) Allah has set a seal. And they are the heedless! (108)

Allah says!

وَاَنْذِرْهُمْ يَوْمَ الْحَسْرَةِ اِذْ قُضِيَ الْاَمْرُ ۘ وَهُمْ فِيْ غَفْلَةٍ وَّهُمْ لَا يُؤْمِنُوْنَ ﴿٣٩﴾

(Surah Maryam: 39)

And warn them (O Muhammad ﷺ) of the Day of Grief and Regrets when the case has been decided, while (now) they are in a state of carelessness, and they believe not.

Some people think their deeds are good and acceptable in the sight of Allah. But they do not distinguish between good and evil. They are engrossed in their deeds and are heedless of the harm. Their souls comfort them with it, exaggerating their small deeds. Such people included scholars, worshippers, Sufis, and nobles. Many scholars have spent their entire lives acquiring and promoting knowledge, yet could not protect their hands, eyes, tongues, and private parts from sin. They believe they have reached a point of expertise where those who get it are not punished but rewarded and honoured, and because of them, others will be saved from hell. An example of this is a sick person who spends the whole night reading books about the disease he has, writing prescriptions about it and is well aware of the abstinence but does not take the medicine, saying that it is bitter. In such a case, expecting the disease to be cured is foolish. On the Day of Judgment, the person punished the most will be the one who did not act according to knowledge.

A group of people avoids bad morals and even considers them evil in their hearts, yet they think they are better than those with these bad morals. Arrogance arises within them, which destroys their good deeds, and the self and Satan continue to console them. Most people do not distinguish between beneficial and non-beneficial knowledge; they spend their entire lives acquiring knowledge with temporary benefits, and they ignore knowledge that offers advantages in this world and is applicable even after death. Most people pray to the Holy Quran but do not know what they are reciting. They are praying to Allah Almighty in Arabic, unaware of the meaning of the words they utter. Allah Almighty does not like heedless worship. Some people among us recite endless glorifications. This is a very good thing, but their mistake is that their attention is elsewhere, and they do not even realize that they are also looking down on others. Some people pretend to be worshippers, endure hard work and hardship in it, but are unaware of what asceticism is. Such people quickly fall into the temptations of the self and the devil. Some people are very religious. They are Qaim-ul-Layl and Sa'im-ul-Dehr, but they are not protected from moral evils, i.e. they suffer from backbiting, envy, lying and other diseases of the self. As a result of this negligence, they ruin their good deeds. One class is of those Sufis who consider themselves to be on the right and start thinking all other classes inferior to them. Their outward appearance is like that of the Davouts, but their inner actions are like those of the devils.

Tasawwuf teaches three things: to conquer and subdue oneself, control anger, and avoid greed and covetousness. In Tasawwuf, the seeker's eyes are on the

hereafter as opposed to this world, and his every action is done with the hereafter in mind. The aim is to know, obey, submit and please Allah Almighty. One class of Sufis wears old, tattered clothes, considers themselves inferior to others and gives the same impression to people. But Allah will deal with His servant according to his intention, not outwardly.

Stubbornness

Stubbornness is a disease of the soul whose root is arrogance and ignorance. A stubborn person considers his opinion to be the highest. He thinks his idea or decision is the best; therefore, everyone should follow it. To make his opinion heard, he goes to extremes. The second reason is ignorance. A stubborn person does not understand others' views. Therefore, he cannot compare what is right and what is wrong. He lacks tolerance, due to which he sometimes ends up harming himself. But his soul constantly urges him to keep his word.

Hazrat Sheikh Abu Saeed (RA) says a man lived in our village. Someone killed his horse. He said, "Take the compensation and compensation for the horse from me." He said, "I do not need compensation. I want to take my horse," so the fight began. This dispute escalated into a war between the two tribes. Many men were killed, women became widows, and children became orphans. Homes were destroyed. All this happened because of one man's stubbornness.

Taking interest

Allah says!

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَأْكُلُوا۟ ٱلرِّبَوٰٓا۟ أَضْعَـٰفًا مُّضَـٰعَفَةً ۖ وَٱتَّقُوا۟ ٱللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٣٠﴾

(Surah Al-Imran, 130)

O you who believe! Eat not Riba (usury) doubled and multiplied, but fear Allah that you may be successful. (130)

Interest is a social curse whose economic devastation has always sucked the blood of the poor and fed the capitalists, feeding the capitalists' greed with the poor's miserable existence. Islam has forbidden interest in both trade and credit and has declared it a major sin. A Muslim who does not believe that interest is prohibited is outside the circle of Islam.

Hazrat Jabir (RA) says that the Messenger of Allah (ﷺ) cursed the one who takes usury, the one who gives usury, the one who writes the usury transaction document, and the witnesses to it. He (ﷺ) also said that all of them are equal in (original sin), although they differ in quantity.

(Sahih Muslim)

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said! A time will come upon the people when no one will be left except those who take usury, and if anyone remains, he will be in the heat of usury.
(Some books state that he will be in the heat of usury.)
{Ahmad (ra), Abu Dawud (ra), An-Nasa'i (ra), Ibn Majah (ra)}

Some will eat usury directly, some will eat usury indirectly, and some will be entirely unconsciously under its influence.

Hazrat Abdullah bin Mas'ud (RA) narrated that the Messenger of Allah (ﷺ) said! No matter how much usury is, its end is scarcity and deficiency.

(Mishkout Sharif)

Abandonment

Allah says!

يَـٰٓأَيُّهَا النَّاسُ اتَّقُوْا رَبَّكُمُ الَّذِىْ خَلَقَكُمْ مِّنْ نَّفْسٍ وَّاحِدَةٍ وَّخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيْرًا وَّنِسَآءً ۚ وَاتَّقُوا اللّٰهَ الَّذِىْ تَسَآءَلُوْنَ بِهٖ وَالْاَرْحَامَ ۗ اِنَّ اللّٰهَ كَانَ عَلَيْكُمْ رَقِيْبًا ﴿١﴾

(Surah An-Nisaa, 1)

O mankind! Be dutiful to your Lord, Who created you from a single person (Adam AS), and from him (Adam AS) He created his wife [Hawwa (Eve)], and from them both He created many men and women, and fear Allah through Whom you demand (your mutual rights), and (do not cut the relations of) the wombs (kinship). Surely, Allah is Ever an All-Watcher over you. (1)

الَّذِيْنَ يَنْقُضُوْنَ عَهْدَ اللّٰهِ مِنْۢ بَعْدِ مِيْثَاقِهٖ ۠ وَيَقْطَعُوْنَ مَآ اَمَرَ اللّٰهُ بِهٖٓ اَنْ يُّوْصَلَ وَيُفْسِدُوْنَ فِى الْاَرْضِ ۗ اُولٰٓئِكَ هُمُ الْخٰسِرُوْنَ ﴿٢٧﴾

(Surah Al Baqarah – 27)

Those who break Allah's Covenant after ratifying it, and sever what Allah has ordered to be joined (as regards Allah's religion of Islamic Monotheism, and to practice its legal laws on the earth and also as regards keeping good relations with kith and kin), and do mischief on the earth, it is they who are the losers. (27)

It is narrated in Sahih Bukhari from Hazrat Abu Hurairah (RA) that the Messenger of Allah (ﷺ) said: Allah created the creation when Allah finished making them, the womb stood up and said, "Is there a place for those who seek refuge in You from severance?" Allah said, "Yes! Are you not pleased that I should join whoever joins you and sever whoever separates you?" He said, "Why not?" Allah said, "Then this place is yours." Then the Messenger of Allah (ﷺ) recited the verse of Surah Muhammad.

فَهَلْ عَسَيْتُمْ اِنْ تَوَلَّيْتُمْ اَنْ تُفْسِدُوْا فِى الْاَرْضِ وَتُقَطِّعُوْٓا اَرْحَامَكُمْ ﴿٢٢﴾

(Surah Muhammad: 22)

Would you then, if you were given the authority, do mischief in the land, and sever your ties of kinship? (22)

Tirmidhi, Ibn Majah, and Al-Hakim have narrated a narration from Hazrat Abu Bakr Siddiq (RA) that the Messenger of Allah (ﷺ) said: There is no sin more deserving of Allah's immediate punishment for its perpetrator in this world and storing up punishment for him in the Hereafter, except rebellion and severing ties of kinship.

Bukhari Sharif has narrated that the one who serves kinship ties will not enter Paradise.

Imam Ahmad (ra) has narrated that the deeds of the children of Adam (AS) are presented on the night between Thursday and Friday, and no deed of the one who serves ties of kinship is accepted.

Asbahani (RA) has narrated that once, we were sitting with the Holy Prophet (ﷺ). He (ﷺ) said: "Today, no one who serves ties of kinship will sit in our gathering." Hearing this, a young man from the circle got up and went to his aunt. There was a dispute between them. He apologized to his aunt, and she forgave him. Then, the young man came to the gathering of the Holy Prophet (ﷺ) again. The Holy Prophet (ﷺ) said: Allah's mercy does not descend on a people who have a severance of ties of kinship.

Hazrat Baqir (ra) has narrated from his father, Hazrat Zainul Abideen (ra), that they do not keep company with a severance of kinship ties. This is because he has been cursed in the Holy Quran, and the curse is one of the causes of his loss.

Bukhari (ra) and Muslim (ra) have narrated a narration that once, during a journey, a villager came before the Holy Prophet (ﷺ). He took hold of the reins of the Holy Prophet's (ﷺ) camel and said: O Messenger of Allah (ﷺ)! Tell me something that will bring me closer to Paradise and keep me away from Hell. The Messenger of Allah (ﷺ) stopped and looked at his companions and spoke! This man has been granted the opportunity to do good. Then he ordered him to repeat the question and said, "Worship Allah; associate no partner with Him; establish prayer; pay zakat; and maintain good relations."

Ibn Habban (ra) and Bayhaqi (ra) narrated a narration that a companion asked the Messenger of Allah (ﷺ) who is the best of people. The Messenger of Allah (ﷺ) said: The one who fears his Lord the most, maintains good relations the most and enjoins good and forbids evil the most.

Imam Muslim (ra) narrated a narration regarding a companion that he once asked the Messenger of Allah (ﷺ): O Messenger of Allah (ﷺ)! I have some close

relatives; I maintain ties with them, and they sever ties with me; I treat them well, and they mistreat me; I forgive them, and they show me ignorance. The Messenger of Allah (ﷺ) said! As you said, if the truth is as you said, then it is as if you are scattering ashes on their faces, and as long as you persist in this way, there will be a helper from Allah with you. (Muslim)

Tabarani (ra) has narrated that there are three things that, if found in a person, Allah will take an easy account from him and admit him to Paradise by His mercy. The people asked for details, so the Messenger of Allah (ﷺ) said: Give to the one who deprives you, unite with the one who separates you, and forgive the one who oppresses you; when you do these things, you will enter Paradise. It is narrated in Ibn Majah (ra) that the best deeds rewarded most quickly are good conduct and maintaining good relations, and the worst deeds punished most quickly are rebellion and severing ties of kinship.

Every relative of a person, whether related through his father or mother, is entitled to maintain good relations. A Muslim should maintain good relations with his relatives and support them financially and socially as much as possible.

It was narrated from Anas (may Allah be pleased with him) that the Messenger of Allah (ﷺ) said: Whoever likes that his livelihood should be abundant and his life should be blessed, he should maintain good relations. (Bukhari and Muslim)

It was narrated from Abu Ayyub Khalid bin Zaid Al-Ansari (may Allah be pleased with him) that a man said to the Messenger of Allah (ﷺ), O Messenger of Allah (ﷺ), tell me an act that will admit me to Paradise and keep me away from Hell. The Messenger of Allah (ﷺ) said: Worship Allah alone and do not associate anyone with Him, establish prayer, give zakat and maintain good relations. (Bukhari and Muslim)

Committing suicide

Word of Allah Almighty!

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَأْكُلُوٓا۟ أَمْوَٰلَكُم بَيْنَكُم بِٱلْبَـٰطِلِ إِلَّآ أَن تَكُونَ تِجَـٰرَةً عَن تَرَاضٍ مِّنكُمْ ۚ وَلَا
تَقْتُلُوٓا۟ أَنفُسَكُمْ ۚ إِنَّ ٱللَّهَ كَانَ بِكُمْ رَحِيمًا ﴿٢٩﴾ وَمَن يَفْعَلْ ذَٰلِكَ عُدْوَٰنًا وَظُلْمًا فَسَوْفَ نُصْلِيهِ
نَارًا ۚ وَكَانَ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرًا ﴿٣٠﴾

(Surah An-Nisa: 29 - 30)

O you who believe! Eat not up your property among yourselves unjustly, except it be a trade amongst you, by mutual consent. And do not kill yourselves (nor kill one another). Surely, Allah is Most Merciful to you. (29) And whoever commits that through aggression and injustice, We shall cast him into the Fire, and that is easy for Allah. (30)

Do not kill yourselves. Indeed, Allah is Most Merciful. Whoever does that unjustly and unjustly, We will soon make him enter Hell, and that is easy for Allah. That is, do not kill one another. It is interpreted as killing oneself.

In Sahih Bukhari, it is narrated from Hazrat Abu Hurairah (RA) that the Messenger of Allah (ﷺ) said: Whoever throws himself off a mountain and commits suicide, he will continue to fall from the top of the mountain in the Fire of Hell, forever. Whoever commits suicide by consuming poison will have the poison in his hand, which he will continue to consume in Hell. Whoever kills himself with a sharp instrument, the instrument will remain in his hand, and he will continue to gnaw at his stomach in Hell forever.

In another narration, Imam Bukhari (may Allah be pleased with him) says that whoever commits suicide by strangling himself will continue to strangle himself in Hell. Whoever commits suicide by stabbing himself will continue to stab himself in Hell. Whoever commits suicide by stabbing himself will continue to stab himself in Hell. Whoever commits suicide by stabbing himself with a spear will be punished with the same thing on the Day of Judgment.

(Sahih Bukhari)

It is narrated in Sahih Bukhari that once the Messenger of Allah (ﷺ) fought against the polytheists. There was a man in the Muslim army who fought bravely and

helped his comrades. When both armies returned after the battle, the people said, "None of us has fought as well as this man has fought today." Hearing this, the Messenger of Allah (ﷺ) said: Be aware that he is one of the people of Hell. The people said, O Messenger of Allah (ﷺ)! If this person is also one of the people of Hell, then which of us will be a citizen of Paradise? A man from the gathering said, "Now I will stay with him (so that it may be known why the Messenger of Allah (ﷺ) considered him one of the people of Hell despite fighting so bravely). So, he started staying with him. Wherever he stopped, I would also stop, and wherever he rushed, I would also rush." That brave man was seriously wounded. When he could not find the courage to bear the wounds, he stabbed his sword into his chest with his hand and committed suicide.

Seeing this, his companion came to the Messenger of Allah (ﷺ) and said, "I bear witness that you are the Messenger of Allah (ﷺ)." The Messenger of Allah (ﷺ) asked him what happened. He said, "A while ago, the man you (ﷺ) had said was from the people of Hell, so the people felt very sorry for him. I told them that I am responsible for this on your behalf." So, I went out in search of him until he was severely wounded and could not bear the wounds any longer, so he committed suicide. The Messenger of Allah (ﷺ) said, "Sometimes a person may be seen doing the deeds of the people of Paradise, although he is from the people of Hell, and sometimes a person may be seen doing the deeds of the people of Hell, although he is from the people of Paradise."

(Sahih Bukhari)

Ibn Habban (ra) narrated from Abu Qalabah (RA) that Thabit bin Dahhak (RA) informed him that the Messenger of Allah (ﷺ) said, "O Messenger of Allah (ﷺ), do not be afraid of him, for he is a liar." Whoever swears by a religion other than Islam will be as he said (i.e., he will leave Islam and enter the religion he swore to). And whoever commits suicide with something will be punished with that very thing on the Day of Resurrection. And there is no vow for something that a person does not own. And cursing a believer is like killing him. And whoever accuses a believer of disbelief is as if he had killed him. And whoever slaughters himself with something will be punished with that very thing on the Day of Resurrection. Similarly, swearing by something that is not true is also forbidden.

Giving or accepting false testimony

Testifying before a Sharia or non-Shariah ruler about something that he has no knowledge of or about which he has not investigated, and uttering false statements without investigation, is a major sin.

Hazrat Ibn Abbas (RA) narrated that I heard the Messenger of Allah (ﷺ) say, "If people were given only on their claims (i.e. witnesses were not called), then people would start claiming (falsely) the blood and wealth of their people." (Muslim)

Imam Bukhari (ra) narrated from Hazrat Abu Bakrah (RA) (whose name was Nafie' bin Harith) that once we were sitting with the Prophet (ﷺ). The Prophet (ﷺ) said three times: "I will not tell you about the greatest sins." Associating partners with Allah and disobeying one's parents. The Prophet (ﷺ) was reclining. He (ﷺ) sat up straight and said, "Beware of false speech and false witness." The Prophet (ﷺ) kept repeating this phrase until we said, "Oh, I wish! The Prophet (ﷺ) would be silent."

Imam Abu Dawud (ra), Tirmidhi (ra) and Ibn Majah (ra) have narrated that once the Prophet (ﷺ) led the Fajr prayer. After finishing the prayer, the Prophet (ﷺ) stood up and said, "False testimony is like associating partners with Allah."

After saying this three times, the Prophet (ﷺ) recited this verse.

ذٰلِكَ ۗ وَمَنْ يُّعَظِّمْ حُرُمٰتِ اللّٰهِ فَهُوَ خَيْرٌ لَّهٗ عِنْدَ رَبِّهٖ ۗ وَاُحِلَّتْ لَكُمُ الْاَنْعَامُ اِلَّا مَا يُتْلٰى عَلَيْكُمْ
فَاجْتَنِبُوا الرِّجْسَ مِنَ الْاَوْثَانِ وَاجْتَنِبُوْا قَوْلَ الزُّوْرِ ﴿٣٠﴾ حُنَفَآءَ لِلّٰهِ غَيْرَ مُشْرِكِيْنَ بِهٖ ۗ وَمَنْ
يُّشْرِكْ بِاللّٰهِ فَكَاَنَّمَا خَرَّ مِنَ السَّمَآءِ فَتَخْطَفُهُ الطَّيْرُ اَوْ تَهْوِيْ بِهِ الرِّيْحُ فِيْ مَكَانٍ سَحِيْقٍ ﴿٣١﴾

(Surah Al-Hajj: 30 - 31)

That (Manasik prescribed duties of Hajj is the obligation that mankind owes to Allah), and whoever honours the sacred things of Allah, then that is better for him with his Lord. The cattle are lawful to you, except those (that will be) mentioned to you (as exceptions). So, shun the abomination (worshipping) of idol, and shun lying speech (false statements)— (30) Hunafa' Lillahi (i.e. to worship none but Allah), not associating partners (in worship) unto Him, and whoever assigns partners to Allah, it is as if he had fallen from the sky, and the birds had snatched him, or the wind had thrown him to a far-off place. (31)

Avoid the filth of idols and avoid false speech, be single to Allah, and do not associate anyone with Him. In one narration, it is said that the feet of the one who bears false witness will not be able to move from their place until Allah Almighty makes Hell for him. In Tabarani, it is narrated that the person called to testify and conceals his testimony is as if he has borne false witness.

Allah Almighty says!

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا تَدَايَنتُم بِدَيْنٍ إِلَىٰٓ أَجَلٍ مُّسَمًّى فَٱكْتُبُوهُ ۚ وَلْيَكْتُب بَّيْنَكُمْ كَاتِبٌۢ بِٱلْعَدْلِ ۚ
وَلَا يَأْبَ كَاتِبٌ أَن يَكْتُبَ كَمَا عَلَّمَهُ ٱللَّهُ فَلْيَكْتُبْ وَلْيُمْلِلِ ٱلَّذِى عَلَيْهِ ٱلْحَقُّ وَلْيَتَّقِ ٱللَّهَ رَبَّهُۥ وَلَا
يَبْخَسْ مِنْهُ شَيْـًٔا ۚ فَإِن كَانَ ٱلَّذِى عَلَيْهِ ٱلْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا يَسْتَطِيعُ أَن يُمِلَّ هُوَ
فَلْيُمْلِلْ وَلِيُّهُۥ بِٱلْعَدْلِ ۚ وَٱسْتَشْهِدُوا۟ شَهِيدَيْنِ مِن رِّجَالِكُمْ ۖ فَإِن لَّمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَٱمْرَأَتَانِ
مِمَّن تَرْضَوْنَ مِنَ ٱلشُّهَدَآءِ أَن تَضِلَّ إِحْدَىٰهُمَا فَتُذَكِّرَ إِحْدَىٰهُمَا ٱلْأُخْرَىٰ ۚ وَلَا يَأْبَ ٱلشُّهَدَآءُ إِذَا مَا
دُعُوا۟ ۚ وَلَا تَسْـَٔمُوٓا۟ أَن تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَىٰٓ أَجَلِهِۦ ۚ ذَٰلِكُمْ أَقْسَطُ عِندَ ٱللَّهِ وَأَقْوَمُ لِلشَّهَٰدَةِ
وَأَدْنَىٰٓ أَلَّا تَرْتَابُوٓا۟ إِلَّآ أَن تَكُونَ تِجَٰرَةً حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَّا تَكْتُبُوهَا ۗ
وَأَشْهِدُوٓا۟ إِذَا تَبَايَعْتُمْ ۖ وَلَا يُضَآرَّ كَاتِبٌ وَلَا شَهِيدٌ ۚ وَإِن تَفْعَلُوا۟ فَإِنَّهُۥ فُسُوقٌۢ بِكُمْ ۗ وَٱتَّقُوا۟ ٱللَّهَ ۗ
وَيُعَلِّمُكُمُ ٱللَّهُ ۗ وَٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمٌ ﴿٢٨٢﴾

(Surah Al-Baqarah: 282)

O you who believe! When you contract a debt for a fixed period, write it down. Let a scribe write it down in justice between you. Let not the scribe refuse to write as Allah has taught him, so let him write. Let him (the debtor) who incurs the liability dictate, and he must fear Allah, his Lord, and diminish not anything of what he owes. But if the debtor is of poor understanding, or weak, or is unable to dictate for himself, then let his guardian dictate in justice. And get two witnesses out of your own men. And if there are not two men (available), then a man and two women, as you agree for witnesses, so that if one of them (two women) errs, the other can remind her. And the witnesses should not refuse when they are called (for evidence). You should not become weary to write it (your contract), whether it be small or big, for its fixed term, that is more just with Allah; more solid as evidence, and more convenient to prevent doubts among yourselves, save when it is a present trade which you carry out on the spot among

yourselves, then there is no sin on you if you do not write it down. But take witnesses whenever you make a commercial contract. Let neither scribe nor witness suffer any harm, but if you do (such harm), it would be wickedness in you. So be afraid of Allah, and Allah teaches you. And Allah is the All-Knower of everything. (282)

Concealing testimony is a sin.

Today, giving false testimony is a common practice in Muslim society, and it is not even considered harmful. If the other party is an unpopular person or his relations are not good, he is being wronged, and this person knows he is wrong; he avoids giving testimony in his favour due to hatred in his heart, which is an evil thing and makes a person a sinner.

False testimony is either given by taking a bribe, and what is said is said with great boldness, or because of kinship and mutual relations, such testimony is given. For example, in support of one's brother, family or relative, what is said in their favour is said, or in support of them, testimony is given against those with whom they are in dispute. Those against whom testimony is in the interest of their loved ones, and sometimes also in support of someone, because they are high in wealth and status or hold a government position. This and all other such worst motives come under the same category of giving testimony for which the aim is to prefer this world over the Hereafter or to support falsehood against the truth.

A person who gives false testimony instead of testifying to the truth gives false testimony and provides partial or complete false testimony against the opposing party. In this way, he becomes one of the wrongdoers. Firstly, he has sinned himself, and secondly, he has wronged the person against whom he gave false testimony. And if the judge or magistrate makes a wrong decision based on his false testimony, the consequences will also be on his head.

Making Pictures

Hazrat Ibn Umar (RA) narrated that the Messenger of Allah (ﷺ) said: "Verily, those who make pictures will be punished on the Day of Resurrection, and it will be said to them: 'Bring back the pictures you have made.'" (Bukhari and Muslim)

Ummul Momineen Hazrat Aisha Siddiqah (RA) narrated that the Messenger of Allah (ﷺ) returned from a journey, and I had put a curtain on the door of my house on which pictures were made. When he (ﷺ) saw it, his face changed colour, and he said: "O Aisha (RA)! The most severe punishment with Allah on the Day of Resurrection will be for those who imitate Allah's creation." Hazrat Aisha Siddiqah (RA) said: "I cut the curtain and made one or two cushions out of it." (Bukhari and Muslim)

Hazrat Abu Talha (RA) narrated that the Messenger of Allah (ﷺ) said: "Angels do not enter a house in which there is a picture, nor do they enter a house in which there is a dog." (Bukhari and Muslim)

It was narrated from Ibn Abbas (RA) that he heard the Messenger of Allah (ﷺ) say: Every maker of images is a person from Hell. For every image he has made, a person who will torment him in Hell will be created.

Ibn Abbas (RA) said: So, if you must make an image, then make an image of a tree or something with no soul. (Bukhari and Muslim)

It was narrated from Aisha Siddiqah (RA), the mother of the Believers, that the Messenger of Allah (ﷺ) would not leave anything in his house on which there was an image (of a living being), and he would break the thing with the image. (Bukhari)

It was narrated from Aisha Siddiqah (RA), the mother of the Believers, that the Messenger of Allah (ﷺ) said: The most severe punishment on the Day of Resurrection will be for those who imitate Allah in creation (i.e. make images). (Bukhari and Muslim)

It was narrated by Abdullah bin Masood (RA), the Messenger of Allah (ﷺ) said: The one who will be subjected to the most severe punishment in the sight of Allah will be the one who makes pictures. (Bukhari and Muslim)

Hazrat Saeed bin Abul Hasan Tabai (RA) was one day in the presence of Hazrat Ibn Abbas (RA) when suddenly a man came to him and said, “O Ibn Abbas (RA)!

My livelihood depends on the hard work of my hands, and I make pictures. Now the question is, what should I do because the Sharia has declared this profession as forbidden, and I have no other means of earning my living? Is this profession permissible for me due to this compulsion?" When Hazrat Ibn Abbas (RA) saw that this person was very attached to drawing pictures and that he might not stop even if I forbade him, he told him a blessed hadith of the Messenger of Allah (ﷺ) and said, "I will not say anything to you except what I heard from the Messenger of Allah (ﷺ) (so listen carefully). I heard the Messenger of Allah (ﷺ) saying, "Whoever makes pictures, Allah will punish him until he breathes life into the picture, but he will never be able to breathe life into the picture." When he heard this, he took a deep breath, and his face turned pale with fear. Hazrat Ibn Abbas (RA) saw this state and said, "Woe to you if you refuse to take up any profession other than drawing pictures. Since you do not know any other profession, make pictures of trees and inanimate objects." (Bukhari)

The number of pictures made by the person who makes pictures will be calculated accordingly. The more pictures there are, the greater the punishment will be. It also warns those who make wedding, ceremony, gathering, procession, etc., videos that they simultaneously capture images of hundreds, thousands, and sometimes millions of people. If they do this out of greed, considering it haram, they will suffer severe punishment on the Day of Judgment. And if they are doing it thinking it is halal, while Islam has declared it haram, then they will be declared disbelievers by their act, and their abode will be Hell forever. Those who think this warning applies only to those who make pictures by hand or carve statues, and that a picture taken by a camera is not a picture but a reflection, are entirely wrong. Whether the picture is made by hand or with a camera or video, it is still a picture, and the person who makes it deserves the fire of Hell. However, it is permissible to make pictures of natural scenes such as rivers, trees, mountains, etc., which do not have a soul. (Riyadh al-Salihin: Vol. 2, p. 421)

Hazrat Ibn Masood (RA) narrated that he heard the Messenger of Allah (ﷺ) say that the most severely punished people on the Day of Resurrection will be those who make pictures. (Bukhari and Muslim)

Hazrat Ibn Abbas (RA) narrated that Gabriel (as) once promised to come to the Messenger of Allah (ﷺ). So, he delayed his arrival until the waiting became very difficult for the Messenger of Allah (ﷺ). Finally, when he (ﷺ) came out, he met Gabriel (as). He (ﷺ) complained to him about his late arrival, and Gabriel (as) said: We do not enter a house in which there is a dog or a picture. (Bukhari)

Hazrat Abu al-Hayaj Hayyan bin Husayn (RA) narrated that Hazrat Ali bin Abi Talib (RA) said to me: Should I not send you on the same mission that the Messenger of Allah (ﷺ) sent me on? If you see a picture, erase it; if you find a high grave, level it. (Muslim)

Note: The images being mentioned are images of living beings.

Depicting the Messenger of Allah (ﷺ) or his companions:

Enmity towards Islam and Muslims, Jews, and hateful Christians have made misleading pictures and films on the life of the Prophet (ﷺ) and his companions and continue to do so. Some so-called Muslims also join them in this shameful act, and now it has become very common that regular films have started being made on the prophets and saints, and the general public of the Muslim world watches them with enthusiasm. When scholars criticize or protest this, they are called narrow-minded and old-fashioned. At the same time, these actions are entirely contrary to the status of the Prophet (peace be upon him) and are entirely against the office of prophethood.

The position and office of the Prophet (ﷺ) are not hidden from anyone, and everyone, Muslims and non-Muslims, knows how much emphasis has been placed on his honour and dignity. It is an order to sacrifice one's life, property, honour and dignity for the love of the Prophet (ﷺ).

Allah Almighty says!

قُلْ اِنْ كَانَ اٰبَآؤُكُمْ وَاَبْنَآؤُكُمْ وَاِخْوَانُكُمْ وَاَزْوَاجُكُمْ وَعَشِيْرَتُكُمْ وَاَمْوَالُ ۨاقْتَرَفْتُمُوْهَا وَتِجَارَةٌ
تَخْشَوْنَ كَسَادَهَا وَمَسٰكِنُ تَرْضَوْنَهَآ اَحَبَّ اِلَيْكُمْ مِّنَ اللّٰهِ وَرَسُوْلِهٖ وَجِهَادٍ فِيْ سَبِيْلِهٖ فَتَرَبَّصُوْا حَتّٰى
يَاْتِيَ اللّٰهُ بِاَمْرِهٖ ۗوَاللّٰهُ لَا يَهْدِى الْقَوْمَ الْفٰسِقِيْنَ ﴿۲۴﴾

(Surah At-Tawbah, 24)

Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight are dearer to you than Allah and His Messenger, and striving hard and fighting in His Cause, then wait until Allah brings about His Decision (torment). And Allah guides not the people who are Al-Fasiqun. (the rebellious, disobedient to Allah)

It is narrated in Bukhari that the Messenger of Allah (ﷺ) said: "None of you will truly believe until I am dearer to him than his children and all the people."

Making films about the life of the Messenger of Allah (ﷺ) is tantamount to insulting him. Filmmakers also add amusement and falsehoods to the film to create excitement and make the public watch it with interest. Sometimes, while filming, they make a scene into a joke, which is sheer immorality and disbelief. If those who do this do not repent, they are liable to be killed for being apostates. This type of filming cannot be avoided by calling it forbidden or illegitimate, nor is it enough to curse and condemn these filmmakers and let them go. They must be punished for their actions. Making such films, watching them, supporting them and cooperating with them are all unlawful and forbidden.

Allah says!

وَلَئِنْ سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ ۚ قُلْ أَبِاللَّهِ وَآيَاتِهِ وَرَسُولِهِ كُنْتُمْ

تَسْتَهْزِئُونَ ﴿٦٥﴾

(Surah At-Tawbah, 56)

If you ask them (about this), they declare: "We were only talking idly and joking." Say: "Was it at Allah (swt), and His Ayat (proofs, evidences, verses, lessons, signs, revelations) and His Messenger (ﷺ) that you were mocking?" (65)

Ibn Arabi al-Maghafari (ra) says this evil deed is unlawful, whether done seriously or in amusement. His act would be disbelief, because speaking blasphemous words and mocking are also acts of disbelief.

Making a film or stage play about the life of the Messenger of Allah (ﷺ) and his family or companions is highly impolite and blasphemous. The perpetrator insults the Messenger of Allah (ﷺ) and includes things that are not proven about him; thus, he is also guilty of slander.

There is no monasticism in Islam.

With time, many un-Islamic things started to be included in Islam, and its proper form began to be obscured. From the things that became popular about Tasawwuf, the image of monasticism comes to mind as soon as one hears its name, along with renunciation of the world, seclusion, self-sacrifice, and cessation of contact with people. As a result of these concepts, religion and the world came to be seen as opposites in people's minds. And it began to be understood that it is impossible to meet the hereafter while living in this world. In the presence of a wife and children, connection with the Almighty is impossible, and due to the comforts of this world, one is deprived of the luxuries and comforts of heaven. Torturing one's body was considered a form of slavery. So, following the true religion was portrayed as so tricky and undesirable that the common man became afraid of it and began to consider the methods of inner reform as something similar to Hinduism, separate from Islam. In this way, two classes were formed that were opposites. The True scholars have always denied this wrong division, always taught the unity of religion and the world, the scope of worship, the convenience of struggles, the maintenance of legitimate relations and the fulfillment of the rights of the servants, and continued to correct those errors and errors that limited the effectiveness of Sufism and behaviour to a certain extent and made reaching the truth extremely difficult.

In addition, misleading propaganda is also made against Tasawwuf. When a Sufi enters a monastery to activate his spiritual and inner potential and stays there for some time, his opponents call him a monk and a world renouncer. When a student stays away from home and homeland for years to acquire worldly knowledge, an employee obeys the ruler, works for wages, and labours in factories, and no one says he is a world renouncer. The seeker observes his inner state by staying in a monastery, visiting the Messenger of Allah (ﷺ), and attaining the knowledge of Allah. He makes himself eligible for the service of Allah's creation, becomes a friend of Allah and gets rid of fear and sorrow; then, the worldly people give him the titles of monk and worldly dislike.

Tasawwuf is the soul of Islam, and it has been formulated on the principles of Islam. There is no monasticism in Islam. Like other sciences, a spiritual student learns this spiritual knowledge by working hard day and night and investing time.

When the understanding is complete, he gives up seclusion or hostel accommodation and completes all the tasks of the world.

Hazrat Abu Umamah (RA) says that once we set out in an army with the Messenger of Allah (ﷺ), and during the journey, when one of us passed through a cave or valley in which there was some water and vegetation, he thought in his heart that he should stay in that cave and distance himself from the world. So, he asked permission from the Messenger of Allah (ﷺ) about this, and he (ﷺ) said! I was not sent to the world with the religion of Judaism, nor with the religion of Christianity, so that I may teach you monasticism and subject you to unnecessary hardship and suffering, and to allow you to live with people and abstain from worldly pleasures. Instead, I was sent with the religion of Hanif, which is an easy religion in which there is neither unnecessary hardship nor hardship for humanity nor toil. By the One in Whose Hand is the soul of Muhammad (ﷺ), going out for jihad in the way of Allah at the beginning and the end of the day, that is, in the morning and evening, is better than all the things in the world, and for one of you to stand in line with a group on the battlefield is better than his prayers in solitude for sixty years. (Musnad Ahmad)

Determining bad omens through soothsayers, astrologers, and fortune-tellers is shirk.

Imam Abu Dawud (ra) narrated from Hazrat Ibn Masood (may Allah be pleased with him) that the Messenger of Allah (ﷺ) said! Bad omens are shirked. If we have this habit, let us try eliminating it by relying on Allah Almighty.

Hafiz Abu al-Qasim al-Isfahani (may Allah have mercy on him) says that among us (i.e., in the Ummah of Muhammad ﷺ), a bad omen can come to the heart of every person. Still, Allah Almighty will remove this bad omen from the heart of every person who relies on Allah Almighty and keeps himself firm in faith and certainty on this bad omen.

The basis of Islamic beliefs is that the believer believes that only Allah Almighty is the Creator, owner, and guardian of the universe. The authority is in His hands alone. No creature, no matter how great, whether a prophet or anyone else, has any role in the organization and supervision of the universe. No one has any authority to manage the affairs of his servants, nor does anyone have the right to make or spoil anyone's fate.

It was narrated from Umm al-Mominin Hazrat Aisha Siddiqah (RA) that some people asked the Messenger of Allah (ﷺ) about fortune-tellers, so he (ﷺ) said! They are nothing (i.e. their words are not trustworthy). They said, O Messenger of Allah (ﷺ)! Sometimes they tell us about things, and they turn out to be true. The Messenger of Allah (ﷺ) said! That truth is snatched from the jinn (devils) and angels and whispered in a friend's ear, so he mixes a hundred lies. Hazrat Abu Mas'ud Badri (RA) narrated that the Messenger of Allah (ﷺ) forbade the price of a dog, the earnings of an adulteress, and the earnings of a fortune-teller.
(Bukhari and Muslim)

Hazrat Safiyyah bint Abi Ubaid (RA) narrated from some of the pure wives that the Messenger of Allah (ﷺ) said! Whoever goes to a fortune-teller (a person who claims to know the unseen), asks him about something, and believes him to be true, will pray for forty days. Prayers are not accepted. (Sahih Muslim)

Hazrat Ibn Umar (RA) narrated that the Messenger of Allah (ﷺ) said! There is no such thing as catching a disease from one person to another and taking a bad omen. If there were a bad omen in anything, it would be in the house, in the woman and the horse. (Bukhari and Muslim)

Hazrat Jabir (RA) narrated that one day, the Messenger of Allah (ﷺ) took the hand of a leper and shared his bowl of food with him and said: Eat. I have faith and trust in Allah, and I rely on Him. (Ibn Majah)

Hazrat Urwah bin Amir (RA) said that one day, the Messenger of Allah (ﷺ) mentioned a bad omen, and he (ﷺ) said: The best of it is a good omen and remember that no Muslim should be prevented from doing this work due to a bad omen (i.e. it is not appropriate for a Muslim to stop doing this work because of a bad omen). When one of you sees something he dislikes and causes anxiety in his heart and mind, he should recite this supplication.

اَللّٰهُمَّ لَا يَاتِيْ بِالْحَسَنَاتِ اِلَّا اَنْتَ وَلَا يَدْفَعُ السَّيِّءَاتِ اِلَّا اَنْتَ وَلَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ"

"O Allah, none brings good deeds except You, and none repels evil deeds except You. And there is no power or strength except with Allah."
(Sunan Abu Dawud)

Hazrat Zaid bin Khalid Juhani (may Allah be pleased with him) said that the Messenger of Allah (ﷺ) led us in the morning prayer at Hudaybiyah while it had rained during the night. When he (ﷺ) finished the prayer, he turned to us and said, "Do you know what your Lord has said at that time (i.e., you (The Prophet (ﷺ) said, "I have just received a revelation)." The Companions (ﷺ) said, "Allah and His Messenger (ﷺ) know best." The Prophet (ﷺ) said, "Allah Almighty has said, 'Some of My servants have believed in me, and some have disbelieved in me this morning."' So, whoever says, "We have received rain by the grace of Allah and His mercy," has believed in me and disbelieved in the stars. And whoever says, "We have received rain because of the rising of such and such a star and the setting of such and such a star," has disbelieved in me and believed in the stars. (Bukhari and Muslim)

It was narrated from Aisha Siddiqah (RA) that people asked the Messenger of Allah (ﷺ) about soothsayers!

(That their words can be trusted) The Messenger of Allah (ﷺ) said, "They are nothing (i.e., the things they claim are baseless), so do not trust what they say." The people said, O Messenger of Allah (ﷺ)! Sometimes, they say such things or give such news that is true. The Messenger of Allah (ﷺ) said, "That which is true is that which the jinn (devils) snatch and whisper in the ear of their friend (the soothsayer) in the same way that a rooster calls another rooster to eat grain, then the soothsayer mixes more than a hundred lies with it." (Bukhari and Muslim)

Chapter Sixth

Approaching Hour and Prophecies

Trials (*Fitnah*) and Wars

The word fitnah has different meanings, such as trial and examination, affliction, sin, punishment, wealth, children, illness, madness, hard work, lesson, misguidance, liking something, and being attracted to it. All of these things have been interpreted as fitnah.

Hazrat Hudhayfah (RA) says that one day, the Holy Prophet (ﷺ) stood among us as he used to stand for a sermon and a sermon. He (ﷺ) delivered a sermon and preached, during which he (ﷺ) informed us of the trials that were to occur. He mentioned all the things that were to happen from that time (the time of the Prophet) until the Day of Judgment and did not leave out any of them. Those who remembered these things and those who were about to forget forgot. My friends (i.e. the Companions (RA)) are aware of these events that will occur until the Day of Judgment. With time, forgetfulness sets in, and some things are ultimately not remembered. But the fact is that when one of the things that the Holy Prophet (ﷺ) had informed me about and the things that I have forgotten happen, my memory is refreshed by seeing them. Just as one sees the face of an absent person and recognizes him by looking at it, this is my case.
(Bukhari and Muslim)

Hazrat Hudhayfah (RA) says that one day, the Holy Prophet (ﷺ) said in a sermon! Trials will be placed in people's hearts like the straws of a mat (one straw is connected to another). Similarly, one trial will be placed on the heart one after another. So, the heart that accepts the prosecution will be placed in it with a black dot, and the heart that refuses to accept this trial will be placed in it with a white dot. So, people will be divided into two types. One is white like marble; no trial will affect or harm this heart as long as the earth and the heavens remain (i.e. the condition of this heart will always stay like this). The other is a black heart, the colour of ashes, like an overturned vessel; its heart will not recognize good and good deeds and will not consider bad deeds evil. It will only care about what it has created in its desires, the love of which it has become a prisoner. (Muslim)

Hazrat Hudhaifah (RA) said that people used to ask the Holy Prophet (ﷺ) about goodness and virtue, and I used to ask him (ﷺ) about evil and vice out of fear that I might be involved in this fitnah. Hazrat Hudhaifah (RA) said that one day, as was my habit, I said, O Messenger of Allah (ﷺ), we were in the pre-Islamic period of ignorance before Islam. Allah Almighty gave us this guidance and

goodness as a charity for your mission, due to which the darkness of disbelief and misguidance was removed, and we came out of the trap of misguidance and evil. So, will evil come after this guidance and goodness?

The Holy Prophet (ﷺ) said! Yes. (After this, good and evil will come.) I spoke! So, will good come after this evil? He (ﷺ) said! Yes. After this evil, good will appear again, but the good that will come after this evil will have ugliness. I asked, what would the ugliness of this evil be? He (ﷺ) said, "There will be people who will act against my way and method. They will lead people on a path contrary to the path I have shown them. You will see among them both the pious and the irreligious." Then I asked, "Will there be any evil after this good?" He (ﷺ) said, "Yes. There will be people who will stand at the gate of Hell and call the creation to themselves. Whoever accepts their call and wants to go to Hell, they will push him into Hell." I asked, "O Messenger of Allah (ﷺ), explain this (who those people will be). He (ﷺ) said, "They will be people of our nation and nation and will speak in our language (i.e. they will speak by quoting the Quran and Hadith). I asked, "What is your ruling regarding them (i.e., what should a Muslim do if he is a Muslim at this time)?" He said, "The group of Muslims who follow the Book and the Sunnah should be considered essential, and their leader should be obeyed." I asked, "What if there is no Muslim group of Muslims and no agreed leader?" He said, "In that case, you should separate yourself from all these sects and groups and adopt unity. If you have to take refuge under the root of a tree in this unity, then take refuge. Even if you die in this state of unity." (Bukhari and Muslim)

Hazrat Abu Hurairah (RA) narrates that the Holy Prophet (ﷺ) said, "Hasten to do righteous deeds before the trials appear that will be like pieces of nights (the effect of this trial will be that) a person will wake up in the morning as a believer and in the evening as a disbeliever, and wake up in the evening as a believer and in the morning as a disbeliever. He will sell his religion and sect for a little worldly gain. (Muslim)

Hazrat Abu Hurairah (RA) says that the Holy Prophet (ﷺ) said! Soon, there will be trials in which the one who sits will be better than the one who stands, the one who stands will be better than the one who walks, and the one who walks will be better than the one who rides. And whoever looks towards the trial, the trial will attract him. So, whoever finds a place of salvation or a refuge from this trial or finds someone who can protect him from this trial should seek refuge with him. (Bukhari and Muslim)

Hazrat Abu Saeed (RA) says that the Holy Prophet (ﷺ) said! Soon, there will come a time when the best wealth for a Muslim will be sheep, which he can take to the mountains where it rains, escape from the trials, and protect himself. (Bukhari)

Hazrat Usama bin Zaid (RA) says that one day, the Holy Prophet (ﷺ) climbed onto the roof of a high house in Medina and said to his companions! Do you see what I see? The companions replied, "No." He (ﷺ) said, "Indeed, I see the trials that are falling on your houses like rain." (Bukhari and Muslim)

Hazrat Abu Hurairah (RA) says that the Holy Prophet (ﷺ) said, "The destruction of my Ummah is in the hands of some young men of Quraysh." (Bukhari)

Hazrat Abu Hurairah (RA) says that the Holy Prophet (ﷺ) said, "The time is coming when knowledge will be taken away, trials will break out, stinginess will increase, and chaos will increase." The companions (RA) asked, "What is chaos?" He (ﷺ) said, "Murder." (Bukhari and Muslim)

Hazrat Abu Hurairah (RA) said that the Holy Prophet (ﷺ) said! By the One in Whose Hand is my soul, the whole world will not be destroyed until a day (of unrest, chaos, tribulation and corruption) comes upon the people in which neither the killer will know why he killed the victim nor the victim will know why he was killed. It was asked how this would happen. He (ﷺ) said! (هرج) ٌHarj ٌ. Both the killer and the victim will go to Hell. (Muslim)

Hazrat Maqil bin Yasar (RA) said that the Holy Prophet (ﷺ) said! To me, the reward for worship and righteousness during tribulation is like the reward for migrating. (Muslim)

Hazrat Thawban (RA) said that the Holy Prophet (ﷺ) said! The people I fear most for my Ummah are the misguided Imams. When the sword is used against my Ummah, it will not stop until the Day of Judgment. (Tirmidhi, Abu Dawud)

Hazrat Abdullah bin Amr bin Al-Aas (RA) says that the Holy Prophet (ﷺ) said! What will you do when you find yourself among the useless people whose promises and trusts will be mixed up, and they will be at odds with each other as if they had inserted their fingers into each other by saying this? Hazrat Abdullah (RA) heard this and said, O Messenger of Allah (ﷺ), guide me as to what I should do at that time. He (ﷺ) said! At that time, it will be obligatory upon you to adopt and act upon that which you know to be correct (in the light of religion and honesty) and

to avoid and hate that which you know to be wrong and evil and to be concerned only with your work and your good, and to keep yourself away from the ordinary people. (Tirmidhi)

Hazrat Abdullah bin Umar (RA) says that the Holy Prophet (ﷺ) said! A great tribulation is about to appear, which will engulf the whole of Arabia, and those who are killed in this tribulation will also go to Hell. In this tribulation, speaking ill of someone will be more harmful than being killed by the sword.
(Tirmidhi, Ibn Majah)

Hazrat Abu Hurairah (RA) said that the Holy Prophet (ﷺ) said! The Hour will not be established until two large groups fight each other. There will be a fierce battle between these two groups. They will both claim the same thing. And the Hour will not be established until there are great, cunning, deceitful and corrupt people who will lie against Allah and His Messenger (ﷺ); their number will be about thirty, and each of them will claim that he is the Messenger of Allah. The hour will not be established until earthquakes become frequent, the time is near, trials appear, and destruction and plunder increase. And the Hour will not be established until your wealth and possessions increase to such an extent that the rich person will be troubled by the one who receives charity, until the rich person, thinking that he is the one who receives charity, will say, "I do not need your charity and charity." The Hour will not be established until people boast about building large buildings, and when a person passes by a grave and says, "I wish I were in this place." And the Hour will not be established until the sun rises from the west. People will see and believe when the sun rises from the west. So, at that time, it will not benefit anyone to think about it who has not considered it before that day, nor will it help anyone to do good deeds while in his state of faith if he has not done any good deeds before that day. There is no doubt that the Hour will be established so that (the first Trumpet that will mark the beginning of the Hour will be blown suddenly), two people will have opened a garment for sale. They will neither be able to buy nor sell nor will they be able to fold it, and in such a state, the Hour will come. Indeed, the Hour will be established so that a person comes with the milk of a camel, and he will not be able to drink it, and the Hour will come. Undoubtedly, the Hour will be established so that a person will be covering and cleaning his trough, and he will not be able to water his animal, and the Hour will come. Indeed, the hour will be established so that a person will pick up a morsel to put in his mouth, and he will not be able to eat a morsel, but the hour will come.
(Bukhari and Muslim)

Hazrat Abu Hurairah (RA) narrates that the Holy Prophet (ﷺ) said: The Hour will not come until you fight a people whose shoes are made of hairy leather, and until you fight the Turks whose eyes are small, their faces are red, and their noses are set as if their faces were like a shield of leather. (Bukhari and Muslim)

Hazrat Abu Hurairah (RA) says that the Holy Prophet (ﷺ) said! The Hour will not be established until the Muslims fight the Jews. In this fight, the Muslims will beat the Jews with a significant blow (i.e., will overcome them) until the Jew hides behind a stone and a tree, and that stone and tree will say O Muslim! O servant of Allah! Come here, a Jew is hiding behind me. Kill him. But Gharqad (will not say so) because it is a tree of the Jews. (Muslim)

Gharqad:

ٌ Gharqad ٌ is the name of a tree in the form of a thorny bush. The old name of the cemetery of Madinah, Jannat al-Baqi ٌ, was Baqi al-Gharqad. Because this cemetery is where there were Gharqad trees and bushes. When the Muslims wage a decisive war against the Jews and gain control over them, at that time, each Jew will hide behind trees and stones to escape from the Muslims, but those trees and stones will give out the location of that Jew by making a sound and the Muslims will go there and kill him. The Gharqad is a tree that will not reveal the Jew's location like other trees, but will instead give shelter to that Jew. Why the Gharqad tree will do this, and its connection with the Jews is known to no one except Allah and His Messenger (ﷺ).

Trials:

The trial of preventing one from fighting in the way of Allah with one's life and property:

Jihad is the way to raise Islam to its heights and guarantees the progress of Muslims. The agents of the Antichrist (Jews) are trying to divert the spirit of jihad among Muslims by engaging them in pointless and unimportant scientific research and economic development and increasing their financial capabilities without distinguishing between halal and haram, thereby making them oblivious and deprived of the unprecedented, rapid progress achieved through jihad. By insulting, denying and denying jihad, and even turning their backs on jihad and seeking success and salvation in other things, they will become victims of Allah Almighty's wrath and vengeance. Jihad is the act through which the souls of the Jews are taken out. Therefore, the survival and welfare of Muslims lie in instilling the spirit of jihad in their new generation and leaving this world. Make your family, relatives, and loved ones willing to sacrifice their lives and property on the path of Allah. Without the spirit of jihad and the passion for martyrdom, the concept of survival and progress of Muslims was not possible in the past and cannot be in the future.

3. The temptation of wealth and children:

The temptation of the Antichrist is the love of wealth and materialism. Therefore, every Muslim must know what is lawful and what is forbidden. Try to avoid all kinds of forbidden things as much as possible. Earn only lawful wealth and then spend it yourself in the way of Allah and instill in your children the habit of spending in the way of Allah. Raise your children religiously, and do not let your love become an obstacle in their religious works and jihad in the way of Allah.

4. Protection from the temptation of sex:

1. Men and women should live in completely separate environments, which is possible only through the Sharia veil.

2. Giving women as many Sharia privileges as possible. Apart from their specific responsibilities, they should be released from other obligations that are against their nature and Sharia.
3. Not delaying the marriage of men and women after reaching adulthood.
4. Making marriage as easy as possible and regulating the annulment of marriage.
5. To minimize sexual and psychological deprivation at any age. To provide the convenience of a second marriage for older men and women to lead a purely domestic life.
6. To promote plural marriage and multiple children; otherwise, the Muslim Ummah will shrink and collapse before the temptation of the Antichrist.
7. Men should have more than one marriage. The second marriage should preferably be with a widow, a divorcee, a divorced woman, or a helpless woman.
8. Arrangements should be made for the second marriage of widows and divorcees as soon as possible.
9. The cost of marriage should be minimized. Society's restrictions on widows' and divorcees' second marriages should be abolished.
10. Home births should be arranged under the supervision of expert and experienced midwives, and surgery should be avoided as much as possible.

Protection from the temptation of food:

The easiest prey in the temptation of the Antichrist is the body that is fond of forbidden goods and food instead of halal and wholesome food. Therefore, things declared forbidden by the Sharia should be strictly avoided. Do not defile yourself with forbidden morsels, sips, and clothes. Avoid artificially produced foods. The Muslim Ummah should focus on agriculture, gardening, tree planting, and the natural breeding of animals to obtain natural and natural food in their areas. Avoid their harmful effects by obtaining goods, fruits, meat, and milk free from chemical ingredients.

Protection from the temptation of the media:

The most important weapons of the antichrist forces are lies, deceit, false propaganda, rumours, false accusations, claims, and threats. Muslims of this era must avoid the temptation of modern media.

(Morning and evening) Recite the opening and closing verses of Surah Al-Kahf and pray to Allah Almighty to grant them the ability to distinguish between truth and falsehood and between original and imitation.

Along with praying, avoid sins and cultivate piety both outwardly and inwardly. Its blessings give believers spiritual strength and discernment. Such understanding and insight enable one to differentiate between right and wrong, truth and falsehood.

Instead of relying on the media, other private methods should be used to determine the current situation. Understand the realities of the world through correct sources. Keep in touch with the scholars of truth and righteous masters. It is essential.

If you hear any news in the modern media, analyze it rather than being carried away. Do not believe in the rumours about the institutions, religious figures, ideologies or jihadist movements that are being spread without investigation.

Do not spread any news against the interests of religion, sect or nation without investigation. Always spread good things. Instead of becoming an easy victim of rumours, express the discernment of a believer.

Protection from satanic temptation:

When Satan was expelled from Paradise, he swore that he would do everything possible to mislead the children of Adam (AS) and prevent them from entering Paradise and would leave no stone unturned in this. Satan's most excellent tool is the Antichrist. Therefore, worshipping Satan and accepting the false divinity of the Antichrist have the same meaning. To glorify and promote these two things, namely Satanism and Antichrist, some satanic symbols and antichrist signs are being spread all over the world as a matter of course. By promoting them, people are being made familiar with the soon-to-appear “one-eyed devil.” Every Muslim must recognize these symbols spread around them and, to protect themselves

and others from their evil, reject the secret satanic messages that follow them and spread the merciful messages. The three symbols of Satan are fire and snakes, and the most famous symbol is the one-eyed eye. This is the hateful identity of the Antichrist. The representatives of the Antichrist are terrifying people all over the world by calling it the source of power. In addition, the pyramids, the triangular symbol of Egypt and buildings, snakes, fire (Satan is made of fire), Satan's horns, black and white boxes (representing darkness versus light), the number 666, satanic lyrics in songs and pop music, scenes in films that promote satanic symbols and signs. Above all, two satanic acts should be avoided entirely, which are the tried and tested tactics of those who worship Satan and pave the way for the Antichrist.

- **Obscenity:** That is, sexual immorality that has no end. This quickly makes one a slave of the Antichrist and a priest of Satan.
- **Magic:** To please Satan and to gain worldly benefits, Satan's disciples are adopting modern methods to promote magic through scientific methods with the help of satanic power. Avoid this satanic trick in which the one who falls into it loses faith and remains in deception until the thorns of death surround him.

(Dajjal 2 - Mufti Abu Lubaba Shah Mansoor)

Signs of the Hour

Ten Signs of the Hour

Hazrat Hudhayfah bin Usaid (may Allah be pleased with him) narrated that the Messenger of Allah (ﷺ) was in an upper room, and we were sitting below. He (ﷺ) looked at us and spoke! What were you talking about? We said that we were talking about the Hour. He (ﷺ) said!

The Hour will not come until these ten signs occur.

1) Khasaf, one in the east (Khasaf refers to the subsidence of the earth)
2) Khasaf, another in the west
3) Khasaf, the third in the Arabian Peninsula
4) Smoke (this refers either to the famine that occurred in the Quraysh or to the smoke that will suffocate the infidels and cause the Muslims to have a cold-like condition; this will be near the Day of Judgment)
5) Dajjal
6) Daba-tul-Ard, a beast of the earth that will emerge from the world in Makkah, many signs of which are found in the books
7) Yajooj and Majooj
8) The sun rising from the west is a sign that the door of repentance is closing.
9) Fire, a fire that will emerge from the edge of Eden and will drive everyone away
10) The descent of Jesus (peace be upon him),

Another narration said it was the descent of Jesus (AS), and in another, the wind would throw people into the sea.

(Muslim, Tirmidhi, Abu Dawud, Ibn Majah)

Minor Signs of the Hour

1. The slave girl will give birth to her mistress.

This is an indication of the diversity of Islamic conquests. Enslaved people will often be used as prisoners of war in these victories. The slave girl will give birth to a child who will be her master because he will be her master's child. The second explanation is that it refers to the parents' disobedient children. The child will treat his mother as harshly as if he were her master. Both are possible.

2 - Shepherds of goats' bare feet, stubborn and needy, will build tall buildings as in Arab countries today.

3 - Leaving matters to incompetent people. The Messenger of Allah (ﷺ) said: When matters are left to unqualified people, wait for the Hour. (Bukhari)

4 - Appearance of lack of knowledge and ignorance.

5 - Abundance of carnage. Ibn Mas'ud (RA) and Abu Musa al-Ashari (RA) narrate that the Messenger of Allah (ﷺ) said: Of course, the time will come before the Day of Judgment when ignorance will encamp, knowledge will rise, and there will be an abundance of "هرج" (murder).

6 - Other names for wine will be invented. The Messenger of Allah (ﷺ) said: People of my ummah will drink alcohol but will change its name.
(Musnad Ahmad and Sunan Nisai)

7 - There will be an abundance of adultery and fornication.

8 - Men will wear silk.

9 - Singing will be considered legal. The Messenger of Allah (ﷺ) said: There will be some people in my ummah who will consider it permissible to wear silk, drink alcohol, and sing. (Bukhari)

10 - There will be plenty of singers.

11- Pornography and vulgarity will appear.

12 - Separation and break-off will be expected.

13- Amin will be considered a traitor and slandered.

14- The traitor will be honoured as trustworthy. The Messenger of Allah (ﷺ) said: Among the signs of the Hour are obscenity, indecency, separation, the trustworthy to be a traitor, and the traitor to be trustworthy.
(Musnad Ahmad, Bazaar)

15 - Using the Masajid as a path. That is, a person will pass through the masjid without offering prayers. Hazrat Anas (RA) narrates that the Messenger of Allah (ﷺ) said that the masjid would be used as a walkway.

16 - There will be an abundance of unexpected and sudden deaths.

17- There will be a war between the two major parties, inviting the same.

18 - Blessings of the time will go away.

19 - There will be many earthquakes.

20 - The appearance of tribulations and the prevalence of evil. The Messenger of Allah (ﷺ) said: Doomsday will come when knowledge is rolled up, earthquakes will come frequently, tribulations will appear, and killings will increase.
(Bukhari, Muslim, Sunan Ibn Majah)

21- All nations will fall unanimously on the Muslim Ummah as the eater falls on a bowl. {Narrated by Hazrat Soban (RA)}

22 - Knowledge will be sought from younger people. These students do not have the power of knowledge and will be asked to face issues. They will go astray themselves and lead others astray. The Messenger of Allah (ﷺ) said: The sign of the Hour is the search for knowledge among the young. (Tabarani)

23 - Women will be naked despite wearing clothes. They may have covered some parts of the body and kept others open. Women who wear tight and transparent clothes are, in fact, naked.

24 - Stupid people sitting in meetings (i.e., being the president of the assembly) and talking about the affairs of the ordinary people.
(Musnad Ahmad, Tabarani)

25 - The man will greet the one he knows. (Musnad Ahmad)

26 - The Messenger of Allah (ﷺ) said: There will come a time when people will not care whether they are acquiring halal wealth or haram wealth. (Bukhari)

27 - Lies will become familiar and will be told a lot.

28 - Markets will be plentiful, showing the abundance and breadth of trade. (Ibn Habban)

29 - There will be a ride for the devils and a house. (Sunnan Abu Dawood)

30 - People will be proud of each other about Masajid, their equipment, and their decorations. (Musnad Ahmad, Nisai, Ibn Majah)

31 - People will put black dye on their heads. They will not be able to smell the fragrance of heaven. (Abu Dawud, Nisai)

32- There will be a desire to see the Messenger of Allah (ﷺ). When tribulations become familiar, and the practice of religion becomes less, there will be people who love the Prophet (ﷺ) more than their families. (Bukhari, Muslim)

33 - People will pay less attention to obedience and the Hereafter.

34 - Greed will increase among the people. The rich will be stingy in wealth; the knower will be frugal in knowledge, and the craftsman will be cheap in his craftsmanship and skill. (Bukhari, Muslim, Abu Dawud)

35 - People will kill each other without any purpose. The Messenger of Allah (ﷺ) said: I swear by the One in whose hand is my soul! The time will come when the killer will not know why he was killed, and the victim will not know why he was killed. (Muslim)

36 - Everyone will usually plunder. They will not refrain from this robbery and deception.

37 - The trusts will be looted.

38 - The rules of Shariah will be a burden on themself.

39 - A man will obey his wife and disobey his mother.

40- A man will mistreat his father and bring his friend closer to him.

41 - Noise will be loud in Masajid.

42 - The lowest one will be the nation's leader, and the tribe leader will be wicked.

43 - Man is respected out of fear of his evil, which will be done out of grace. The Messenger of Allah (ﷺ) said: When booty begins to circulate, when trusts are considered booty, Zakat is considered ransom, when a man obeys his wife and disobeys his mother when he treats his friend kindly and his father, there will be abuse, there will be noise in the Masajid when the leader of the nation is the most despicable person and the leader of the wicked tribe, man will be honored for fear of his evil, alcohol will be drunk, silk will be worn, Singers and musicians will be adopted, the last people of this ummah will curse the previous ones, then wait for the red winds or to sink into the ground or distort the shapes. The signs will appear one after the other as if the thread of the old chain of pearls is broken and the pearls are falling on the floor. (Tirmidhi)

44 - The police force will increase due to the increase in sedition and riots.

45 - People will nominate a person for imamate who will have the most beautiful voice, even if they are the least knowledgeable in jurisprudence and virtue.

46 - Government procurement. That is, positions will be obtained by paying bribes.

47 - Cheap blood. The Messenger of Allah (ﷺ) said: Do good deeds before the six things: the government of idiots, the abundance of police, the purchase of government, the cheapening of blood, the separation, to put forward the one who recites the Qur'an in the style of a song. (Tabarani)

48 - A woman will help a man in work and business. The Messenger of Allah (ﷺ) said: Before the Day of Judgment, exceptional people will surrender, the trade will spread, and even a woman will help her husband in trade. (Musnad Ahmad)

49 - The pen will expand, and the work of writing and composing will increase.

50 - The children will be angriest.

51 - It will be hot despite the rain.

52 - Knowledge will be acquired for a position or a job instead of religion.

53 - The invention of motor vehicles. The Messenger of Allah (ﷺ) said: In the last days, the people of my ummah will descend on the doors of Masajid by climbing stairs similar to cradles. Their women will be dressed but still naked.

(Ibn Habban, Mustadrak Hakim)

54 - The Muslim Ummah will have a prosperous and comfortable life. The Messenger of Allah (ﷺ) said: The people of my ummah will behave arrogantly, and the princes of Persia and Rome will be their servants and will impose their wickedness on those who have good deeds. (Tirmidhi)

55 - The bastards will be honoured, and the nobles will be humiliated. The wicked will be honoured, and the honourable will be reduced.

56 - It will be said about a man how brave he is, how wise he is, how wise he is even though he will not have complete faith in his heart. (Bukhari and Muslim)

57 - Death will be desired because of the abundance of tribulations. The Messenger of Allah (ﷺ) said: The Hour will not come until one man passes by another's grave and says, "I wish I had a place for him." (Bukhari and Muslim)

58 - Iraq will be under siege, with food and other aid cut off.

59 - Then Syria (including Syria, Lebanon, Jordan, and Palestine) will be under siege, which will also stop food and other aid. These signs are the most astonishing of your prophecies. The Messenger of Allah (ﷺ) said: It is almost sure that neither Qafir (scale of Iraqis) nor dirhams will be sent to the people of Iraq. We asked! Who will do that? He spoke. Non-Arabs will stop these things. Then he said! It is almost certain that neither dinars nor mod (Syrian scale) will be sent to the people of Syria. (Muslim, Musnad Ahmad)

60 - Death of the Messenger of Allah (ﷺ)

61- Conquest of Jerusalem. This happened in the time of Hazrat Umar Farooq (RA).

62 - Mass deaths due to epidemics (viruses and other epidemics).

63 - Appearance of inflation. Rising prices.

64 - The temptation to sing (television and singing) will enter every house in Arabia.

65 - Reconciliation will be between us and the Romans (Europe and America).

The Messenger of Allah (ﷺ) said: Count the six signs before the Hour. My death, the conquest of Jerusalem, then an animal-like death that will affect you like the crippling disease of "Qayas," (قعاص), the spread of wealth, even if a man is given a hundred dinars, he will still be angry, then there will be a fitnah that will enter the houses of the Arabs. There will be peace between the Banu Asfar (Romans), they will be unfaithful, and they will attack you with the same eighty flags. Under each flag will be an army of twelve thousand. (Sahih Bukhari)

Hazrat Anas bin Malik (RA) narrated that the Messenger of Allah (ﷺ) said! Among the signs of the Hour are that knowledge will be taken away, ignorance will increase, adultery will become widespread, drinking will become common, the number of men will decrease, and the number of women will increase until there will be one guardian for fifty women. (Bukhari and Muslim)

Hazrat Abu Saeed Khudri (RA) narrated that the Messenger of Allah (ﷺ) said! The Hour will not come until there is no one left to perform Hajj to the House of Allah (Makkah and Medina will be destroyed). (Mustadrak Al-Hakim)

Hazrat Abdur Rahman (RA) narrated on the authority of Shubah (RA) that the Hour will not come until the Hajj to the House of Allah is finished. (Bukhari)

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said! The Kaaba will be destroyed by a mean Abyssinian with two thin calves.
(Bukhari, Muslim, Musnad Ahmad)

It is narrated from Umm al-Mominin Hazrat Maimuna (RA) that the Messenger of Allah (ﷺ) said! What will be your condition when there is corruption in religion, bloodshed, display of adornment, high buildings, differences between brothers, and the House of Allah will be set on fire? (Musnad Ahmad, Tabarani)

It is narrated from Hazrat Abu Hurairah (RA) that the Messenger of Allah (ﷺ) said! You will leave Medina in peace and prosperity, and then wild animals, beasts, and cattle will settle there. Two shepherds from the tribe of Muzaina will come to Medina to take their sheep, and there they will find wild animals; then, when they return to the gorge of Thaniya-tul-Wida (they will fall on their faces due to fear). (Sahih Bukhari)

It is narrated from Hazrat Abu Hurairah (RA) that the Messenger of Allah (ﷺ) said! You will be separated as good dates are separated from bad dates. The righteous among you will be taken away, and only the wicked will remain.

(Sunan Ibn Majah)

Hazrat Syedna Hudhaifah (may Allah be pleased with him) reported that the Messenger of Allah (ﷺ) said: When you Muslims kill your caliph, sultan or ruler, your swords will strike each other's necks until your worldly inheritance and possessions are taken by the wicked, then the Hour will come. (Tirmidhi)

Hazrat Syedna Hudhaifah (may Allah be pleased with him) reported that the Messenger of Allah (ﷺ) said: The Hour will not come until the most fortunate person in the world in terms of wealth, power and rule will be the one who is a fool and the son of a fool (i.e., people with evil origins, bad character, and wickedness will become the most powerful in the world, in terms of wealth and power, so understand that the Hour is coming). (Tirmidhi. Bayhaqi)

Hazrat Jabir (RA) narrated that the Messenger of Allah (ﷺ) said: Before the Hour, there will be many liars, so beware of them. (Muslim)

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) was delivering a speech when a companion came to him (RA) and asked: O Messenger of Allah (ﷺ)! When will the Hour come? He (ﷺ) said: When trust is wasted, then wait for the Hour. The companion asked, "How is it wasted?" He (ﷺ) said: When matters are entrusted to unworthy people, then wait for the Hour. (Bukhari)

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said: The Hour will not come until wealth increases and flows until a man comes out with zakat on his wealth, but there is no one to accept it. The land of Arabia will be turned into pastures and rivers. (Muslim)

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said! The Euphrates River will soon reveal its treasures of gold, and whoever of you is present at that time should not take even a little of it. (Bukhari and Muslim)

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said! The Hour will not come until the place of the golden mountain of the Euphrates River is opened, and people will fight over it, when ninety-nine out of a hundred of them will be killed, and each of them will say, "I wish that the one who survives is me." (Muslim)

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said! The Hour will not come until a fire comes out of the land of Hijaz, which will light up the necks of the camels of Basra. (Bukhari and Muslim)

Hazrat Anas bin Malik (RA) narrated that the Messenger of Allah (ﷺ) said! The first sign of the Hour is a fire that will gather people from the east to the west. (Bukhari)

Hazrat Anas bin Malik (RA) narrated that the Messenger of Allah (ﷺ) said! The Hour will not come until time passes quickly: a year like a month, a month like a Friday, and Friday like an hour, and the hour like a flame of fire. (Tirmidhi)

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said! When booty is considered personal wealth, trust is considered booty; zakat is viewed as a fine; and knowledge is sought for reasons other than religion. A man will obey his wife, disobey his mother, bring his friend closer, push his father away, and raise his voice in the masjid. The tribe's leadership will be with the wicked, and the humblest among them will become their leader. A man will be respected for the threat of his evil, singing women will prevail, and musical instruments will appear. Wine will be drunk, and the last of the nation will curse the first of them; then, at that time, there will be red winds, earthquakes, the sinking of the earth, the distortion of forms, and the rain of stones, and other signs that are similar to those of this time. This will be successive like a spun thread whose thread is cut and its grains fall one after another. (Tirmidhi)

Abu Ishaq (ra) says that once Hazrat Ali Al-Murtada (RA) saw his son Hassan (RA) and spoke! This son of mine is a leader, just as the Messenger of Allah (ﷺ) named him Syed. Soon, there will be a person (Mahdi) from his back whose name will be after our Prophet and who will resemble him in character but not in appearance. Then, he mentioned the whole incident and said he would fill the earth with justice. (Abu Dawud)

Significant Signs of the Hour

There are ten signs in the Signs of the Hour, of which Muslims will see six, and only infidels will see four.

Muslims and infidels will be able to see the Antichrist, the revelation of Jesus (AS), Gog and Magog, the rising of the sun from the west, the dominion of the earth, and the smoke.

Only the disbelievers will see the four signs: three sinking lands, one in the east, one in the west, and one in the Arabian Peninsula. The fourth is the fire that will come out of the depths of Eden or the east and lead people to the field of destiny.

The first sign of the emergence of the antichrist:

It will be a great tribulation. Many people are skeptical about the time of the Antichrist's coming. This will be the first sign of the grave. Now, the matter is not hidden from anyone, and people of the world's three major religions are waiting for it.

Second sign: The revelation of Jesus (AS):

Muslims believe that Jesus (AS) was neither killed nor hanged, but that Allah raised him to heaven and that he will return in the last days, kill the antichrist, and make Islam prevail in the world. And invite people to Islam.

The guidance is from the Almighty!

وَّقَوْلِهِمْ اِنَّا قَتَلْنَا الْمَسِيْحَ عِيْسَى ابْنَ مَرْيَمَ رَسُوْلَ اللّٰهِ ۚ وَمَا قَتَلُوْهُ وَمَا صَلَبُوْهُ وَلٰكِنْ شُبِّهَ لَهُمْ
وَاِنَّ الَّذِيْنَ اخْتَلَفُوْا فِيْهِ لَفِيْ شَكٍّ مِّنْهُ ۭ مَا لَهُمْ بِهٖ مِنْ عِلْمٍ اِلَّا اتِّبَاعَ الظَّنِّ ۚ وَمَا قَتَلُوْهُ يَقِيْنًا ۝
بَلْ رَّفَعَهُ اللّٰهُ اِلَيْهِ ۭ وَكَانَ اللّٰهُ عَزِيْزًا حَكِيْمًا ۝ وَاِنْ مِّنْ اَهْلِ الْكِتٰبِ اِلَّا لَيُؤْمِنَنَّ بِهٖ قَبْلَ مَوْتِهٖ ۚ

وَيَوْمَ الْقِيٰمَةِ يَكُوْنُ عَلَيْهِمْ شَهِيْدًا۝

(Surah Al-Nisa: 157-159)

And for their saying, "Indeed, we have killed the Messiah, Jesus, the son of Mary (AS), the messenger of Allah." And they did not kill him, nor did they crucify him, but [another] was made to resemble him to them. And indeed, those who differ over it are in doubt about it. They have no knowledge of it except for the following assumptions. And they did not kill him, for sure. Instead, Allah raised him to Himself. And ever is Allah Exalted in Might and Wise. And there is none from the People of the Scripture but that he will believe in Jesus (AS) before his death. And on the Day of Resurrection, he will be against them a witness.

The revelation of Jesus (AS) will occur after the appearance of the Imam Mahdi and the emergence of the Antichrist. The Antichrist will stay on earth for forty days after his appearance; one day will equal one year, the second day will be similar to one month, the third day will equal one week, and all other days will be like regular days.

Jesus (AS) will first offer prayers after his descent from the white minaret of the masjid in Damascus, then he will go out to kill the antichrist and will say while killing him! "It's up to me to kill you."

The Messenger of Allah (ﷺ) said: There is no prophet between Isa (AS) and me. He is about to descend. When you see him, recognize him. He is a middle-aged man, red and white, wearing two yellow robes, dripping from his head despite the lack of water. (Muslim)

Jesus (AS) was taken to heaven at thirty-three (33) years old. He will be young at the time of revelation. Of all the prophets, which wisdom is hidden only in the revelation of Jesus (AS), the son of Mary (as)? In response to this, Allama Ibn Hajar (ra) wrote in Fateh al-Bari that this was meant to refute the Jews because they thought that they had killed Jesus (AS). Allah Almighty exposed their lies and said that they were not killed; he would come back to the world and destroy the Dajjal, who would be a Jew. (Fatah al-Bari)

His revelation also includes the wisdom that Christians believe Jesus (AS) is God. They will return to the world and deny it. He will declare his humanity, break the cross, kill the pig, abolish the Jizya, and declare himself Muslim.

Allama Ibn Jozi (ra) has written that after his revelation in the world, Hazrat Isa (AS) will offer prayers under the leadership of Hazrat Imam Mahdi, which means that he will abide by the Shariat of Muhammad (ﷺ). The Messenger of Allah (ﷺ) said: I swear by the One in whose hand is my soul! Soon, Ibn Maryam (AS) will descend among you as a just judge; he will break the cross, kill the pig, and forgive the jizya. At that time, there would be abundant wealth, a tour of Islam, and one prostration, which was considered better than the world and the mafia. (Bukhari, Muslim, Musnad Ahmad, Nisai, Abu Dawud)

Jesus (AS) will live in the world for forty years. When Allah, by His power, destroys Gog and Magog in their time, then he will die.

The third sign: Gog and Magog:

Gog and Magog will be two nations descended from Adam (AS). They are descendants of Japheth, son of Noah (AS). Noah (AS) had four sons. One son, Canaan, drowned in the flood. He did not believe in Islam. The other three sons were Ham, Sam, and Japhet. Ham is the ancestor of the Abyssinians and the nations whose colours are black. Sam is the ancestor of the Arabs, Persians, and Romans, and Japheth is the ancestor of the Turks, Chinese, Russians, Japanese, and Mongols.

The Messenger of Allah (ﷺ) said:
Allah will say on the Day of Resurrection! O Adam (AS)! He will say: O Allah! I am at your service. All good things are in your hands. Allah Almighty will say! Get the people of fire. He will say, "How many people are in the congregation of fire?" Allah Almighty will say! Nine hundred and ninety-nine out of every thousand. The Messenger of Allah (ﷺ) said: This will be the time when the children will grow old, every pregnant woman will have a miscarriage. It will be as if people are intoxicated; although they will not be drunk, the punishment of Allah will be severe. The Companions asked: O Messenger of Allah (ﷺ)! Who among us will survive? He spoke! Rejoice. He will be one of you and a thousand less one of Gog and Magog. (Sahih Bukhari)

Their faces will be broad. Their eyes will be small. They will have black and brown hair; their faces will be like cut round shapes. Some will be as tall as a palm tree,

and some will be short. They will say things they do not know, nor will they have proof. (Al-Fitnah wa Al-Malahim)

In the Holy Qur'an, the guidance is from the Almighty!

كَذٰلِكَ ۚ وَقَدْ اَحَطْنَا بِمَا لَدَيْهِ خُبْرًا O ثُمَّ اَتْبَعَ سَبَبًا O حَتّٰٓى

اِذَا بَلَغَ بَيْنَ السَّدَّيْنِ وَجَدَ مِنْ دُوْنِهِمَا قَوْمًا ۙ لَّا يَكَادُوْنَ يَفْقَهُوْنَ قَوْلًا O قَالُوْا يٰذَا الْقَرْنَيْنِ اِنَّ

يَاْجُوْجَ وَمَاْجُوْجَ مُفْسِدُوْنَ فِي الْاَرْضِ فَهَلْ نَجْعَلُ لَكَ خَرْجًا عَلٰٓى اَنْ تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَدًّا O

قَالَ مَا مَكَّنِّيْ فِيْهِ رَبِّيْ خَيْرٌ فَاَعِيْنُوْنِيْ بِقُوَّةٍ اَجْعَلْ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا O اٰتُوْنِيْ زُبَرَ الْحَدِيْدِ ۭ

حَتّٰٓى اِذَا سَاوٰى بَيْنَ الصَّدَفَيْنِ قَالَ انْفُخُوْا ۭ حَتّٰٓى اِذَا جَعَلَهٗ نَارًا ۙ قَالَ اٰتُوْنِيْٓ اُفْرِغْ عَلَيْهِ قِطْرًا O

فَمَا اسْطَاعُوْٓا اَنْ يَّظْهَرُوْهُ وَمَا اسْتَطَاعُوْا لَهٗ نَقْبًا O قَالَ هٰذَا رَحْمَةٌ مِّنْ رَّبِّيْ ۚ فَاِذَا جَاۗءَ وَعْدُ رَبِّيْ

جَعَلَهٗ دَكَّاۗءَ ۚ وَكَانَ وَعْدُ رَبِّيْ حَقًّا O

(Surat al-Kahf: 91-98)

Thus. And We had encompassed [all] that he had in knowledge. Then he followed a way. Until, when he reached [a pass] between two mountains, he found beside them a people who could hardly understand [his] speech. They said, "O Dhul-Qarnayn, indeed Gog and Magog are [great] corrupters in the land. So may we assign you an expenditure that you might make between them and us a barrier?" He said, "That in which my Lord has established me is better [than what you offer], but assist me with strength; I will make a dam between you and them. Bring me sheets of iron" - until, when he had levelled [them] between the two mountain walls, he said, "Blow [with bellows]," until when he had made it [like] fire, he said, "Bring me, that I may pour over its molten copper." So, Gog and Magog could not pass over it, nor were they able to affect any penetration in it. [Dhul-Qarnayn] said, "This is a mercy from my Lord; but when the promise of my Lord comes, He will make it level, and ever is the promise of my Lord true."

Gog and Magog are locked behind the wall that Hazrat Zulqarnain (as) had built to stop them. Gog and Magog used to cause looting and mischief. That wall is very strong, solid, thick, and high. It was made of vital pieces of iron and molten

copper. Gog and Magog cannot climb over it or make holes in it. This wall is built between two mountains.

It is narrated from Ibn Abbas (RA) that it is close to Armenia and Azerbaijan at the end of Turkey. Mount Qaaf is located near the Russian-Turkish border. The point is that no man can reach them and take them out, just as the antichrist is imprisoned in one place. Allah will take them out of there at a particular time.

Gog and Magog will appear shortly after Jesus (AS) kills the Antichrist. The wall behind Gog and Magog will fall. Ever since Gog and Magog were closed, they have tried to make a hole in the wall daily, even when they see a small ray of sunshine. - Their chief says go back now; we will open it tomorrow. The next day, when they open it further, they find that the wall is as before. When the appointed time of Allah comes, their Ameer will be summoned, and he will tell them to go back tomorrow (In-Sha-Allah). God willing, we will open it. When they return the next day, they will see that yesterday's site is the same place they dug. They will break it and make a way out.

One day, after waking up from sleep, the Prophet (ﷺ) said: There is no one worthy of worship except Allah. The Arabs will perish because of this fitnah, which is nearby. This is how the wall of Gog and Magog was opened today, and you made a circle with your thumb and forefinger. Umme Al-Momineen Hazrat Zainab bint Jahsh (RA) said: I asked! O Messenger of Allah (ﷺ)! Even though we have good people, will we still perish? He said: Yes! When evil becomes common. (Bukhari and Muslim)

The guidance is from the Almighty!

حَتَّىٰٓ إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ وَهُم مِّن كُلِّ حَدَبٍ يَنسِلُونَ ۝ وَاقْتَرَبَ الْوَعْدُ الْحَقُّ فَإِذَا هِيَ
شَاخِصَةٌ أَبْصَارُ الَّذِينَ كَفَرُوا يَا وَيْلَنَا قَدْ كُنَّا فِي غَفْلَةٍ مِّنْ هَٰذَا بَلْ كُنَّا ظَالِمِينَ ۝

(Surat al-Anbiya ': 96-97)

Until when [the dam of] Gog and Magog has been opened and they, from every elevation, descend. And when the true promise has approached, then suddenly the eyes of those who disbelieved will be staring in horror, while they say, "O woe to us; we had been unmindful of this; rather, we were wrongdoers."

When Gog and Magog are opened, they will rise against the people. They will be known to grow from every height. They will overwhelm the people. The Muslims will flee from them and take refuge in their cities and forts. They will also bring their cattle. Gog and Magog will drink all the water of the earth, and until some of them pass by, they will consume all the water from the river and dry it. Anyone who passes by this river after him will say there was water here at one time, too. When no man is left on earth in cities and forts, one of them will say. We have run out of people on earth, and now the people of heaven are left. One of them will move his spear and throw it towards the sky. Then, the bloody spear will come back to him as a test. They will think that they have killed the Lord of the heavens. At that time, Allah will send worms towards them, which will attack their necks. This worm will be like the worm that attacks the locust's neck. So, they all will die, and no sound will be heard from them. At that time, Muslims will say, "Look, is there any man who puts his life on the line and comes to see what happened to this enemy?" One of them will dedicate himself for the sake of a reward. He will have it in his heart that he will be killed. When he comes out, he will find them dead, lying on top of each other. He will call out: O group of Muslims! The good news is that Allah Almighty has saved you from your enemy. Then, they will come out of their cities and forts. They will leave their cattle open. No pasture will be left for them except the meat of Gog and Magog. They will thank Allah, as they used to, for getting plants.
(Musnad Ahmad, Sunan Ibn Majah, Ibn Habban, Mustadrak Hakim)

Gog and Magog cannot be counted like ants and locusts. Even Muslims will continue to use their bows, arrows, and shields as fuel for seven years.
(Sunan Ibn Majah)

When the temptation of Gog and Magog becomes common, their evil will spread everywhere. No one will be able to stop them. When they leave, Allah Almighty will reveal to Jesus (AS) that I have brought out such servants against whom no one can fight. So, take My servants to Mount Tur (Sinai). Allah's Prophet Jesus (AS) and his companions will be besieged. They will be in trouble and consider the head of an ox better than a thousand dinars today. Allah's Prophet Jesus (AS) wants to go down with him. They will be so cramped that they cannot find a pillow on the ground because the whole earth will be filled with the rotten corpses of Gog and Magog. Jesus (AS) and his companions will pray to Allah Almighty, and then Allah will send birds whose necks will be like those of lucky camels; they will pick up the corpses and throw them where Allah wills. Then Allah

Almighty will send rain on every house in villages and cities. This rain will wash away the earth, making it look as if it has been swept away.
(Sahih Muslim, Musnad Ahmad, Jami Tirmidhi)

Hazrat Salma ibn Nafil (RA) narrates that once I was sitting with the Messenger of Allah (ﷺ) when a man came and said: O Messenger of Allah (ﷺ)! The horses have been let go. The weapons have been laid down. People think there will be no more fighting and the wars will end. The Messenger of Allah (ﷺ) said: They have said wrong; the fight has come now. There will be a group in my ummah who will fight in the way of Allah. Their opponents will not be able to harm them. Allah will harden the hearts of those whom Allah provides for. A party will continue to fight in the way of Allah till the Day of Resurrection. The battle will not stop until Gog and Magog come out. (Sunnan al-Kubra Nisai)

When Allah destroys Gog and Magog, there will be no survivors on earth except the believers. Blessings and charity will spread everywhere. Their hearts will be cleansed, and strife will cease.

The fourth sign is the rising of the sun from the west:

The guidance is from the Almighty!

هَلْ يَنْظُرُوْنَ اِلَّآ اَنْ تَاْتِيَهُمُ الْمَلٰٓئِكَةُ اَوْ يَاْتِيَ رَبُّكَ اَوْ يَاْتِيَ بَعْضُ اٰيٰتِ رَبِّكَ ۗ يَوْمَ يَاْتِيْ بَعْضُ اٰيٰتِ
رَبِّكَ لَا يَنْفَعُ نَفْسًا اِيْمَانُهَا لَمْ تَكُنْ اٰمَنَتْ مِنْ قَبْلُ اَوْ كَسَبَتْ فِيْٓ اِيْمَانِهَا خَيْرًا ۗ قُلِ انْتَظِرُوْٓا
اِنَّا مُنْتَظِرُوْنَ O

(Surat al-Anam: 158)

Do they [then] wait for anything except that the angels should come to them or your Lord should come or that there come some of the signs of your Lord? On the day that some of the signs of your Lord will come, no soul will benefit from its faith as long as it had not believed before or had earned some good through its faith. Say, "Wait. Indeed, we [also] are waiting."

Ever since Allah Almighty created the heavens and the earth, the sun has risen in the east and set in the west every day. He seeks permission from Allah Almighty for this, so Allah allows him to repeat his actions. Even when the appointed time comes, he will ask permission from his Lord to rise as usual, but he will not get permission. He will ask permission again; he will not get permission again. He will ask permission again; he will not get permission again. Thus, the sun will not rise for three days. Then, he will be told to return to where he came from. People will be frightened to see the sun rising from the west.

The Messenger of Allah (ﷺ) said: Do you know where the sun goes? It continues until it reaches its abode under the Throne, then falls into prostration and remains in that state until it is told to get up and return to where it came from. So, he reciprocates and rises from his knowledge. Then, he walks on his way until he reaches his abode under the throne and prostrates. He remains in that state until he is told to return to where he came from and then rises with his knowledge. He goes, and then he keeps walking. People do not like his actions until he reaches his former abode under the Throne. Then, he will be told to get up and rise from the west. Then, he will rise from the west. Do you know when this will happen? When there is no benefit in believing a person who has not considered before or who has not done any good in faith. (Sahih Muslim)

Hafiz Abu Bakr ibn Mardiyah (ra), in his commentary, narrated from Hazrat Abdullah ibn Abi Ufa (RA), that he heard the Messenger of Allah (ﷺ) saying, "One night will come upon the people who will be equal to their ordinary three nights. The perpetrators will recognize it. One of them will stand up to recite his part of the prayer or the Qur'an, then fall asleep, then stand up and repeat his part or recite the Qur'an, then fall asleep. During this time, people will shout at each other. They will ask what happened and go to the masjid in panic. Suddenly, they will see the sun rise from the west, and it will return after reaching the middle of the sky.

Imam Hafiz Bayhaqi (ra) narrates from Hazrat Ibn Masood (RA) that a man will call out to his neighbour one night. What's the matter tonight? I slept all my life and prayed so much that I got tired. Allah will say to the sun: Get out of where you set. On that day, faith will not benefit anyone who has not already believed or done any good through their faith. (Fatah al-Bari)

The sun's reversal will last only one day, and with it, the door of repentance will be closed. Then the sun will return to normal and rise from the east until the Day of Resurrection.

Hazrat Abdullah bin Umar (RA) said: I have memorized a hadith from the Messenger of Allah (ﷺ) which I have not forgotten till today. I heard him saying: And at brunch time, an animal will come out of the earth; whichever sign appears first, the other will also appear immediately after it.
(Sahih Muslim, Sunan Abu Dawud, Sunan Ibn Majah, Musnad Ahmad)

On the authority of Hazrat Mu'awiyah (RA), it is narrated that the Messenger of Allah (ﷺ) said: The migration will continue until the door of repentance is open, and repentance will be accepted until the sun rises from the west.
(Sunnan Abu Daud, Musnad Ahmad)

Fifth Symbol: Beast of earth (Daabah-tul-Arz)

The guidance is from the Almighty!

وَاِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ اَخْرَجْنَا لَهُمْ دَابَّةً مِّنَ الْاَرْضِ تُكَلِّمُهُمْ ۙ

اَنَّ النَّاسَ كَانُوْا بِاٰيٰتِنَا لَا يُوْقِنُوْنَ O

(Surat an-Namal: 82)

And when the word befalls them, We will bring forth a creature from the earth speaking to them, [saying] that the people were, of Our verses, not specific [in faith].

Attributes of Earth beast:

- - He will be an animal.
- - He will talk to people.
- - He will come out of the earth.

It is narrated on the authority of Abu Imama (RA) that the Messenger of Allah (ﷺ) said: That animal will come out and scratch people's noses, then they will all meet you until one person buys a camel. Someone asks him from whom you purchased this camel, and he will say from a man whose nose was stained with fire.
(Majma al-Zwaid, Musnad Ahmad)

Hafiz Ibn Hajar (ra) says that the animal's emergence will probably occur on the day when the sun rises from the west. This animal will be heavy with feathers and legs. It will be a large size. It is said to come out of the crack in Safa Mountain. If the horse kept running for three days, only one-third of the animal would come out in the time it would take. He will shake the dust off his head and shout, facing east. Then his roar will cross the east, and if he calls facing west, his roar will travel west. People will scatter together and separately in fear. Only a group of believers will stand their ground. They will know that he is an animal of Allah, and now they cannot run away from Allah out of fear. He will start with them and burn their faces like a shining pearl. Then he will walk on the earth, and no one will be able to catch him, and no one will be able to escape from him. If a person runs away from him and takes refuge in prayer, he will come from behind and say: O so-and-so! So now you are praying he will go before him and stain his face.

It is narrated in Sunnan Ibn Majah from Hazrat Abu Hurairah (RA) that the Messenger of Allah (ﷺ) said: When the beast of the earth comes out, it will have the staff of Prophet Moses (AS) and the ring of Prophet Solomon (AS). He will stick the stick in the nose of the disbeliever and burn the face of the believer with the ring until those who eat at a table come together and say that he is a believer and a disbeliever. (Abu Dawud, Ibn Majah)

Sixth sign: smoke

The guidance is from the Almighty!

فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُّبِينٍ O يَّغْشَى النَّاسَ هٰذَا عَذَابٌ اَلِيْمٌ O

(Surat al-Dukhan: 10-11)

Then watch for the Day when the sky will bring a visible smoke. Covering the people is a painful torment.

It is narrated on the authority of Abu Hurairah (RA) that the Messenger of Allah (ﷺ) said: Hurry to do good deeds before the six signs appear. The rising of the sun from the west, the rising of smoke, the appearance of the antichrist, the rising of the earth beast, collective and individual torment.
(Sahih Muslim, Sunnan Ibn Majah, Musnad Ahmad)

The Messenger of Allah (ﷺ) said: Surely your Lord has warned you of three things. The first is the smoke, which afflicts the believer as much as it gives a cold and

accuses the disbeliever. The second thing is the animal, and the third is the antichrist. (Ibn Jarir)

Ibn Abi Hatim (ra) narrated from Hazrat Ali (RA) that the smoke sign has not come yet. The believer will get a cold, and the disbeliever will swell so much that smoke will come out of the pores of his body. (Ibn Kathir)

After this sign, a gentle breeze will blow from Yemen, and the souls of all believers will be captured. Only the disbelievers will survive in them so that they may be punished.

The Messenger of Allah (ﷺ) said: Indeed, before the Day of Resurrection, there will be a wind from Yemen which will seize the soul of every believer and he will die. (Musnad Ahmad, Sahih Muslim, Jami 'al-Tirmidhi, Sunnan Ibn Majah)

The Messenger of Allah (ﷺ) said: Surely Allah will send a soft wind from Yemen with silk. Whoever has faith in his heart as much as a grain (mustard seed), this wind will not leave him without capturing his soul. (Muslim, Mustadrak Hakim)

Signs that believers will not be seen

These are the four symptoms: three land sinkings (Erosion of the Earth) in the East, West, and Arabian Peninsula; the fourth sign is the fire that will drive people out of the depths of Aden or the East and take them to the plains of Judgment.

"Khasaf" means to burst the earth and swallow the people. This is a kind of torment. The Messenger of Allah (ﷺ) said: There will be three kinds of torment on this Ummah, from the sinking of the earth, from the distortion of form, and the rain of stones. They will come when singers and musical instruments are discussed, and drinking will become common. (Jame Tirmidhi)

It is narrated on the authority of Abu Imama (RA) that the Messenger of Allah (ﷺ) said: Some of my ummah will spend the night eating and drinking and playing. By morning, they will all be pigs. Some tribes of this ummah, including their houses, will be buried in the ground. When morning comes, people say Banu So-and-so was buried in the ground tonight. Tonight, the homes of such and such a tribe have been buried in the ground. Stones will be rained upon them, and an evil wind will be sent upon them, which will shatter them to pieces as the first nations were made to drink their wine, eat usury, wear men's silk, have female singers, and so on was removed from the earth due to their evil deeds.
(Mustadrak al-Hakim)

The Messenger of Allah (ﷺ) said: The Hour will come upon the wicked.
(Sahih Muslim, Musnad Ahmad)

Elsewhere, the Messenger of Allah (ﷺ) said: The Hour will come when there will be no one on earth to say, Allah, Allah.
(Musnad Ahmad, Sahih Muslim, Jami 'al-Tirmidhi, Ibn Habban)

After these three lands sink, the last sign will appear, and this universe will be the beginning of a terrible end. On the Day of Judgment, a fire will come out of Yemen, Aden, or the east and drive the people to the land of Syria.

The Messenger of Allah (ﷺ) said: As far as the first sign of the Hour is concerned, it is the fire that will appear from the east and gather the people to the west for the Day of Judgment. (Sahih Bukhari, Musnad Ahmad, Sunan Nisai)

Antichrist (Dajjal)

Who is the Antichrist?

The Antichrist will be one of the descendants of Adam (AS), to whom Allah will give some powers that no other human being has attained. Allah Almighty will provide him with the power to test the people. The Holy Prophet (ﷺ) has warned us not to go astray. He has also informed us of its physical features and moral characteristics.

The word antichrist:

The word Dajjal is derived from "Dajel," which is the source of Dajjal. It means confusing, lying, deceiving, coating, etc. Thus, the meaning of Dajjal is very deceptive. Imam Ibn Athir (ra) refers to those who tell lies and contradict the facts. In the Arabic language, it is said that the antichrist means the false Christ, and of course, his antichrist means his magic and his lies. He further states that the Antichrist, Christ, will be a Jewish man who will appear at the end of the ummah. His name is Dajjal because he will confuse truth with falsehood.

Al-Muajam al-Awsat states: "Lying a lot and claiming to be untrue."

One meaning of "Christ" is a person who travels a lot. Because the Antichrist will travel the world spreading his temptation, he is called Christ. The author of Qamus explains that the Antichrist is called Christ because he will travel worldwide.

The angels never disobey, and the devil does not obey; it has no spirit of belief. In this way, there was a competition between disbelief and faith because the antithesis collides with the antagonism, so both were given a long life. Both are similar in different forms. If a devil is on one side of the heart, there is an angel on the other. The contest of faith and disbelief continues unabated. Still, our material eyes do not see it, so the wisdom of Allah Almighty demanded that a glimpse of this contest and its sight should also be shown to these earthly eyes. For this purpose, Allah Almighty created a person whose fundamental nature is "Satan" and whose body and structure are that of a human being. We call him "Dajjal"; on the other hand, He created a person whose fundamental nature is "angelic" and whose structure is human. We know him by the holy name of Jesus (AS).

Allah, the Exalted, has placed a great bond between the two. Jesus (AS) belongs to the Children of Israel, and the Antichrist will also be the Children of Israel. When the Antichrist suddenly appears, Jesus (AS) will also appear suddenly. When the Antichrist appears, he will claim to be God, and Jesus (AS), whom Christians call God or the Son of God, will claim to be a worshiper (Human being). Both will be called "Christ" in different ways. The Antichrist will appear in Syria, and then Jesus (AS) will appear in Syria. The job of the antichrist will be to eradicate Islam, and the job of Jesus (AS) will be to eliminate disbelief and establish Islam. The Antichrist will come into the world and spread sedition and corruption, and Jesus (AS) will come and fill the world with justice. If great "gradual destruction" appears from the Antichrist, miracles will also arise from Jesus (AS).

The Messenger of Allah (ﷺ) said:

سیکونون فی امتی ثلاثون کذابون دجالون

There will be thirty liars and impostors in my nation

The last of these lies will be "Dajjal Akbar." The Messenger of Allah (ﷺ) is the last of the prophets, and the antichrist will be the last of the antichrists, so he did not appear in the time of the prophecy of Jesus (AS). Therefore, Jesus (AS) was chosen to subdue him. (Tribulation of the Antichrist)

Biographers have written that the Antichrist is one of the descendants of a priest named "Shaq." The devils obey him. The Antichrist used to be a mason who constructed the Temple of Solomon (AS) in the time of Prophet Solomon (AS). He was imprisoned by Hazrat Sulaiman (AS) because of his strange and suspicious actions, and he is still chained to an island. (Al-Ashaah)

In a long narration narrated by Hazrat Abu Imama (RA), the Prophet (ﷺ) said: O people! Ever since Allah Almighty created the descendants of Adam (peace be upon him), no tribulation has been more significant than the tribulation of the Dajjal. Every prophet sent by Allah warned his ummah against the temptations of the Dajjal. I am the last prophet; you are the previous ummah; he will inevitably come out to you. If I present among you at the time of his arrival, I will give an argument before him on behalf of every Muslim. If he appears after me, every man will present his opinion, and I will present my argument for every Muslim after me. I am leaving Allah for Muslims. He will come out of a rift between Syria and Iraq and create chaos on the left and the right. O, the men of Allah! O people! Be steadfast. I will describe its attributes that no prophet has described before

me. He will say, "I am your Lord, but you will not be defective-eyed." The word Kafir "infidel," will be written between his two eyes. Every literate and illiterate believer will be able to read it. One of the temptations of the antichrist is that he will have both heaven and hell. His paradise is hell, and his hell is paradise. Those tempted by it should seek refuge in Allah and recite the first verses of Surah Al-Kahf. One of his temptations is that he will say to a Bedouin (villager): I will resurrect your parents. Will you bear witness that I am your Lord? He will say! Yes. Then Satan will stand before him in the form of his parents. They will say: O my son! Follow him. He is your Lord.

One of his temptations would be to overpower a man and kill him, then cut him in two pieces with a saw. Then he will say: O, My servants! Look at him; I will resurrect him, but he will still say he has a lord other than me. So, Allah will resurrect him, and he will say to him: Who is your Lord? He will say: My Lord is Allah, and you are the enemy of Allah, and you are the antichrist.

By Allah! I have never had more insight about you than I do today. It is also his temptation that it will rain if he orders the sky to rain. He will command the earth to grow. It will grow. One of his temptations will be that he will pass by a tribe that will deny him, and then all the grazing animals of that tribe will perish. One temptation will be that he will pass by a tribe who will confirm him, and then he will order the sky to rain and the earth to grow vegetation until their cattle grow very fat and fresh from that day. They will go, their sides will be stretched, and their teats will be filled with milk.

He will conquer everything on earth except Makkah and Madinah. Wherever he comes from, he will meet angels with swords. He will even encamp on a kind of red land at the turn of the barren land. Medina, including its inhabitants, will be shaken three times. Every hypocritical man and woman living in it will go towards it. He will move away from the evil Madinah, like a blowing iron removing dirt. This day will be called the Day of Salvation. Where will the Arabs be these days? He said: There will be few of those days.

A righteous man (Imam Mahdi) will be the Imam of the Muslims. While their Imam is going ahead and offering them the morning prayer, this morning, Jesus (AS) will descend. The Imam used to step backward and say that Hazrat Eesa (as) should go forward and offer prayers. Jesus (AS) would place his hands on both shoulders and say, "Go ahead and hold a congregation for prayers because iqamat has been said for you, so prayers will also be offered under your leadership." When the prayer finishes, Jesus (AS) will say, "Open the door." The

door will be opened. Outside the door, the Antichrist will be present with seventy thousand (70,000) Jews. Each of them will have a sharp sword. When the Antichrist sees Jesus (AS), he will begin to melt like salt in water and run away. Jesus (peace be upon him) would pursue him and seize him in "Lod" at the gate of the East and kill him there. Allah will defeat the Jews. Anything that a Jew seeks refuge in from Allah's creation will speak, whether it be a stone, a tree, a wall, or an animal (except for the drowning tree (Gharqad) because it is the tree of the Jews, so it will not speak). They will say: O servant of Allah! Here, Jews, come and kill him.

The Messenger of Allah (ﷺ) said: Jesus (AS) will have the status of a just judge and a just imam among my ummah. He will break the cross and slaughter the pig, abolish the jizya, waive the zakat; they will remove the malice and hatred, and will remove the heat of every hot thing. Even if a baby puts his hand in a snake hole, the snake will not harm him. A baby girl hurts a lion, but it will not hurt her. The wolf will look after the sheep like a dog. The world will be filled with peace and tranquillity like a vessel filled with water. There will be a round trip of consensus and unity. There will be no worship except Allah. War will surrender. The Quraysh will snatch their government, and the earth will be like the floor of the moon.

It would grow, like the plants that used to grow in Adam (AS), until people ate a bunch of grapes together, which would satisfy them. If people eat a pomegranate together, their stomachs will be complete. The ox will be found for a lot of money, and the price of the horse will be a few dirhams.

The three years before the coming of the Antichrist will be very severe, during which people will be starving. In the first year, Allah will command the sky to stop one-third of the rain, and the earth will be ordered to destroy one-third of the vegetation. Then, in the second year, the heavens will be commanded to stop two-thirds of the rain, and the earth will be commanded to stop two-thirds of the vegetation. Then, in the third year, the sky will be controlled to eliminate all rain so that not a single drop will drip, and the earth will be ordered to destroy all plants so that no vegetation will grow. No hoofed animal will survive except the one whom Allah saves—asked how people will survive these days. He said: With tehsil, takbir, and theme, these Azkars will give them food (i.e., will satisfy their hunger). (Sunan Ibn Majah, Mustadrak Hakim, Tabarani, Ibn Asakar)
It is narrated on the authority of Hazrat Hudhaifah bin Aseed Ghaffari (RA) that we were talking when the Messenger of Allah (ﷺ) came and asked us what we

were talking about. The companions said that we were talking about the Hour. He said: The Hour will not come until you see the ten signs. Then he said that smoke, the antichrist, etc. (Sahih Muslim)

Hazrat Imam Ahmad (ra) has narrated a narration from Hazrat Safina (RA), a slave of the Holy Prophet (ﷺ), that once the Holy Prophet (ﷺ) said! Beware, there has never been a prophet before me who did not warn his ummah of the temptations of the antichrist.

He is one-eyed. The word "infidel" (K, F, R) is written between his right eye. When he leaves, there will be two valleys with him. One of Paradise and one of Hell, so his Paradise will be Hell, and his Hell will be Paradise. He will be accompanied by two angels in the form of two prophets. If I wish, I can name these prophets and their fathers. One will be on the right side of the antichrist and the other on the left. This will be a trial. The Antichrist will say, "Am I not your Lord?" Can't I give life? Can't I give death? (Musnad Ahmad)

The second narration in Musnad Ahmad, narrated from Hazrat Samra (RA), also contains the words that he will heal the leper, the blind, and raise the dead. He will say, "I am your Lord." He who says, "You are my Lord," is tempted.

In Tabarani, Hazrat Abdullah bin Umar (RA) narrates that, along with Dajjal, there will be heaven and hell. His paradise will be hell, and his hell will be paradise. With it will be a mountain of bread and a stream of water. He will call such a person that Allah Almighty will not allow the Dajjal to rule over him alone. The Antichrist will ask this person, "What do you say about me?" He will say that you are the enemy of Allah, you are a liar and the antichrist. The Dajjal will call for a saw and cut this person in two, then resurrect him and ask him to tell you now. He will say: By Allah! No one knows more about you than I do, so you are the enemy of Allah, the Antichrist. (Musnad Ahmad, Fateh al-Bari, Sayuti)

Tabarani (ra) has narrated the long hadith of Hazrat Salma bin Aku (RA) 'in which it is said that there will be devils along with Dajjal. He will deceive people in various ways; the dead will say, when they are alive, do you know me? I am your father, your brother. I am your relative. Am I not dead? The Antichrist is our Lord. Now, follow him. Thus, he will try to seduce the living through their dead relatives. It is also narrated that a person will deny the Antichrist. The Antichrist will ask him, "Why don't you follow me?" Saying this, he will seize it and cut it in two and ask

the people, shall I resurrect him before you? Therefore, if the Dajjal renewed him, he would restore and oppose the Dajjal more intensely.
(Al-Kabir Tabarani, Kinz Al-Amal, Majma Al-Zwaid)

This summarizes what Allama Imad-ud-Din Al-Fala Ismail Ibn Kathir (ra) says about the Dajjal in Al-Badayah wa Al-Nihayah. We know from the hadiths that the antichrist and all the supernatural habits Allah Almighty has given to the antichrist will be a test for the servants of Allah Almighty. As mentioned, whoever obeys the antichrist will be very prosperous, there will be rains, agriculture will be abundant, and livestock will flourish. And whoever disobeys it will be afflicted with hardship and famine. Diseases will attack it; cattle will die, and loved ones will die. Fruits, agriculture, and trade will be destroyed. That is, disasters will surround it. The treasures hidden in the earth will be with the antichrist, just as the bees are with their queen.

The power and authority of the Antichrist:

1) He will bring the dead to life.
2) He will punish the opponents.
3) He will cut the beloved of Allah and those who stand firm on the true religion with saws.
4) Those he punishes will be firm believers and noble men of character.
5) He will kill to make his point and will bring the same slain person back to life.
6) The more a person stands firm on the true religion, the more the Antichrist will be his enemy.
7) Those who believe in the Antichrist will find comfort from the Antichrist.
8) The Antichrist will bring rain, progress in agriculture and financial and personal benefits to his followers.
9) The followers of the Antichrist will find happiness and joy on that day, as well as an abundance of life, wealth, and children.

It is narrated on the authority of Hazrat Anas (RA) that the Messenger of Allah (ﷺ) said: Before the arrival of the antichrist, more than seventy (70) antichrists will come. (Majma-Al-Zwaid)

It is narrated on the authority of Abu Hurairah (RA) that the Messenger of Allah (ﷺ) said: The Hour will not come until thirty false antichrists arise, each claiming to be the Messenger of Allah. That is, not all false antichrists will claim prophethood. (Kanz-al Amal)

Hazrat Abdullah ibn Harith (RA) said: If we ever heard anything in Madinah that was loud or frightening, we would think that the Dajjal had come. The reason for this was that he used to talk about the Dajjal, and when he was narrating it, he used to draw a map of this fitnah. (Majma-Al-Zwaid)

Hazrat Umme Sharik (RA) said: The Messenger of Allah (ﷺ) said: People will flee from the fear of the Antichrist and reach the mountains. Umme Sharik (RA) said: I asked the Messenger of Allah (ﷺ). O Messenger of Allah (ﷺ)! Where will the Arabs be on that day? He said that there would be very few.
(Sahih Muslim)

Hazrat Abu Bakr Siddiq (RA) narrated that the Messenger of Allah (ﷺ) said: The parents of the antichrist will be childless for thirty (30) years, and they will have no children. After that, a boy will be born to them; he will be deaf, and his teeth will be enormous. The benefit will be minimal; his eyes will sleep, and his heart will not rest. Then he said about his parents that his father would be tall and thin. His nose will be like a bird's beak. His mother would be heavy and have long arms.
(Reported by al-Tirmidhi)

Hazrat Abu Saeed Al-Khudri (RA) narrated that the Messenger of Allah (ﷺ) said: Seventy thousand people from my ummah who have green sheets on them will follow the Dajjal. (مشكوة شريف)

Hazrat Nawas ibn Simaan (RA) says that one morning, the Prophet (ﷺ) mentioned the Dajjal in such detail that we began to feel that he was hiding somewhere in a clump of palms. When we later came to the Messenger of Allah (ﷺ) for service, he felt our panic and said, "What happened to you?" We asked, O Messenger of Allah (ﷺ)! You detailed the Dajjal until we understood he was hiding somewhere in a clump of palms.

The Prophet (ﷺ) said: I am more frightened for you about the tribulations that are besides the Dajjal. If the antichrist comes out in my presence, I will deal with him alone without you, and if he comes after me when I am not among you, then everyone will deal with him on his behalf and for every Muslim. Allah is your Helper. There is no doubt that the antichrist will be young, with curly hair, and one of his eyes will be protruding outwards as if he is 'Abd al-'Uzza ibn Qattan. Anyone

who comes in contact with it should recite the first verses of Surah Al-Kahf. It will emerge at the border between Syria and Iraq. It will create strife on all sides, right and left.

O, the men of Allah! Be steadfast. We said: O Messenger of Allah (ﷺ)! How long will he stay on earth? He said: Forty days. One day will be for the whole year; one day will be equal to one month; one day will be similar to one week; and all other days will be equal to regular days. He asked if a day of one year would be enough for one day of prayers. He spoke! No, you will set an estimated time for the prayers. We asked, "O Messenger of Allah (ﷺ)!" What will the speed of its movement be on the Earth? He (ﷺ) said: It will be as fast as the rain that the strong winds are blowing from behind. He will come to the people and invite those who believe in him to accept his invitation. Then, He will command the sky to send rain on them and cause the earth to grow crops. When their animals return from the pasture, their elbows will be high, their teats will be full of milk, and their hips will stick out. Then he will go to other people and invite them, but they will reject his invitation and turn away from him, and then they will be starved and financially strapped. Nothing will be left in their hands. The antichrist will pass through the barren land and order it to spew out his treasures. The treasures of this land will come under his control, and then he will call a young man whose youth will be at its peak. He will cut him into two pieces with his sword, throw them away from each other, then call him, and he will come back alive, laughing. He will show these magical tricks as proof of his divine claim. Meanwhile, Allah Almighty will send Jesus (AS), the son of Mary (peace be upon him). He will descend from the white minaret of the masjid of Damascus. When he bows his head, drops of water will drip, and when he raises his head, the drops will fall from his head like pearls. The wind of his breath will affect him to the extent of his sight. Whoever the disbeliever reaches the breath will die. He will go out in search of the Antichrist; even if he finds him at the door of Lod (Israel), he will kill him there. (Sahih Muslim)

Hazrat Abdullah bin Umar (RA) said: The Messenger of Allah (ﷺ) said: The Antichrist will land on the barren land of "Marqanat." There will be more women among those who come to him; until the time comes, a man will go to his friend and tie his mother, daughter, and sister tightly at home so they can not go out. They do not go to the Antichrist. Then Allah Almighty will impose Muslims on them, Muslims will kill him and his followers, and no one will be able to escape. Even if someone hides behind a tree or a rock, he will tell the Muslim that this man is hiding behind me, so come and kill him. (Majma-Al-Zwaid)

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said: When the antichrist comes, he will have something like heaven, and one thing will be like fire; what he is calling heaven will be fire. (Sahih Muslim)

The narration of Hazrat Tamim Dari (RA):

Hazrat Fatima bint Qais (RA) said: I heard the voice of the announcers who were announcing on behalf of the Holy Prophet (ﷺ). I also went out of the house to the masjid and prayed under the guidance of the Holy Prophet (ﷺ). I was in the front row of women, connected to the last row of men. After finishing the prayers, Rasool Allah (ﷺ) came to the pulpit laughing and said that everyone should sit in their place. He (ﷺ) said: Do you know why I have gathered you? People said! Only Allah and His Messenger (ﷺ) know best.

He (ﷺ) said: By Allah! I did not gather you for fear or inclination, but I figured you for the sake of Tamim Dari (RA), a former Christian who converted to Islam and pledged allegiance to the faith. He told me about an incident that aligns with what I told you about the Antichrist. He told me he boarded a ship with thirty Banu Laham and Banu Jazam family members. The ship was caught in a whirlwind, and for a month the whirlwind swept the boat around until one evening we came close to an ocean island, came ashore in a small boat, and landed.

Entered, an animal-like man was found with so much hair on him that it was hidden beneath it; even the front and back were unknown. He asked him, "Who are you?" "I am Jassasa (spy)," he said. He said, "What happened to Jassasa?" he said! O people! Go to the person who is eager to meet you. We were afraid that it might not be a Jinn ghost, and on hearing the man, we immediately left and entered the temple. (This may be a Jewish synagogue or a Hindu temple)

What we see there is a vast, loaded man who is badly chained in iron chains, and both his hands are tied around his neck, from his knees to his ankles. We asked him in surprise! Hey! So, what's up? He said, "You have taken my address, so tell me who you are." We said we were Arabs; we were in a ship, and then we were entangled in a hurricane and bore the waves for a month. Finally, we took refuge on your island and boarded a small boat. When we entered the island, a thick-haired moving object about which we knew nothing, we asked him what

it was. He walked around and said with a bunch of hair, I am Jessica. We asked! What is this?

He said, "You will meet the person eager to meet you. We feared it might be a Jinn or a ghost, so we hurried to come to you."

He said, "Tell me about the oasis of Besan."

We asked what you wanted to know.

He said, "Are its gardens bearing fruit?"

We spoke! Yes. He said the time would soon come when it would not bear fruit.

He said, "Tell me about the sea of Tiberias."

"What do you want to know about it?"

He said that there was water in it. "

There is a lot of water."

He spoke. He said that its water would soon run out. "

Tell me about the Zughar fountain," he said. "What do you want to know about it?"

He asked if there was water in the spring.

We noted that there was a lot of water. People used to cultivate with the water of this spring.

He said, "Tell me about the Prophet's unlettered. What did he do?"

We said he had come out of Makkah and was staying in Yathrib.

He said that the Arabs fought them.

They spoke! Yes.

What was the result, he said?

We told him that they had overpowered the surrounding Arabs and that the Arabs had obeyed him.

He said it happened.

We spoke! Yes.

He began to say! Listen! The Arabs should abide by him.

Now let me tell you about myself. Christ (the Antichrist) indeed is me, and soon I will be allowed to go out, and in forty days, I will travel all over the earth. I will not leave any city or village where I will not descend, except Makkah and Medina, which are forbidden for me. Whenever I wish to enter any of these cities, an angel will be there to encounter me with a naked sword that will prevent me from entering. Angels will be on guard at every entrance.

Hazrat Fatima bint Qais (RA) says that the Prophet (ﷺ) struck his staff on the pulpit and said: This is Tayyaba, this is Tayyaba (i.e., Medina).

He spoke! Listen! Have I told you this before? People said! Yes. He said: In fact, I liked Tamim's words very much. What I am telling you about the Dajjal, Makkah, and Madinah is exactly what Tamim (RA) said. Listen! It is in the sea of Syria or Yemen, but it is towards the east, and he pointed to the east with his hand.
(Sahih Muslim)

Questions of the Antichrist:

- - Does the date palm in Besan bear fruit or not?
- - Is there water in Lake Tiberias?
- - Do people irrigate fields with the Zughar spring or not?
- The fourth important thing is the character of the person named "Jassasa".

Besan's garden:

Besan is the name of a place in Palestine. It was first conquered by Hazrat Sharjeel bin Hasna (RA) during the caliphate of Hazrat Umar Farooq (RA). After the fall of the Ottoman Caliphate in 1924 AD, when the Arabian Peninsula was dismembered, it became part of Jordan. Until the 1948AD, the area was part of Jordan. In 1948AD, Israel occupied the surrounding area, including Besan, and is still part of Israel. This area was famous for its palm groves in ancient times, which was confirmed by Sahabi Rasool (Hazrat Tamim Dari RA). But now there is no fruit.

This ensures the antichrist's statement that "the time is near when these trees will not bear fruit."

The waters of the Sea of Tiberias:

The second question of the antichrist was whether the water of the Sea of Tiberias had dried up. That is, the emergence of the antichrist is essential to the drying up of this water. The navy of Tiberias is located northeast of Israel near the Jordanian border. It is over 55 km long, 3 km wide, and 157 feet deep. Its total area is 166 square kilometres. It is now under Israeli occupation. Its water must also be gradually drying up for no apparent reason. The Israeli government supplies water from the Gulf of Aqaba by building a water pipeline. Still, the water of the Sea of Tiberias is fresh, and the seawater is salty. So, it has to have big plants to sweeten it. It costs a lot. Its dryness indicates that the second sign of its emergence, which the Antichrist said had also been fulfilled.

Fountain of Zughar:

The third question of the antichrist:

Which is, in fact, the third sign of the approaching time for his permission to leave. Zughar was the name of the daughter of Lot (AS). He had two daughters, Rabah (ra) and Zughar (ra). When the eldest daughter died, there was a spring near the place where she was buried, which was named "Ain al-Rabah." In Arabic, the spring is called Ain. When the youngest daughter died, there was a spring at the place where she was buried. This place is also in Israel, east of the Dead Sea. The antichrist can leave as soon as its water dries up completely.

Antichrist's spy "Jassasa."

Jessica is called a spy. The only living thing on the island besides the Antichrist was a strange creature assigned to spy. This shows that espionage and intelligence gathering are crucial tactics for the antichrist. The Antichrist will set up a network of secret surveillance to establish his strong power worldwide, allowing him to gain oppressive control over the people.

For example, I can get information about people through data, channels, surveillance cameras, and computers; complete information about people through travel tickets, identity cards, credit cards, and other cards; and information about people through bank accounts and money transfers. Collection of related data, etc., on which work has started, in which pictures and fingerprints are also being collected.

Hazrat Hisham bin Amir (RA) narrated that the Messenger of Allah (ﷺ) said: From Adam (AS) to the Day of Resurrection, there will be no greater tribulation in Allah's creation than the Dajjal. (Sahih Muslim)

Hazrat Abdullah bin Hawala (RA) narrated that the Messenger of Allah (ﷺ) said: The man who survived on three occasions was saved. He said this three times. He then said! At my death, at the time of the appearance of the antichrist, and at the time of the assassination of the righteous, generous caliph. (Musnad Ahmad)

It is narrated on the authority of Anas bin Malik (RA) that the Messenger of Allah (ﷺ) said: Every prophet who was sent warned his people with antichrist. Be aware that he has a defective eye, and your Lord is free from any defect, and there will be "Kafir" written between the two eyes of the antichrist. (Sahih Bukhari)

Hazrat Hisham bin Amir (RA) narrated that the Messenger of Allah (ﷺ) said That his (Dajjal's) head would be bald from the back. He will soon say, "I am your Lord." Whoever says, "You are a liar, you are not our Lord, our Lord is Allah." We put our trust in Him and turn to Him, and we seek refuge in Allah from you, then He will not force it on us (i.e., the Dajjal will not be able to harm anyone who says so). (Musnad Ahmad, Mustadrak Hakim, Tabarani)

It is narrated on the authority of 'Abdullah ibn' Umar (RA) that the Messenger of Allah (ﷺ) said: Once in a dream, I was circumambulating the Kabah when I saw a man who was of wheaten complexion and had white hair on his head. (My eyes fell on him) I asked who he was. The people present with me said this is Isa bin Maryam (AS). Then I turned around and saw a fat red man; his hair was curly, and he had one eye, and one of his eyes was raised like a grape. People said that this is the antichrist. His form was very similar to that of 'Abd al-'Uzza ibn Qattan. (Sahih Bukhari and Muslim)

Hazrat Anas (RA) narrates that the Prophet (ﷺ) said: The antichrist will trample every city except Makkah and Madinah. In every valley (Makkah and Madinah),

angels will stand in line to protect them. Then the earth of Madinah will shake three times, on which Allah will drive out every disbeliever and hypocrite.
(Sahih Bukhari)

Events before the emergence of the Antichrist:

It is narrated on the authority of Anas bin Malik (RA) that the Messenger of Allah (ﷺ) said: The first few years before the emergence of the Antichrist will be one of deception. The truth will be made a liar, and the false will be accurate. The one who betrays will be considered trustworthy, and the reliable one will be regarded as a traitor. "Rubedha" will talk in public. He asked who the Rubedha are? He spoke! Despicable people. They will decide the critical issues of the people. (Musnad Ahmad)

Hazrat Umayr bin Hani (RA) narrated that the Messenger of Allah (ﷺ) said: When the people will be divided into two tents. There will be a tent of believers in which there will be no hypocrisy. The second will be the tent of the hypocrites in which there will be no faith. So, when these two come together, wait for the antichrist to come today or tomorrow. (Sunan Abu Daud, Mustadrak Hakim)

The Antichrist will emerge at a time when religion is weak. Knowledge will be left, and ignorance will be shared. (Musnad Ahmad)

It is narrated from Hazrat Hudhaifah (RA) that the antichrist will emerge when the good people are few, the religion will be weak, and the hostilities will increase. The earth will be wrapped up for the Antichrist like the skin of a ram. (That is, it will be easier for him to go everywhere except the two holy places, Makkah and Madinah) (Mustadrak Hakim)

It is narrated from Hazrat Abdullah bin Umar (RA) that I was with Hazrat Hudhaifah (RA) in Hatim (Part of the Kabah). He told a hadith and said: The links of Islam will be broken one by one, and there will be misleading leaders, and then three antichrists will come out. I asked! O Abdullah (RA) (Hazrat Huzaifah)! Have you heard what you are saying from the Holy Prophet (ﷺ)? He replied! Yes, I have listened to this from the Holy Prophet (ﷺ). I also heard the Holy Prophet (ﷺ) saying that the antichrist would appear from the settlement of Isfahan called Judea (Iran). (Mustadrak Hakim)

It is narrated on the authority of Nafi 'ibn Utbah (RA) that the Messenger of Allah (ﷺ) said: You will fight against the Arabian Peninsula, and Allah will make you its conqueror, then you will battle against Persia (i.e., Iran) and Allah will make you its conqueror, then you will fight against Rome and Allah will give you victory. He will make you victorious, then you will fight the antichrist, and Allah will make you his victor. Then Hazrat Nafi (RA) said: O Jabir (RA)! To our knowledge, the Antichrist will not emerge until Rome is conquered. (Sahih Muslim)

Hazrat Mu'adh ibn Jabal (RA) narrates that the Prophet (ﷺ) said: With the settlement of Jerusalem, the destruction of Medina will begin. If Medina is destroyed, a great war will begin. When that war starts, Constantinople will be conquered. (Sunnan Abu Dawood)

Hazrat Dhu Makhmar (RA) narrates that the Prophet (ﷺ) said: You will make peace with the Christians, then you will fight a battle, and the Romans will betray you. You will win this war, get booty, and be safe from loss. Then, you will return from the battlefield until you and the Christian camp are together on a green hillside. One of the Christians will raise the cross and announce that the cross has prevailed. This will make a Muslim angry, and he will go ahead and break the cross. This incident will corrupt the Christians, and they will gather for war. According to some narrations, Muslims will also become enthusiastic and take up arms. They will fight a fierce battle, and Allah Almighty will give martyrdom to this group of Muslims. (Sunnan Abu Dawood)

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said that Doomsday apparently would not happen until the Christian army deployed at "Aamaq or Damq." An army will leave Madinah to fight the Christians, who will be the best people on earth at that time. When the two armies are lined up in front of each other, the Christians will say, "Get out of the way. Let us first fight those who you have captured." (This shows that there have been previous battles between Muslims and Christians in which Muslims have been victorious, Christians have been taken prisoner who later became Muslims and now have joined the Islamic army.) Have come to fight the Christians.

Muslims will answer that by Allah! We will never be separated from our brothers. When the fighting begins, one-third of the Muslim army will flee the battlefield. Allah Almighty will never accept their repentance. One-third of an army will be martyred in jihad. These people will be the best martyrs in the sight of Allah

Almighty. The remaining one-third of the military will win the battle. These people will never be tempted, and they will conquer Constantinople.

As they hang their swords from the olive trees and distribute the booty, Satan will come among them and shout, "O people! The Antichrist has entered your homes behind you (the purpose of this devil is to frighten and terrorize Muslims). The soldiers of Lashkar-e-Islam will go out there to fight the Dajjal. Later, it will be known that this news was false, but the Messiah Dajjal will have appeared by the time they reach Syria. (Sahih Muslim)

Hazrat Umme Sharik (RA) narrates that the Prophet (ﷺ) said: People will flee to the mountains for fear of the Antichrist. Hazrat Umme Sharik (RA) asked: O Messenger of Allah (ﷺ)! Where will the Arabs be on that day? He (ﷺ) said: They will be very few. (Sahih Muslim)

Hazrat Abdullah bin Umar (RA) narrates that the Holy Prophet (ﷺ) narrated in a long hadith that then the fitnah of prosperity will appear, and it will rise from the footsteps of a person who will be from my Ahle-Bayt. He will take care of himself in my family, but in reality, he will have nothing to do with me because my friends are only pious people. Then, the people will agree on a person who will be like a rib on the hip (i.e., people will agree on making a person a king who will not be suitable for the kingdom due to his ignorance, nor will he be able to do the same. Must be able to handle matters, just as a rib cannot bear the weight of a heavy body. The Messenger of Allah (ﷺ) said: Then a terrible tribulation will begin. The effect and harm of this fitnah will reach every person of my ummah. No one will be safe from it. Whenever it is said that this fitnah is over, it will intensify more than before. Man will become a believer in the morning and a disbeliever in the evening until the people are divided into two groups. One believer will be completely free from hypocrisy, and the other hypocrite will be utterly devoid of faith. When this happens, then wait for the antichrist. It will come on the same day or will appear the next day. (Sunnan Abu Dawood)

Hazrat Anas (RA) narrates that the Prophet (ﷺ) said: Except for Makkah and Medina, the antichrist will destroy every country in the world. (Sahih Bukhari)

The Messenger of Allah (ﷺ) said: Angels are stationed at the gates of Madinah, and neither the plague nor the antichrist will be able to enter it. (Sahih Bukhari)

The Messenger of Allah (ﷺ) said: the Antichrist will come from the East. He intends to enter Madinah, but when he reaches behind Mount Uhud, the angels will come before him and turn his face towards Syria. He will go and die there (present-day Palestine, Lebanon, Jordan, and Israel were part of Syria).
(Sahih Muslim)

It is narrated on the authority of Hazrat Muhajan bin Adra (RA) that the Prophet (ﷺ) said in a sermon one day:

What is the Day of Salvation? What is the Day of Salvation? What is the Day of Salvation? He repeated this three times. The Companions submitted! What is the day of salvation? He (ﷺ) said: The antichrist will come; he will climb Mount Uhud, look at Medina, and speak to his companions: Do you see that white palace? This is the Masjid of Ahmad. Then, when he comes to Madinah, he will find an angel ready on the way who will stand with a naked sword. Then he will encamp on a barren ground at "Al-Jerf" towards Syria and pitch his tent there. After that, Madinah will be shaken by three earthquakes, and all the wicked and hypocritical men and women will leave Madinah and go to Dajjal. This will be the day of salvation. (Musnad Ahmad)

Al-Jerf:

This is a suburb of Madinah, located three miles north of Madinah. Some scholars have written it between Mahjat al-Sham and Sassin, the way of the Syrian pilgrims. Today, part of it is called Azhari Mohalla.

Hazrat Imran ibn Husayn (RA) narrates that the Messenger of Allah (ﷺ) said: Anyone who hears about the Antichrist should stay away from him. By Allah! He who considers himself a believer, when he approaches him, will be affected by the doubts he has created and will join his followers. (Musnad Ahmad)

It is narrated on the authority of Hazrat Abdullah bin Umar (RA):

ثُمَّ يُسَلِّطُ اللّٰهُ الْمُسْلِمِيْنَ عَلَيْهِ فَيَقْتُلُوْنَهُ وَيَقْتُلُوْنَ شِيْعَتَهُ.....

Then Allah Almighty will impose the Muslims on the Dajjal, and the Muslims will kill the Dajjal and his army. Even if a Jew hides in a tree or a rock, he will call out to the Muslims and tell them that this Jew is hiding behind me. Come and kill him.
(Musnad Ahmad, Tabarani)

It is narrated from Hazrat Soban (RA) that the Prophet (ﷺ) said: Allah Almighty has saved two groups of my ummah from the fire of Hell. One is the group that will wage jihad against India, and the other is the group that will wage jihad against the antichrist along with Jesus (AS), the son of Mary (as).
(Musnad Ahmad, Sunnan Nisai, Tabarani, Bayhaqi Fi Sunnan Al-Kubra)

In a hadith, Hazrat Khatam-ul-Anbiya (ﷺ) said: Thirty liars will come to my ummah, each claiming to be a prophet of Allah. Although I am the last of the prophets, there is no prophet after me, and a group of my ummah will stand on the truth and prevail. (مشکوۃ شریف)

(Allah's command means that Jesus (AS) will come to kill the Antichrist)

The features of the antichrist:

The antichrist will have a lot of hair on his head and be very curly. Its head will be like a branch of a tree, and its colour will be very white; in some narrations, it is also written reddish-white; it will be with one eye, the eye will be spotted, and there will be a thick pod on the right eye. The forehead will be prominent, the nostrils will be broad, the body will be heavy, the height will be small, the distance between both legs will be greater, and he will be similar to Qatan bin Abdul Uzza Khazei; his surname will be Abu Yusuf. From behind, his head will look like a bald snake. His ear will be cut off; he will be young, one hand will be longer than the other, and on his forehead, it will be written "Kafir" which every Muslim will be able to read, whether he knows how to read or write or not.

Hafiz Ibn Kathir (ra) has narrated the narration of Hazrat Abdullah bin Mughnam (RA) concerning Tabarani that the Messenger of Allah (ﷺ) said:

Undoubtedly, the antichrist will come out of the East and initially invite people to the truth. The people will follow him. He will conquer the people by inventing the truth and fighting over it in front of them. This will continue until he comes to Kufa and adopts the religion of Allah; people will follow him and love him, and one day he will say, "I am a prophet."

Every wise person will be shocked to hear this claim of prophethood and will give it up. After a while, he will make a divine claim that the light of his right eye will be lost, one ear will be cut off, and the unseen Kafir (infidel) will be written

between his eyes. This will not remain hidden from any Muslim, and he who has even a spot of faith in his heart will be separated from it. His comrades and army will remain Zoroastrians, Jews, Christians, non-Jews, and polytheists.
(Al-Nihayah fi Al-Fitan wa Malahim)

Followers of the Antichrist:

It is human nature for people to accept any innovation or attraction readily, especially those who are weak-minded and have nothing to do with religion and religious people. A large crowd of people gathers around this depravity. But if a person begins to think of himself as the king and emperor of the world without the participation of others, he will be called a fool, or he will be advised to have his brain treated.

Many weak-minded Muslims will also join the followers of the antichrist after witnessing the magic of the antichrist and irrational affairs. Some among them will be annoyed by their poverty and starvation and will see that if they obey the Dajjal, they will escape their lives of poverty and famine, and life will pass comfortably.

In the current situation, it has become evident that many people associate with leaders they consider wrong but do not leave them for their own gain and self-interest. The same will happen to some followers of the Antichrist at that time. Some narrations indicate that some people will support the Dajjal and say they know he is a liar, but they will help him because they want worldly comforts. - When the wrath of Allah descends, they, too, will be drowned in it.

- The real followers of the Antichrist will be the Jews because the Antichrist himself will be from the Children of Israel. In Musnad Ahmad, it is narrated from Hazrat Abu Hurairah (RA) that the Prophet (ﷺ) said: The Antichrist will descend from Koz (the suburbs of Tabriz) and Kerman (Iran) with eighty thousand men, wearing sheets made of Tulsan and shoes made of hair, their faces will be like flattened shields. (Reference to the Antichrist)

- There will be many women among the followers of the Antichrist.

It is narrated on the authority of Ibn Abi Shaybah (ra) from Ibn Umar (RA) that the Messenger of Allah (ﷺ) said: The Antichrist will come to 'Marqanat' in this salty

land, and there will be a large number of women among those who come to him.

- The infidels and polytheists will be the followers of the Antichrist. Atheists have a disease of hypocrisy in the heart. Whenever they have the opportunity to provoke hatred towards Muslims, they take full advantage of it. These people will eagerly join the army of the antichrist and will support the antichrist to harm Muslims. There will also be a large number of them in Madinah. Allah Almighty will cleanse the city of His Beloved from these unclean people. After the emergence of the Antichrist, there will be three earthquakes in Madinah, which will be a model of Allah's punishment. These earthquakes will be a mercy for the believers, and all the hypocrites and infidels will be frightened by the earthquakes and leave Madinah. Thus, Madinah will be cleansed from infidels and hypocrites. This day is called "Yum Al-Khalas" in the hadiths.

It is narrated on the authority of Hazrat Anas (RA) that the Messenger of Allah (ﷺ) said: The antichrist will come until he encamps on the outskirts of Madinah, then there will be three earthquakes in Madinah, due to which all the hypocrites and disbelievers will leave Madinah and go to the antichrist. (Sahih Bukhari)

- All the wicked and immoral people will be followers of the Antichrist. Most followers of the Antichrist will be Jews, non-Jews, Turks, and mixed people. They will have an abundance of villagers and women.

Hazrat Saab bin Jathama (RA) narrates that the Prophet (ﷺ) said: The Dajjal will not come out until people forget to mention him, and the Imams will stop mentioning him on the pulpits.
(Musnad Ahmad)

Hazrat Janadah ibn Umayyah (RA) says that once an Ansari came to the service of a Companion. He narrated a blessed hadith that one day, the Messenger of Allah (ﷺ) stood among us and said: I frighten you with the Antichrist, and he said that he would stay on earth for forty days and his government would reach every harbour, but he would not be able to enter four places. House of Kaaba, Prophet's Masjid, Al-Aqsa Masjid and Mount Tur. (Musnad Ahmad)

Symptoms of the emergence of the Antichrist:

One - The most critical sign of the Antichrist's emergence will be Imam Mahdi's appearance. It will be a clear and enlightening sign by which every human can guess the time for the Antichrist to come out.

2- The oasis of Besan will stop bearing fruit. This area is located near the Besan Canal (Jordan) in the borders of Palestine, and before the emergence of the Antichrist, the trees there will stop bearing fruit.

3- The waters of the sea of Tiberias will dry up.

4 - Weakness in religion and spread of hatred and animosity among Muslims.

Hazrat Muammar bin Rashid (ra) has narrated from Hazrat Qatadah (RA) in his Jama' that one day, a preacher in Kufa called out that the Dajjal had come out. A man came to Hudefah bin Aseed (RA) and said he was sitting there when people were fighting the Dajjal of Kufa. Hazrat Hudefah (RA) said to him: Sit here. After a while, their leader also said that you are both sitting here and throwing spears at the Dajjal from Kufa. Hazrat Hudefah (RA) also told him to sit here.

After a while, another person said this news was false. Then this man asked Hazrat Hudefah (RA) to narrate a hadith about the Dajjal. Hazrat Hudefah bin Aseed (RA) said: If the antichrist comes out today, the children will kill him with pebbles and bury him in the ground. The Antichrist will emerge when the number of true believers is minimal, the food is poor, they do not have good relations with each other, there is a lack of observance of religion, and the earth will be wrapped like a sheep's skin.
(The Antichrist from Khalid bin Muhammad)

5- The spring water of Zughar will dry up.

6. - Conquest of Constantinople.

It is narrated in Sunnan Abu Dawud from Hazrat Mu'adh bin Jabal (RA) that the Prophet (ﷺ) said: Jerusalem is inhabited and Medina is desolate. The desolation of Medina is a symbol of war; the outbreak of war is a prelude to the conquest of Constantinople; the conquest of Constantinople is like the emergence of the

antichrist. Then he struck the thigh or shoulder of the person to whom he narrated the hadith and said, "Indeed, this is true as you are sitting here." (Abu Dawud)

7- From the mihrabs and minbars of Masajid, the mention of Dajjal will end.

8 - The meaning of truth, falsehood, trust, and betrayal will change.

In Musnad Ahmad, Musnad Bazar, Musnad Abu Yala, Hazrat Anas bin Malik (RA) narrates that there will be some years of deception before the emergence of Dajjal. The truth will be considered a lie and will be regarded as valid. The trustee will be viewed as a traitor, and the traitor a trustee.

9- There will be hunger and famine.

It is narrated from Hazrat Abu Imama Bahli (RA) that there will be three years before the emergence of Dajjal, which will be very severe. People will suffer from famine in it. In the first year, Allah will command the heavens to stop one-third of the rain and order the earth to stop one-third of the production. In the second year, they will command the sky to stop two-thirds of the rain and the earth to stop two-thirds of the production. Then, in the third year, Allah commands the heavens to stop their rain completely; not a single drop will drip, the earth will stop all its production, and not even a straw of grass will grow. Every animal will die. (الّا ماشاء الله)

The Companions asked, "What will keep the people alive in this age?" He spoke! Tahlil, Takbir, Tasbih, and Tahmid will serve as their food.
(Sunan Ibn Majah)

10- The number of Arabs among Muslims will decrease.

At the time of the arrival of the Antichrist, there would be very few Arabs and a large number of non-Arabs.

11- The number of Romans will increase significantly.

According to the hadith of Muslim Sharif, the number of Romans will increase shortly. (That is, there will be a large number of Christians)

Period of stay of the Antichrist after his appearance on the earth:

Once, the Prophet (ﷺ) described the circumstances and events of the Dajjal. The series of questions and answers of the Companions also continued. The Companions said: O Messenger of Allah (ﷺ)! How long will the Antichrist remain on earth? He said: It will last forty days. One day will be equal to one year; one day will be equal to one month; one day will be similar to one week; and all other days will be equal to regular days.

The Companions said: O Messenger of Allah! It's a whole day, one year; will one day of prayer be enough for us? He spoke! No! Instead, keep on praying with estimation. (Muslim Sharif)

In Muslim Sharif, it is narrated from Hazrat Abdullah bin Umar (RA) that the Prophet (ﷺ) said: There will be an antichrist in my ummah and forty ... Will remain. Hazrat Abdullah bin Umar (RA) says that I do not know whether forty days, forty months, or forty years are meant.

Shia scholar Mullah Baqir Majlisi wrote about his (Shia) Imam Mahdi:

1. When the Mahdi appears, he will kill the Sunnis, especially their scholars, before the disbelievers and will annihilate them by killing them.
   (Haq al-Yaqeen, p. 139)

2. It is narrated on the authority of Ibn Babuwayhah from Imam Baqir that if Hazrat Qaim Al-Muhammad appears, he will resurrect Ayesha (Umme Al-Momineen RA) and issue a Hadd (Punishment) on her. (Hayat al-Qulub)
3. Imam Mahdi will kill the descendants of the killers of Hazrat Hussain because he was satisfied with the deeds of their father, and whoever agrees to do wrong is like the one who does it, then resurrects Ayesha (Umme Al-Mominin). Will punish. (Haq-ul-Yaqeen, Vol. 2, p. 92, chapter, how to return)

4. Imam Mahdi will remove the bodies of Abu Bakr (may Allah be pleased with him) and Umar (may Allah be pleased with them) from the graves and order them to be hung on the trees.
5. The Imam's order will remove the corpses' shrouds.

6. 6- When these bodies are hung on the trees, the trees will turn green and bear fruit. (Basair al-Darajaat)

7. The number of people Imam Mahdi will resurrect will be four thousand. (Ghayyat al-Maqsood, vol. 1, p. 178)

8. According to the Qur'anic promise, the family of Muhammad will be given the world's government, and there will be no corner of the earth that every family of Muhammad does not rule.
(Fourteen Stars by Syed Najam-ul Hassan Kararvi, p. 602)

9. Shia Mujtahid Qazi Noor-ullah Shostri has written that when Imam Mahdi appears, the whole world will be enlightened by the light of Imam Mahdi. Every Shia will be a thousand years old, and a son will be born to him yearly. (Anwar al-Nomaniya)

10. He will burn the opponents in the fire so that he will command the fire, and she will obey him.
11. Innocent Imams and all believers will be alive in his presence.
12. He will have treasures of fire, etc., and instruments of punishment which he will use to punish the enemy.
13. There will also be agents of this Mahdi to punish who will issue punishment by his order.
14. Whoever obeys him will be rewarded as if he had treasures of sustenance, water, and wealth.
15. He will run a fountain of ghee and a stream of milk and water.

Shia Mujtahid Mullah Baqir Majlisi has narrated the narration attributed to Imam Jafar Sadiq concerning Mufassil bin Umar:

Mufassil asked Imam Jafar Sadiq: O my Lord! Sahib Al-Amr Imam Mehdi will go to another place after Makkah. He said he would go to Madinah, the city of our grandfathers, and there he would see a strange thing that would bring joy and happiness to the believers and humiliation to the disbelievers and hypocrites. Mufassil asked, "What would be the surprise?" Imam Ja'far said that when he reached the grave of his grandfather Rasool-e-Khuda, he would ask the people there: Tell me! Is this the grave of our grandfather, Messenger of Allah? People

will say yes, this is his grave. Then he will ask who the people buried with our grandfather are. People will say this is his special companion, Abu Bakr and Umar. Hazrat Sahib Al-Amr, despite knowing everything, will ask these people who Abu Bakr is, who Umar is, and what the reason for their burial with our grandfather, the Messenger of God, is. People will say they are both his caliphs and the fathers of Rasool's wives, Ayesha and Hafsa. After that, Mr. Sahib-ul-Amr will ask if anyone doubts whether these two are buried here. People will say that no man has doubts about it. Everyone knows that these two elders are buried with the Messenger of God. Then, after three days, Sahib al-Amr will order that the wall be torn down and both of them be taken out of their graves.

So, both will be taken out of their graves, their bodies will be fresh, and they will have the same shroud in which they were buried. Then he will order that their shroud be removed, their bodies be stripped naked and hung on a dry tree. At that time, this strange phenomenon will come to light for the test of the creatures: the dry tree on which the corpses will be hung will suddenly turn green, fresh green leaves will come out, and the branches will grow taller. So those who love and believe in both (i.e., the believers of Ahl as-Sunnah) will say: By Allah! This is proof from Allah of their popularity and greatness. Because of their love, we deserve to be saved. On behalf of Sahib al-Amr, the preacher will call and announce that those who have devotion and love for both should stand aside. After this announcement, people will be divided into two groups: those who love both and those who curse them. After that, Sahib al-Amr will say to those who love them both, "Dislike them both, and if you do not do so, then God's punishment will come upon you soon."

They will say, "We did not dislike them even when we did not know their popularity with Allah. We have seen them as a sign of God's nearness and acceptance." How can we be disgusted with them? Instead, we now dislike you and all those who have believed in you and who, at your request, have brought these elders out of the graves and insulted them.

After hearing the answers of these people, Imam Mehdi will order the black wind to attack them, and all of them will be put to death. Then Imam Mahdi will request that the corpses of both (Hazrat Abu Bakr Siddiq and Hazrat Umar Farooq) be taken down. They will be resurrected by divine power, and he will order that all creatures be gathered together. From the beginning to the end, whatever wrongdoing and disbelief took place, the sin of all of them would be imposed on them, and they would be held responsible for it. They were beating

Salman Farsi, setting fire to the door of his house to burn Amir al-Mominin and Fatima and Hasan and Hussein and poisoning Imam Hasan and killing Imam Hussein and his children and cousins and all his helpers in Karbala and killing and imprisoning the children of the Messenger of God and shedding the blood of the family of Muhammad at all times. Whoever has been killed unjustly, and who has committed adultery with a woman wherever he has been, and who has eaten usury or illicit wealth, and who has committed sins and oppression until the appearance of the family of Muhammad, the Imam Ghaib will be lost in the sins of both of them. They will be asked that all this happened because of you. They both deal with their confidence as they embark on their play activities. Because if we had not usurped the right of the rightest Caliph Ali on the first day after the death of the Messenger of God, neither of them would have committed any of these sins.

After that, Sahib al-Amr will order those who are present to take retribution from both of them and punish them. Then the Lord of the worlds will call them both to be hanged on the trees, and the fire will be commanded to come out of the earth and burn them both to ashes with the tree, and the wind will be commanded to send their ashes to sprinkle on the rivers.

Mufassil said: O my lord! This will be their last torment. Imam Jafar Sadiq said! O Mufassil: Not. I swear to God! Syed Muhammad Rasool Ullah Siddiq Akbar Amir-ul-Momineen Ali Syeda Fatima Zahra, Hasan Mujtaba and Hussain Shaheed Karbala and all the infallible Imams and all the believers will be punished accordingly. They will be killed a thousand times and resurrected every day and night. Then God will take them wherever He wants and punish them.
(Refer to Iranian Revolution, p. 219)

(Nauzubillah: The narration of disbelief is not disbelief)

Definition of the Antichrist:

The Antichrist will be a human son. It must belong to Judaism. It will have a congenitally distorted shape. His thoughts and inclinations will be evil. Devils will surround him. (70,000) Seventy thousand veiled Jews will live with him. The Prophet (ﷺ) said about his parents: For thirty years, the father of the antichrist will have no children, then he will have a one-eyed child, whose profit will be very little, and his loss will be very significant. His eye will sleep, but his heart will awake. He said about his father that his father would be tall, his flesh would be throbbing, his nose would be long like a beak, and his mother's breasts would be enormous. (Musnad Ahmad)

You will know he is short and heavy when you see him from afar. Its colour will be wheaten and red, its skin will be clear, and its cheeks will be red. Its head will be as big as a dragon's. His hair will be curly. It will look like it has water and sand in it; its hair will be very thick and look like the branches of a tree. (Musnad Ahmad)

When he walks, the front of his legs will be bent inwards, and the heels will protrude outwards. When he is looked at closely, he will look like a devil; he will have a spot on the right side of his face, he will have no eye or eyebrows, and his left eye will be very bright and green. It will look like a star shining like a pearl, like a raised green chandelier hanging on its face, like a floating grape seed. This means that he will have one defective eye, no right eye, no light in this place, and the left eye will be floating and hanging on the cheeks. (Fatah al-Bari)

His other attribute is that "Kafir" will be written between his two eyes. The Messenger of Allah (ﷺ) said: The antichrist will be one-eyed, and your Lord is not one-eyed. Between his eyes, the word "infidel" will be written. (Jami 'al-Tirmidhi)

Dajjal's abode: (where is Dajjal now)

The Antichrist is alive now, eating and drinking, but he is imprisoned in a place of worship on the island for a certain period. Where is his place of worship? Who has closed it? Is the antichrist the son of a Jewish hunter?

One narration is that angels imprisoned him. The second narration is that he was detained by Hazrat Sulaiman (as). He is locked in a synagogue and is chained.

That synagogue is definitely in the east; according to some narrations, it is somewhere in the Jewish settlement in Isfahan (Iran). The Messenger of Allah (ﷺ) said: The Antichrist will come out of Khurasan, the land of the East.
(Tirmidhi, Hakim)

In the second hadith, it is said that (70,000) seventy thousand veiled Jews of Isfahan will be with him. (Sahih Muslim, Musnad Ahmad)

Precautions to avoid the temptation of the antichrist:

The strategy to avoid the temptation of the antichrist is divided into two parts:

1- Scientific measures

2- Practical measures

* Hold fast to the words of religion. Weak believers will soon fall prey to the temptations of the antichrist. There is a great need to know the basics of faith and to follow them strictly.

Doing good deeds. It is said in the hadiths that before the emergence of the antichrist, the power of good deeds will be strengthened.

* Spitting on the face of the antichrist. It is narrated on the authority of Abu Imama Bahli (RA) that the Prophet (ﷺ) said: Whoever of you meets him (the Dajjal) should spit on his face. (Musnad Ahmad, Tabarani)

We are seeking refuge from the evil of the antichrist. Hazrat Abu Qalabah (RA) narrates that whoever encounters the Dajjal should say, "You are not our Lord." Our Lord is Allah. In Him, we have put our trust, and to Him we turn, and to You, we turn. If one seeks refuge in Allah from evil, the Dajjal cannot harm him.

Praying for protection from the temptations of the antichrist in prayers. Umme Al-Momineen Hazrat Ayesha Siddiqah (RA) is narrated from that Hazor Akram (ﷺ) used to seek refuge from the temptations of Dajjal in prayers.

The words of the prayer are as follows:

اللّٰهُمَّ اِنِّیْ أَعُوْذُبِکَ مِنْ عَذَابِ الْقَبْرِ وَأَعُوْذُبِکَ مِنْ فِتْنَةِ الْمَسِیْحِ الدَّجَّالِ وأَعُوْذُبِکَ

مِنْ فِتْنَةِ الْمَحْيَا وَ فَتْنَةِ الْمَمَاتِ،

O Allah, I seek refuge in You from the torment of the grave, and I seek refuge in You from the temptations of the Antichrist, and I seek refuge in You from the temptations of obliteration and the temptations of death,

* Avoiding the proximity of the antichrist. It is a human habit to hear strange news and to see it with one's own eyes. Similarly, when the news of the Antichrist becomes known, people will want to see it with their own eyes. People will see that we consider him a liar and will not listen to him. But when they meet him, a trap of doubt will be left in their hearts, so try your best to stay away from it.

• Tasbih, Takbir and Tahlil. The hadiths state that in the time of Dajjal, the Muslims' food will be Tasbih and Takbir, so it should be provided in abundance.

The Prophet (ﷺ) commanded us to seek refuge in Allah from four things: the torment of Hell, the anguish of the grave, the trial of life and death, and the temptation of Christ the Antichrist. (Muslim)

* Surah Al-Kahf or its first or last ten verses should be memorized. He who learns the first three verses of Surah Al-Kahf will be saved from the temptations of the Dajjal. The Messenger of Allah (ﷺ) said: He who memorizes the first three verses of Surah Al-Kahf escapes the temptation of the Dajjal. (Muslim, Ahmad, Abu Dawud, Tirmidhi)

The Holy Prophet (ﷺ) said: Ever since Allah Almighty created Adam (AS), no tribulation in the world has been more significant than the tribulation of the Dajjal. And you are the best nation. That is why it will come out of you.
(Sunan Ibn Majah, Sunan Abu Dawood)

* True repentance from all kinds of sins and adherence to good deeds.

* Strengthening the belief in Allah Almighty and his relationship, being ready to sacrifice for the sake of religion, and creating a spirit of mortality.

To know about the tribulations and accidents of the last days and to learn and follow the instructions of the Prophet to avoid them.

Make Duaa from the bottom of your heart to Allah Almighty to save us from the temptations and to protect us from the misfortune of standing with falsehood and its calamity while helping the truth.

Arranging this prayer:

اَللّٰهُمَّ اِنِّیْ أَعُوْذُبِکَ مِنَ الْفِتَنِ مَا ظَهَرَ وَ مَا بَطَنَ اَللّٰهُمَّ أَرِنَا الْحَقَّ حَقًّا
وَّارْزُقْنَا اِتِّبَاعَهٗ وَ أَرِنَا الْبَاطِلَ بَاطِلاً وَّ ارْزُقْنَا اجْتِنَابَهٗ

O Allah, I seek refuge in You from temptations that may manifest or that which are hidden. O Allah, show us the truth in truth. And grant us the blessing of following Him, and show us falsehood as falsehood, and grant us the blessing of avoiding it.

Stay away from all the newly formed groups that oppose the unanimous and well-known method of the Ulema-e-Haq and Mashiach-e-Azam and are, in some way or another, due to their ignorance.

* To seek refuge in the cities of the two holy shrines. If this is not possible, stay in your towns and stay connected with the circles of eminent scholars.

・Get in the habit of remembering Allah with restraint, reciting Tasbih, Tahlil, and Takbir. In the days of the rise of the tribulation of the antichrist, if he imposed a food ban on his opponents, then in those days, dhikr and Tasbih would serve as food. Therefore, every Muslim should get in the habit of morning and evening prayers, glorifications, and asking for forgiveness. At the same time, make it a habit to get up in Tahajjud and offer prayers.

Believing in the ascension of Jesus (AS) to the heavens and returning on the appearance of the Antichrist to earth to annihilate the Jews and Antichrist followers is the collective belief of the Ummah.

* When Hazrat Mahdi appears, and the scholars find him according to the signs mentioned in the authentic hadiths, every Muslim should hurry to swear allegiance to him. False and misguided, ungodly people should stay away from the representatives of the Dajjal forces who are being promoted as fictitious spiritual figures and support the scholars who speak the truth against them.

- Recite the first ten verses of Surah Al-Kahf regularly. (Abu Dawud)
- Recite the last ten verses of Surah Al-Kahf regularly. (Al Nisai)
- Seek refuge in Allah to avoid the evil of the antichrist. (Muslim)

- Stay away from the antichrist as much as possible. (Abu Dawud)

Hazrat Hudhaifah bin Yaman (RA) says: When you hear of the Dajjal, run away from him. Encourage those left behind to go out on the tops of the mountains. (Mustadrak Hakim)

Hazrat Jabir (RA) narrated that the Messenger of Allah (ﷺ) said: The Dajjal will emerge at a time when religion will be weak and knowledge will be disappearing. After his emergence, he will remain in the world for forty days. During this period, he will wander around. One day in these forty days will be like a year, one day like a month, and one day like a week. Then, the rest of his days will be like ordinary days. He will have a donkey, which he will ride. The distance between the two ears of this donkey will be forty cubits. The Dajjal will say to the people, "I am your Lord," although he will be deaf, and (it is obvious) your Lord is not deaf. Between his two eyes (on his forehead) will be written "K. F. R (Infidel)," which every believer will read, whether he knows how to read or write. He will descend on every water and sea except Medina and Makkah, which Allah has forbidden to him, and angels will be stationed at their gates and roads (so that the Dajjal cannot enter). The storehouses of bread-like mountains will be with him, except those who follow him, and everyone will be in hardship. With him will be two rivers that I know better than him. He will call one river Paradise and the other river Fire, so whoever is admitted to the river that the Dajjal has named Paradise will be Fire, and whoever is admitted to the river that the Dajjal has named Fire will be Paradise. Allah will send with him Satan's who will talk to people, and with him will be a great trial: he will command the clouds, and they will be seen to rain, and he will kill a person, and then the people will know that he is bringing him back to life. Dajjal will not have the power to destroy or bring back to life anyone except this one person, and he will say: People! Can anyone do a feat like this except my Lord (i.e., this feat proves that he is a Lord).

So, the Muslims will flee towards the "Mountain of Smoke" in Syria. Dajjal will come there and besiege them. This siege will be very severe, which will put the Muslims in great difficulty. Then, at dawn, Hazrat Isa (peace be upon him) will descend and tell the Muslims: What prevents you from facing this evil liar? The Muslims will say that this person is a jinn (it is difficult to fight him). In other words, when the Muslims set out to fight him, Hazrat Isa (peace be upon him) will be with them. When the prayer is called, Hazrat Isa (peace be upon him) will be said: O Spirit of Allah! Go forward (and lead the prayer). He will say: Your Imam should lead

the prayer. In other words, after praying, all these people will stand up and face Dajjal. So, the liar Dajjal will melt upon seeing Jesus (peace be upon him) just as salt dissolves in water. Jesus (peace be upon him) will seize him and kill him. (Musnad Ahmad)

Hazrat Majma' bin Jariyah (may Allah be pleased with him) narrated that the Messenger of Allah (ﷺ) said: Dajjal will come near Medina and will occupy its outskirts, but he will be prevented from entering Medina. Then, he will come to Mount Elijah in Jerusalem and besiege a group of Muslims. Muslims will suffer significantly due to this siege. Finally, the leaders of the Muslims will say: What are you waiting for? Get up and fight this devil, or you will be victorious. They will consult with Dajjal about the battle. As soon as morning comes, Jesus (peace be upon him) will come. Prayer will be offered, and when he raises his head from bowing, he will say: Allah heard the one who praised Him, Allah Almighty killed the Antichrist, and the Muslims were victorious. Hazrat Isa (AS) will destroy the Antichrist, and his companions will be defeated. Even the trees, stones and dust will speak and say: O believer! There is a Jew behind me; come and kill him. (Mustadrak Al-Hakim)

In another narration, Hazrat Isa (AS) will go to "Lud" and catch him and kill him. Nowadays, Lud is a city in Israel. (Sahih Muslim)

Prayers to avoid the temptations of the antichrist:

اللّٰهُمَّ اِنِّیْ أَعُوْذُبِکَ مِنْ عَذَابِ الْقَبْرِ وَ أَعُوْذُبِکَ مِنْ فِتْنَةِ الْمَسِیْحِ الدَّجَّالِ وأَعُوْذُبِکَ مِنْ فِتْنَةِ الْمَحْیَا وَ فَتْنَةِ الْمَمَاتِ، اللّٰهُمَّ اِنِّیْ أَعُوْذُبِکَ مِنَ الْمَاْثَمِ وَالْمَغْرَمِ • (صحیح بخاری)

O Allah! I seek refuge in You from the torment of the grave, and I seek refuge in You from the trial of the Antichrist, and I seek refuge in You from the trial of destruction and the trial of death, O Allah! I seek refuge in You from sin and debt.

اللّٰهُمَّ اِنَّا نَعُوْذُبِکَ مِنْ عَذَابِ جَهَنَّمَ وَ أَعُوْذُبِکَ مِنْ عَذَابِ الْقَبْرِ وَ أَعُوْذُبِکَ مِنْ فِتْنَةِ الْمَسِیْحِ الدَّجَّالِ وَ أَعُوْذُبِکَ مِنْ فِتْنَةِ الْمَحْیَا وَ الْمَمَاتِ • (مسلم)

O Allah! We seek refuge in You from the torment of Hell, and I seek refuge in You from the torment of the grave, and I seek refuge in You from the trial of the Antichrist, and I seek refuge in You from the trials of life and death.

اللّٰهُمَّ اِنِّیْ أَعُوْذُبِکَ مِنْ عَذَابِ الْجَهَنَّمَ وَ أَعُوْذُبِکَ مِنْ عَذَابِ الْقَبْرِ وَأَعُوْذُبِکَ مِنْ فِتْنَةِ الدَّجَّالِ وَأَعُوْذُبِکَ مِنْ فِتْنَةِ الْمَحْیَا وَ الْمَمَاتِ • (ابو داؤد)

O Allah! I seek refuge in You from the torment of Hell and I seek refuge in You from the torment of the grave and I seek refuge in You from the trial of the Antichrist and I seek refuge in You from the trials of life and death.

اللّٰهُمَّ اِنِّیْ أَعُوْذُبِکَ مِنْ عَذَابِ الْقَبْرِ وَأَعُوْذُبِکَ مِنْ عَذَابِ النَّارِ • أَعُوْذُبِکَ مِنَ الْفِتَنِ بَاطِنِهَا وَظَاهِرِهَا وَأَعُوْذُبِکَ مِنَ الْاَعْوَرِ الْکَذَّابِ •

O Allah! I seek refuge in You from the torment of the grave, and I seek refuge in You from the torment of the Fire. I seek refuge in You from internal and external trials, and I seek refuge in You from the one-eyed liar. (Tahzeeb al-Athar)

اللّٰهُمَّ اِنِّیْ أَعُوْذُبِکَ مِنَ الْبُخْلِ وَالْکَسَلِ وَ اَرْذَلِ الْعُمُرِ وَعَذَابِ الْقَبْرِ وَ فِتْنَةِ الدَّجَّالِ

وَ فِتْنَةِ الْمَحْيَا وَ الْمَمَاتِ • (بخاری)

O Allah! I seek refuge in You from stinginess and laziness, from the disgrace of life, from the torment of the grave, from the trials of the Antichrist, and from the trials of life and death.

اللّٰهُمَّ اِنِّیْ أَعُوْذُبِکَ مِنَ الْکَسَلِ وَ الْهَرَمِ والْمَاثَمِ وَالْمَغْرَمِ

وَ مَنْ فِتْنَةِ الْقَبْرِ وَ عَذَابِ الْقَبْرِ وَ مِنْ فِتْنَةِ النَّارِ وَ عَذَابِ النَّارِ وَ مَنْ شَرِّ فِتْنَةِ الْغِنَى وَ أَعُوْذُبِکَ مِنْ

فِتْنَةِ الفَقْرِ أَعُوْذُبِکَ مِنْ فِتْنَةِ الْمَسِيْحِ الدَّجَّال • اللّٰهُمَّ اغْسِلْ عَنِّی خَطَايَایَ

بِمَاءِ الثَّلْجِ وَالْبَرَدِ وَنَقِّ قَلْبِی مَنَ الْخَطَايَا کَمَا نَقَّيْتَ الثَّوْبَ الْاَبْيَضَ مِنَ الدَّنَسِ وَ بَاعِدْ بَيْنِی وَ بَيْنَ

خَطَايَایَ کَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ • (بخاری)

O Allah! I seek refuge in You from laziness, old age, sin and debt, from the trials of the grave, from the torment of the grave, and from the trials of poverty. Wash away my sins with the water of snow and hail, and purify my heart from sins as You purify a white garment from dirt, and make between me and these sins the distance of the east and the west.

اللّٰهُمَّ اِنِّیْ أَعُوْذُبِکَ مِنْ فِتْنَةِ النَّارِ وَ عَذَابِ النَّارِ وَ فِتْنَةِ الْقَبْرِ وَ عَذَابِ الْقَبْرِ وَ شَرِّ فِتْنَةِ الْمَسِيْحِ

الدَّجَّالِ وَ شَرِّ فِتْنَةِ الْفَقْرِ وَ شَرِّ فِتْنَةِ الْغِنَى • اللّٰهُمَّ اغْسِلْ خَطَايَایَ بِمَاءِ الثَّلْجِ وَ الْبَرَدِ

وَ اَنْقِ قَلْبِی مِنَ الْخَطَايَا کَمَا اَنْقَيْتَ الثَّوْبَ الْاَبْيَضَ مِنَ الدَّنَسِ وَ بَاعِدْ بَيْنِی وَ بَيْنَ خَطَايَایَ کَمَا

بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَ الْمَغْرِبِ • اللّٰهُمَّ اِنِّیْ أَعُوْذُبِکَ مِنَ الْکَسَلِ وَ الْهَرَمِ وَالْمَاثَمِ وَالْمَغْرَمِ •

(Sunan an-Nisai)

O Allah! I seek refuge in You from the trials of the Fire, from the torment of the Fire, from the torment of the grave, from the torment of the grave, and from the evil of the trials of the Antichrist, and from the evil of the trials of poverty, and from the honour You have bestowed upon me with wealth, O Allah! Wash away my sins with the water of snow and hail and purify my heart from sins, just as You cleanse the whitest garment from dirt and distance me from my sins, just as You have separated the east from the west, O Allah! I seek refuge in You from laziness, old age, sin and debt

The descent of Jesus (AS)

Hazrat Bibi Maryam (peace be upon him):

Hazrat Anas (may Allah be pleased with him) narrated that the Messenger of Allah (ﷺ) said: Four women are the best in the world:

Maryam bint Imran (peace be upon him), Asiya (peace be upon her), the wife of Pharaoh, Khadijah bint Khuwaylid (peace be upon him), and Fatimah bint Muhammad (peace be upon him). (Jami' al-Tirmidhi)

Hazrat Maryam (peace be upon her) father's name was Imran, and he was from the lineage and children of Hazrat Dawood (peace be upon him), and her mother's name was Hanna (ra), who belonged to the pious family of the Children of Israel. Hazrat Zakariya (peace be upon him) was her maternal uncle. When Hazrat Hanna (ra) was conceived, she vowed that she would dedicate any child she had to the service of Baitul Maqdus in the way of Allah. Her lineage dates back to Hazrat Solomon (peace be upon him). After some time, Allah Almighty granted her a daughter. She named her Maryam (peace be upon her), took her to Baitul Maqdus, and handed her over to a servant. Every devotee wanted to take Hazrat Maryam (as) in their care. Hazrat Zakariya (AS) was also one of them. He was the husband of Hazrat Hanna's (as) sister. Hazrat Hanna's daughter, Hazrat Maryam (as), came under the care of Hazrat Zakariya (as).

Hazrat Zakariya (AS) raised Hazrat Maryam (as) with great kindness and hard work. Hazrat Maryam (as) has been excellent, pure, and worshipful since childhood. She was not at all playful. Hazrat Zakariya (AS) had a room built for her in Baitul Maqdus. Hazrat Maryam (as) was busy with worship all day. One day, Hazrat Zakariya (AS) accidentally locked the room door from the outside. It so happened that he could not come to see her for three days. On the fourth day, he thought of Hazrat Maryam (as), so he immediately went to her and found the door locked from the outside. He quickly opened the door, went inside, and saw that Hazrat Maryam (as) was busy in worship and had various kinds of fruits with her.

When Maryam (as) became an adult, she bathed at Ain al-Sowa (a spring). After bathing, Gabriel (as) came to her in the form of a young man. Maryam (as) was frightened when she saw a strange man near her. When the angel of Allah gave her the good news that Allah Almighty had chosen her, He would give her a son who would be an honourable, pure, respected and honourable prophet. He

would be helped with miracles. Maryam (as) was shocked at how a child could be born without a father. How could a child be born if she had no husband? The angel told her that Allah Almighty is capable of everything. When He intends a thing, He only says to it, "Be," and it is. Maryam (as) submitted to Him and turned to Allah. She realized she must undergo a great trial to complete this task. People will say various things about them because they are unaware of the truth, and their eyes will be only on external circumstances. The Jews started asking multiple questions about the child. Some people slandered him and even said terrible things about him. When people asked about the child, how was this child born? Maryam (peace be upon her) remained silent, pointed to the child, and said, "Ask him." The people approached the child and asked, "Who is your father?"

قَالَ اِنِّيْ عَبْدُ اللّٰهِ ۗ اٰتٰىنِيَ الْكِتٰبَ وَجَعَلَنِيْ نَبِيًّا ﴿٣٠﴾ وَّجَعَلَنِيْ مُبٰرَكًا اَيْنَ مَا كُنْتُ ۖ وَاَوْصٰنِيْ بِالصَّلٰوةِ
وَالزَّكٰوةِ مَا دُمْتُ حَيًّا ۖ ﴿٣١﴾ وَّبَرًّا بِوَالِدَتِيْ ۡ وَلَمْ يَجْعَلْنِيْ جَبَّارًا شَقِيًّا ﴿٣٢﴾ وَالسَّلٰمُ عَلَيَّ يَوْمَ
وُلِدْتُّ وَيَوْمَ اَمُوْتُ وَيَوْمَ اُبْعَثُ حَيًّا ﴿٣٣﴾

(Surah Maryam: 30 - 33)

"He ['Isa (AS) (Jesus)] said: Verily! I am a slave of Allah, He has given me the Scripture and made me a Prophet;" (30) "And He has made me blessed wheresoever I be, and has enjoined on me Salat (prayer), and Zakat, as long as I live." (31) "And dutiful to my mother, and made me not arrogant, un-blest. (32) "And Salam (peace) be upon me the day I was born, and the day I die, and the day I shall be raised alive!" (33)

The people were astonished and afraid when they heard such great words from the mouth of this newborn child. They became convinced that Hazrat Maryam (peace be upon her) was a pure and chaste woman and that this newborn was a very chosen person. Therefore, to this day, she is remembered as "Holy Maryam (peace be upon her)." The birth of Jesus (peace be upon him) was a sign and manifestation of the power of the One and Only God, that he was born of a father. In the Holy Quran, Jesus (peace be upon him) is mentioned in relation to his mother as Jesus, the son of Mary (peace be upon him).

The Ascension of Jesus, the Son of Mary, to Heaven:

When Jesus (peace be upon him) announced his prophethood to the Jews, since the Jews had read in the Torah that Jesus the Messiah (peace be upon him) would make changes in their religion, that is, he would change the distortions that the Jews had made in the Torah and introduce the original commands of Allah. Therefore, the Jews became their enemies. Even Jesus (peace be upon him) felt that these Jews were stubborn in their disbelief and would not hesitate to kill him. One day, he addressed the people and said, "Who will be my helper to Allah?" (i.e. who will be my helper to Allah). Twelve people said, "

نحن انصارُ اللّٰه أمنا با للّٰه و اشهد بأنّا مسلمون

We are the helpers of Allah; we believe in Allah and bear witness to the fact that we are Muslims." These people were called the Disciples.

The Jews persisted in their disbelief and planned to kill Jesus (peace be upon him). They sent a man named Tatian to his house to identify him and point him out so that he could be killed. Allah Almighty raised Jesus (peace be upon him) to heaven, and Tatian's appearance became like Jesus's (peace be upon him). The Jews caught Tatian, and he shouted that he was not Jesus (peace be upon him). The Jews said that if you are not Jesus (peace be upon him), then where is Jesus (peace be upon him). Tatian was mistaken for Jesus (peace be upon him) and was killed. His murder caused the Jews to become suspicious and divided among themselves until they started killing each other.

Allah Almighty says in the Holy Quran!

اِذْ قَالَ اللّٰهُ يٰعِيْسٰٓى اِنِّيْ مُتَوَفِّيْكَ وَرَافِعُكَ اِلَيَّ وَمُطَهِّرُكَ مِنَ الَّذِيْنَ كَفَرُوْا وَجَاعِلُ الَّذِيْنَ اتَّبَعُوْكَ فَوْقَ الَّذِيْنَ كَفَرُوْٓا اِلٰى يَوْمِ الْقِيٰمَةِ ۚ ثُمَّ اِلَيَّ مَرْجِعُكُمْ فَاَحْكُمُ بَيْنَكُمْ فِيْمَا كُنْتُمْ فِيْهِ تَخْتَلِفُوْنَ ﴿۵۵﴾

(Surah Aal Imran: 55)

And (remember) when Allah said: "O 'Isa (AS) (Jesus)! I will take you and raise you to Myself and clear you [of the forged statement that 'Isa (AS) (Jesus) is Allah's son] of those who disbelieve, and I will make those who follow you (Monotheists, who worship none but Allah) superior to those who disbelieve [in the Oneness of Allah, or disbelieve in some of His Messengers, e.g. Muhammad ﷺ, 'Isa (AS) (Jesus), Musa (AS) (Moses),

etc., or in His Holy Books, e.g. the Tourat (Torah), the Injeel (Gospel), the Qur'an] till the Day of Resurrection. Then you will return to Me, and I will judge between you in the matters in which you used to dispute." (55)

Allah says:

إِنَّ مَثَلَ عِيسَىٰ عِندَ اللَّهِ كَمَثَلِ آدَمَ ۖ خَلَقَهُ مِن تُرَابٍ ثُمَّ قَالَ لَهُ كُن فَيَكُونُ ﴿٥٩﴾

(Surah Al-Imran: 59)

Verily, the likeness of 'Isa (AS) (Jesus) before Allah is the likeness of Adam. He created him from dust, then (He) said to him: "Be!" - and he was. (59)

After Jesus' ascension, Mary remained alive for six years. At the time of the approaching Judgment, Hazrat Isa (AS) will descend to earth, act upon the law of the Prophet of the End Times (ﷺ), kill the Dajjal and the swine, and break the cross. He will live in the world for forty-five years, and when he dies, he will be buried in the Holy Shrine of the Prophet (ﷺ) in Medina. He will make decisions according to the Sharia of Muhammad.

Miracles of Hazrat Isa (AS):

1. He used to bring dead people back to life by the command of Allah Almighty.
2. He used to restore the sight of the blind from birth.
3. He used to cure lepers and leprosy.
4. He would make a bird out of clay and blow into it, and it would fly by the command of Allah.
5. He used to tell who had eaten what and what was stored in the house.

Allah Almighty says!

وَّقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ ۚ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَٰكِن شُبِّهَ
لَهُمْ ۚ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِّنْهُ ۚ مَا لَهُم بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ ۚ وَمَا قَتَلُوهُ

يَقِيْنًا ﴿١٥٧﴾ بَلْ رَّفَعَهُ اللّٰهُ اِلَيْهِ ؕ وَكَانَ اللّٰهُ عَزِيْزًا حَكِيْمًا ﴿١٥٨﴾ وَاِنْ مِّنْ اَهْلِ الْكِتٰبِ اِلَّا

لَيُؤْمِنَنَّ بِهٖ قَبْلَ مَوْتِهٖ ۚ وَيَوْمَ الْقِيٰمَةِ يَكُوْنُ عَلَيْهِمْ شَهِيْدًا ﴿١٥٩﴾

(Surah An-Nisa: 751-951)

And because of their saying (in boast), "We killed Messiah 'Isa (AS) (Jesus), son of Maryam (Mary), the Messenger of Allah," - but they killed him not, nor crucified him, but the resemblance of 'Isa (AS) (Jesus) was put over another man (and they killed that man), and those who differ therein are full of doubts. They have no (certain) knowledge; they follow nothing but conjecture. For surely, they killed him not [i.e. 'Isa (AS) (Jesus), son of Maryam (Mary) A.S.]: (157) But Allah raised him ['Isa (AS) (Jesus)] up (with his body and soul) unto Himself (and he A.S. is in the heavens). And Allah is Ever All-Powerful, All-Wise. (158) And there is none of the people of the Scripture (Jews and Christians), but must believe in him ['Isa (AS) (Jesus), son of Maryam (Mary), as only a Messenger of Allah and a human being], before his ['Isa (AS) (Jesus) A.S. or a Jew's or a Christian's] death (at the time of the appearance of the angel of death). And on the Day of Resurrection, he ['Isa (AS) (Jesus)] will be a witness against them (159)

Allah says in the Holy Quran!

اِنْ هُوَ اِلَّا عَبْدٌ اَنْعَمْنَا عَلَيْهِ وَجَعَلْنٰهُ مَثَلًا لِّبَنِيْٓ اِسْرَآءِيْلَ ﴿٥٩﴾ وَلَوْ نَشَآءُ لَجَعَلْنَا مِنْكُمْ مَّلٰٓئِكَةً فِي

الْاَرْضِ يَخْلُفُوْنَ ﴿٦٠﴾ وَاِنَّهٗ لَعِلْمٌ لِّلسَّاعَةِ فَلَا تَمْتَرُنَّ بِهَا وَاتَّبِعُوْنِ ؕ هٰذَا صِرَاطٌ مُّسْتَقِيْمٌ ﴿٦١﴾

(Surah Al Zukhruf: 59 – 61)

He ['Isa (AS) (Jesus)] was not more than a slave. We granted Our Favour to him, and We made him an example for the Children of Israel (i.e. his creation without a father). (59) And if it were Our Will, We would have [destroyed you (mankind) all, and] made angels to replace you on the earth. (60) And he ['Isa (AS) (Jesus), son of Maryam (Mary)] shall be a known sign for (the coming of) the Hour (Day of Resurrection) [i.e. 'Isa's (AS) (Jesus) descent on the earth]. Therefore, have no doubt concerning it (i.e. the Day of Resurrection). And follow Me (Allah) (i.e. be obedient to Allah and do what He orders you to do, O mankind)! This is the Straight Path (of Islamic Monotheism) leading to Allah and His Paradise. (61)

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said: By Him in Whose Hand is my soul, Jesus (AS), son of Mary (as) will surely descend among you as a just ruler. He will break the cross, kill the swine, abolish the jizyah, wealth

will be abundant, so much so that no one will accept it, and at that time, a prostration will be better than the world and what is in it. Then Hazrat Abu Hurairah (RA) said: You can recite this verse if you wish.

وَاِنْ مِّنْ اَهْلِ الْكِتٰبِ اِلَّا لَيُؤْمِنَنَّ بِهٖ قَبْلَ مَوْتِهٖ ۚ وَيَوْمَ الْقِيٰمَةِ يَكُوْنُ عَلَيْهِمْ شَهِيْدًا ﴿١٥٩﴾

(Surat al-Nisa. 951)

And there is none of the people of the Scripture (Jews and Christians) but must believe in him ['Isa (AS) (Jesus), son of Maryam (Mary), as only a Messenger of Allah and a human being], before his ['Isa (AS) (Jesus) A.S. or a Jew's or a Christian's] death (at the time of the appearance of the angel of death). And on the Day of Resurrection, he ['Isa (AS) (Jesus)] will be a witness against them (159)

The Messenger of Allah (ﷺ) said! I saw (Hazrat) Jesus (AS), Moses (AS) and Abraham (AS). (Hazrat) Jesus (AS) was red-skinned, curly-haired, broad-chested, and of medium height. (Hazrat) Moses (ﷺ) was brown-skinned, tall and straight-haired, as if he were from the tribe of Zat. (Sahih Bukhari)

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said! How will you be happy when Jesus, the son of Mary (as), descends from the sky among you, and your Imam will be from among you? (Sahih Bukhari)

The Holy Prophet (ﷺ) said that Jesus (ﷺ) would descend near the white minaret on the eastern side of Damascus. (Tabarani Kabir)

Hazrat Jabir bin Abdullah Ansari (RA) narrated that I heard the Messenger of Allah (ﷺ) say that a group of my Ummah will continue to fight for the establishment of the truth until the Day of Resurrection.

After these blessed words, he (peace be upon him) said! Finally, Jesus Hazrat Isa (AS), the son of Mary (peace be upon him), will descend from heaven, and the leader of the Muslims will ask him to come and lead us in prayer. In response, Jesus (peace be upon him) will say, "I will not lead you at that time; some of you are leaders for others." That is, Jesus (peace be upon him) will refuse to lead you at that time. Because of the excellence and greatness that Allah Almighty has bestowed upon this nation. (Sahih Muslim)

The descent of Jesus (peace be upon him) and the prayer at that time led by Imam Mahdi:

Jesus (peace be upon him) will descend from heaven to the eastern minaret of the Grand Masjid in Damascus, resting his hands on the shoulders of two angels, and will call out, "Bring a ladder," and a ladder will be brought to you. You will descend to earth with it and meet Imam Mahdi. Imam Mahdi will treat you with great humility and kindness and say to you:

O Prophet of Allah! Lead the prayer. Hazrat Isa (AS) will say that you should lead the prayer because some of you are Imams for others, and this honour has been bestowed upon this Ummah by Allah Almighty. So, Imam Mahdi will lead the prayer and Hazrat Isa (AS) will follow him. After finishing the prayer, Imam Mahdi will say to Hazrat Isa (AS), O Prophet of Allah (AS)! This army management is now entrusted to you. You can order us as you wish. He will say that this work will remain under your control. I have only come to kill Dajjal, whose killing is destined to be done by my hand. The mission of Hazrat Mahdi (ra) and Hazrat Isa (AS) will be the same. That is the complete implementation of the religion of Islam under whose shadow the end of oppression and excess, the achievement of peace and well-being, the exaltation of the word of Allah, etc.

Hazrat Saeed bin Musayyab (ra) narrates from Hazrat Abu Hurairah (RA) that the Messenger of Allah (ﷺ) said! By Him in Whose Hand is my soul: A time will surely come when the son of Maryam (peace be upon him) will descend among you as a just ruler, break the cross, kill the swine, end war, and there will be such an abundance of wealth that no one will accept it, and people will become so religious that a prostration will be better for them than the world and what is in it.

Hazrat Abu Hurairah (may Allah be pleased with him) reported that the Messenger of Allah (ﷺ) said! How will you be when the son of Maryam (peace be upon him) descends among you, and your Imam will be from among you? (Bukhari and Muslim)

Hazrat Jabir (may Allah be pleased with him) reported that I heard the Messenger of Allah (ﷺ) say that a group of my Ummah will fight for the supremacy of the truth until the Day of Judgment. He spoke! So, Jesus (peace be upon him) will descend, and the leader of that group will say to them, "Come, let us lead the prayer." He (peace be upon him) will tell! No! Allah has honoured this Ummah, so some of you are the leaders of others. (Muslim and Musnad Ahmad)

Hazrat Uthman bin Abul Al-Aas (RA) narrates that Hazrat Isa bin Maryam (AS) will descend during the Fajr prayer. The leader of the Muslims (Hazrat Mahdi) will say to him, "O Spirit of Allah (AS)! Go ahead and lead the prayer." He will say, "The people of this Ummah are leaders of some, so their leader should go ahead and lead the prayer."
(Musnad Ahmad, Mustadrak Hakim)

This hadith shows that Hazrat Isa (AS) will descend at the time of Fajr. The Muslims will be fighting the infidels under the leadership of Imam Mahdi. The Dajjal will have appeared, and it will be a tough time for the Muslims when Hazrat Isa (AS) descends.

Hazrat Samura bin Jundub (RA) narrates in long hadith that the Holy Prophet (ﷺ) mentioned the bad conditions and the distress of the Muslims at the time of the Dajjal's emergence, saying: At that time, there will be a severe earthquake among the people and in the morning, Hazrat Isa bin Maryam (peace be upon him) will descend. So, Allah will defeat the Dajjal and his army.
(Mustadrak Al-Hakim)

Hazrat Abu Hurairah (may Allah be pleased with him) narrated that the Messenger of Allah (ﷺ) said: There is no prophet between him and me (i.e. Jesus), and he will descend, so you will recognize him when you see him. He will be of medium height, in red and white, and wearing two yellow garments. Even if his hair is not wet, it will be as if water is dripping from it. He will fight the infidels for the sake of Islam, break the crosses, kill pigs and stop taking the jizya. Allah will destroy all religions and sects except Islam during his time, and they will destroy the Dajjal. So Hazrat Isa (peace be upon him) will live on earth for forty years and die, and Muslims will offer his funeral prayer.
(Abu Dawud, Musnad Ahmad)

Majma' bin Jariyah Al-Ansari (may Allah be pleased with him) said: I heard the Messenger of Allah (ﷺ) say: The son of Mary will be killed at the gate of Lud. (Musnad Ahmad)

Hazrat Abdullah bin Umar (may Allah be pleased with him) narrated that the Messenger of Allah (ﷺ) said: How can a nation be destroyed whose first generation is me and whose last generation is Jesus (peace be upon him)? (Hakim, Mishkat, An-Nasa'i)

Hazrat Anas bin Malik (may Allah be pleased with him) narrated that the Messenger of Allah (ﷺ) said: Whoever among you meets Jesus (peace be upon him) should convey my greetings to him. (Mustadrak Al-Hakim)

Hazrat Wathla (may Allah be pleased with him) said: I heard the Messenger of Allah (ﷺ) say: The Hour will not come until ten signs appear. An event that will sink the earth in the east, one in the west, one in the Arabian Peninsula, the Dajjal, smoke, the descent of Jesus (peace be upon him), Gog and Magog, the beast of the earth, the rising of the sun from the west, a fire that will come out of the depths of Eden and will drive people towards the Day of Judgment, gathering together the ants, small and large. (i.e., it will gather together every tiny and large, weak and strong, on the Day of Judgment).
(Tabarani, Mustadrak al-Hakim, Kanz al-Ummal)

Hazrat Abdullah bin Salam (may Allah be pleased with him) said that the attributes of Hazrat Muhammad (ﷺ) are written in the Torah and that Hazrat Jesus (peace be upon him) will be buried with him. (Tirmidhi)

Hazrat Abu Hurairah (may Allah be pleased with him) narrated that the Messenger of Allah (ﷺ) said that the power to kill the Dajjal was not given to anyone except Jesus (peace be upon him). (Abu Dawud)

Hazrat Abu Hurairah (RA) narrates that the Messenger of Allah (ﷺ) mentioned India and said, "An army of yours (i.e. Muslims) will wage Jihad from India until it binds the kings of the people of India in chains. Allah will forgive the sins of this army, and when they return, they will find Ibn Maryam (AS) in Syria."
(Kanz al-Ummal)

Hazrat Abdullah bin Umar (RA) narrates that the Messenger of Allah (ﷺ) said, "Jesus (AS) will marry and have children after he descends to earth."
(Mishkat Sharif, Kanz al-Ummal)

Hazrat Abdullah bin Salam (RA) says that Jesus (AS) will be buried next to the Messenger of Allah (ﷺ) and his two companions (Hazrat Abu Bakr Siddique (RA) and Umar Farooq (RA), so his grave will be the fourth there.
(Tabarani, Dar al-Mansur)

Hazrat Abu Hurairah (RA) narrated that he heard the Messenger of Allah (ﷺ) say: By the One in Whose Hand is my soul, Jesus (AS) will indeed descend. Then if he stands by my grave and says, "O Muhammad (ﷺ)!" I will certainly answer him. (Majma' al-Zawaid, Tafsir Ruh al-Maani, Surah al-Ahzab)

Hazrat Abdullah ibn Abbas (RA) narrated that the Messenger of Allah (ﷺ) said: "Jesus (AS) will marry twenty-one years after his descent into the world, and after his marriage, he will remain in the world for nineteen years (thus his stay in the world will be forty years). (Fath al-Bari)

Hazrat Amr ibn Sufyan Tabei (ra) said that an Ansari man told me on the authority of a companion that the Messenger of Allah (ﷺ) had said regarding the mention of the Dajjal that the Dajjal would come to the barren land outside Medina because his entry into Medina was forbidden. So, there will be an earthquake in Medina once or twice, causing hypocritical men and women to leave Medina and go to Dajjal.

Then, the Dajjal will come towards Syria and will reach a mountain in Syria and besiege the Muslims. When the siege is prolonged, a Muslim will say to his companions: O Muslims, how long will you remain like this while your enemy is encamped at the foot of this mountain of yours? You will attack them; you will get one of two benefits: Allah Almighty will grant you martyrdom or victory. Hearing this, the Muslims will pledge allegiance to Jihad. Allah knows that their allegiance will be accurate.

Then, darkness will cover them so that they will not even be able to understand themselves. Then Hazrat Isa (AS) will descend. So, the darkness will disappear from between their eyes and legs. Hazrat Isa (AS) will have a coat of mail on his body at that time. People will ask him, "Who are you?" He will say, "I am the servant of Allah and the Messenger of Jesus, the son of Mary (peace be upon him). A soul created by Allah and His Word. Choose one of three options: either Allah sends a great punishment from the sky on Dajjal and his soldiers, or He makes them sink into the earth, or He makes your weapons prevail over them and prevents their weapons from you."

The Muslims will say, "This last option is more acceptable to us and our hearts." So, on that day, you will see a Jew who eats and drinks a lot and is so arrogant that he will not even be able to lift his sword due to his fear. So, the Muslims will descend from the mountains and prevail over him. When Dajjal sees Jesus, he will start melting like lead until Jesus, the Son of Man, reaches him and kills him. (Al-Dur al-Mansur)

Hazrat Abu Hurairah (may Allah be pleased with him) said: Hazrat Isa ibn Maryam (peace be upon him) will descend, he will lead the five daily prayers, he will lead the Friday prayers, and he will increase the lawful things. It is as if I see him in the

womb of the soul, and his mounts are taking him for Hajj and Umrah. (Kanz al-Ummal)

Hazrat Salamah ibn Nufail al-Sakuni (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said: Jihad will not cease until the descent of Jesus ibn Maryam (peace be upon him).

(Seerat al-Mughlata'i, Musnad Ahmad)

Hazrat Hudhayfah bin Usaid Ghaffari (RA) narrated that the Messenger of Allah (ﷺ) said: "Indeed, it (the Hour) will not come until you see ten signs before it." He (ﷺ) said: "Smoke, Dajjal, the rising of the Daba, the rising of the sun from the west, the descent of Jesus (AS), the emergence of Gog and Magog, and the sinking of the earth in three places, one in the east, one in the west and one in the Arabian Peninsula. The last sign that will appear is a fire coming out of Aden in Yemen, which will drive the people towards the Day of Judgment." (Sahih Muslim) Narrated Abu Hurairah (RA) that the Messenger of Allah (ﷺ) said: "By Him in Whose Hand is my soul, it is near that Jesus (AS), the son of Mary (AS), will descend among you as a just ruler." They will break the cross, kill the pig, abolish the jizya, and at that time, there will be so much wealth that no one will accept it. At that time, a prostration will be more valuable than the world and all its treasures. (Sahih Bukhari)

The blessed appearance of Jesus (peace be upon him):

Hazrat Abu Hurairah (RA) narrates that the Messenger of Allah (ﷺ) said: All the prophets are like brothers. Their mothers are different, but their religion is one. I am the closest to Jesus (AS), the son of Mary (as), because there is no prophet between him and me. He will undoubtedly descend. When you see him, you will recognize that he is of medium height and reddish-white in colour. He will have two light yellow garments on top of him. His hair will be straight, and drops of water will be visible dripping from his head, but his head will not be wet. (One narration also mentions some curly hair.

They will break the cross, kill pigs, abolish the jizya and invite people to Islam. Allah Almighty will destroy all religions except Islam during his reign. During his reign, Allah Almighty will destroy the Antichrist. There will be peace and security on

earth, so much so that lions will walk with camels, leopards and cows will walk together, and wolves will graze with goats. Children will play with snakes, but they will not harm them. Their rule will last for forty years, then they will die, and the Muslims will offer their funeral prayers. (Musnad Ahmad, Mustadrak al-Hakim)

The Prophet (ﷺ) said: One night, I saw in a dream that I was near the Kaaba of Allah. I saw a man with wheat-coloured skin, like you have seen men with excellent wheat-coloured skin. He had terrific hair up to his shoulders, as you would have seen, and his hair was combed, and water dripped from it. He was performing Tawaf with his hands on the shoulders of two men. I asked who they were. The people said they were Jesus, son of Mary (peace be upon him). The most similar among people to Urwah bin Masood (may Allah be pleased with him). (Sahih Muslim)

Hazrat Thawban (may Allah be pleased with him) narrates that the Messenger of Allah (ﷺ) said! There are two groups of my Ummah whom Allah Almighty has saved from Hell. One group is the group that will attack India, and the other group will be with Jesus (peace be upon him). (Sunan an-Nisai)

When Hazrat Jesus (peace be upon him) is ready to kill the Dajjal, at that time, the breath of Hazrat Jesus (peace be upon him) will have this effect that the infidel who gets a whiff of his breath will die, and his breath will go as far as the eye can see. They will pursue the Dajjal and surround him near Bab-e-Ludd (Israel), kill him with a spear, and show his blood to the people.

The Dajjal will melt upon seeing Hazrat Isa (AS) in such a way that even if you (AS) had not killed him, that infidel would have melted by itself like salt and disappeared. Then, the army of Islam will kill the army of Dajjal, who will be mostly Jews, in large numbers. Then Hazrat Isa (AS) and Hazrat Mahdi (AS) will travel the earth, comfort those who the Dajjal afflicted, and compensate them for their losses. Pigs will be killed, and the cross that the Christians worship will be broken. No jizya will be taken from any infidel, but he will believe at that time. So, at that time, Islam will spread on the face of the earth, disbelief will be eradicated, and oppression will end the world. (Ummat al-Fiqh)

Hazrat Isa (AS) will be a Mujtahid:

Hazrat Isa (AS) will follow the Shariat of Muhammad (ﷺ) by acting on the Quran and Hadith. As a sign of this, Hazrat Isa (AS) will pray behind the Imam of this Ummah (Hazrat Mahdi) so that people will know that he will follow the Shariat of Muhammad (ﷺ). Although Hazrat Isa (AS) is a prophet, the era of his Shariat ended with the mission of the Master of the Universe (ﷺ). When he comes back to the world, he will join the Ummah of the Prophet Muhammad (ﷺ), act by the Quran and Sunnah and derive rulings from the Quran and Hadith. He will not be a follower of any Mujtahid.

Hazrat Isa (AS) will perform Hajj and Umrah:

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said: "Indeed! By the One in Whose Hand is my soul, Hazrat Isa (AS), son of Maryam (as), will enter Ihram at Fajr al-Ruha' to perform Hajj or Umrah or both." (Sahih Muslim)

Faj Ruha is about six miles from Medina, which is called Dhul-Hulaifa, and today it is called Beer Ali.

Hazrat Isa (AS) will appear at the shrine of the Prophet (ﷺ) and offer his greetings:

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said: Of course, Hazrat Isa (AS) will descend as a just ruler and a just Imam. He will come to my grave and greet me, and I will certainly return his greeting. Hazrat Abu Hurairah (RA) said to his disciples:

Oh, my nephews! If you see Hazrat Jesus (AS), then say that Abu Hurairah (RA) sends his greetings to you. (Mustadrak Al-Hakim)

Hasher

Hazrat Sahl bin Saad (RA) narrated that the Messenger of Allah (ﷺ) said! People will be gathered on the Day of Resurrection on a white, reddish earth, like a loaf of flour, without any marks on it. (Bukhari and Muslim)

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said! People will be gathered in three ways: the eager, the fearful, two on a camel, three on a camel, four on a camel, and ten on a camel, and the rest will be gathered by the Fire. Which will stop at noon, where people will stop and spend the night with them, then the morning and evening with them. (Bukhari and Muslim)

Hazrat Aisha Siddiqah (RA) narrated that the Messenger of Allah (ﷺ) said: On the Day of Resurrection, people will be gathered barefoot, naked and uncircumcised. Hazrat Aisha Siddiqah (RA) said: I asked, O Messenger of Allah (ﷺ)! Will men and women be together, looking at each other? He (ﷺ) said: O Aisha! The matter of the Day of Resurrection will be more complicated than if they had looked at each other. (Bukhari and Muslim)

Hazrat Anas bin Malik (RA) narrated that the Messenger of Allah (ﷺ) said: On the Day of Resurrection, the disbelievers will walk on their faces. A companion asked: O Messenger of Allah (ﷺ)! How is it possible to walk on their faces? He (ﷺ) said: He who gave them the power to walk on both feet has the full power to walk on their faces. (Bukhari and Muslim)

It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said: On the Day of Resurrection, people will sweat until their sweat reaches seventy cubits into the earth, and it will become their bridle until it reaches their ears.
(Bukhari and Muslim)

It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said: Every person who dies will be ashamed. The companions (ﷺ) said: O Messenger of Allah (ﷺ)! What is the meaning of their regret and shame? He (ﷺ) said: If he is a righteous person, he will be ashamed of why he did not increase his good deeds, and if he is a sinner, he will be ashamed of why he did not stop his sins.

(Tirmidhi)

Reconciliation, Retribution and Scale

"Hisab" Means counting and counting. Counting the servants' deeds on the Day of Resurrection is meant here. Although Allah Almighty is aware of all the servants' deeds, this matter of reckoning and bookkeeping will be for completing the proof of the creation.

ٌ Qisaas ٌmeans to act like the deed of another. For example, to kill for kill, wound for wound, strike for strike. On the Day of Judgment, every pain that someone has caused to another will be repaid, even if it is an ant or a fly.

ٌ Mizan ٌis an instrument with which something is weighed. This scale refers to the scale of the Day of Judgment with which deeds will be weighed. It is narrated in the narrations that goodness will be weighed by giving it a beautiful form, and sin will be weighed by giving it an ugly form.

Hazrat Adi bin Hatim (RA) narrated that the Messenger of Allah (ﷺ) said: "To each of you will be spoken to by his Lord, and there will be no interpreter between him and his Lord, nor will there be a screen that will prevent him." He will see the deeds he sent forward. He will find the deeds he sent forward if he looks to his right. If he looks in front of him, he will see the Fire. So, beware of the Fire, even if it is for a piece of a date. (Bukhari and Muslim)

It was narrated from Abdullah bin Umar (RA) that the Messenger of Allah (ﷺ) said: Allah will bring the believer close and will cover him with His protection and grace and will say to him: O servant! Do you recognize your sin? Do you remember such and such a sin? He will say: Yes, O my Lord! Until Allah makes him confess all his sins. The servant will think in his heart that he has perished. Allah will tell him: I concealed your faults in this world, and today I forgive them. Then, he will be given a record of his good deeds. But the disbelievers and the hypocrites will be called before the creation. They are among those who lied to their Lord. Be aware that the curse of Allah is upon the wrongdoers.
(Bukhari and Muslim)

Hazrat Abu Hurairah (RA) narrated that one day, the companions (RA) asked, "O Messenger of Allah (ﷺ)! Will we see our Lord on the Day of Resurrection?" He (ﷺ) said, "Have you ever hesitated to look at the sun at noon, even when there is no cloud?" They said, "No."

He (ﷺ) said: Have you ever hesitated to see the moon on the night of the fourteenth when there are no clouds? He said: No. He said: By Him in Whose Hand is my soul, and you will not hesitate to see your Lord in the same way as you do not hesitate to see the moon and the sun.

Allah will meet a servant and say: O, My servant! Did I not honour you, make you a leader, give you a wife, and make horses and camels your subjects, and did you become the leader and take a fourth share from the people? He will say: Why not, O my Lord! Allah will say:

Did you think of meeting me? He will say: No.

Allah will say, "I have forgotten you as you have forgotten Me." Then, he meets another person, and they talk to him in a similar way. Then he will meet a third and say to him similarly. He will say, "O my Lord! I believe in You, Your Book and Your Messengers, and I pray, fast, give charity, and praise You according to my strength."

Allah will say, "Stay here. We will soon bring witnesses against you." The servant will wonder who will testify against him. His mouth will be sealed, and his thigh will be told, "Speak!" His thigh will speak, and his flesh and bones will talk about his deeds so that he may eliminate his excuse. And this person is a hypocrite, and this is the person on whom Allah's wrath is upon him.

(Muslim)

Intercession

When the sinners are brought before the Lord of Glory, they will be made to stand on the field of resurrection. When they are overwhelmed with shame and humiliation, when trembling comes upon them, they will be ordered to sit down at the request of those who intercede, and they will be allowed to rest and take a breath. When the reckoning begins, and the reckoning is done, the intercessors will be forgiven, and they will be forgiven. The intercessors ' request will be accepted when the reckoning is ordered for everyone. When the reckoning is ordered for punishment, and he is sent to Hell, he will be removed from the intercession of the intercessors.

Hazrat Abu Saeed Khudri (RA) narrated that the Messenger of Allah (ﷺ) said: When the people of Paradise enter Paradise, and the people of Hell enter Hell, Allah will say: 'Take out from Hell anyone who has faith equal to the weight of a mustard seed in his heart." He will be taken out, even though he has been burned and turned into coal. Then, he will be thrown into the River of Life and sprout like a grain sprouting in the mud of a flood. Do you not see that it comes out yellow and curled up. (Bukhari and Muslim)

Hazrat Abdullah bin Masood (RA) narrated that the Messenger of Allah (ﷺ) said: I know the last person to come out of Hell and the last to enter Paradise. He will be the one who comes out of the fire crawling. Then Allah will say to him, "Go, enter Paradise." He will think that Paradise is full. So, he will say, "O my Lord! I found Paradise full." Allah will say, "Go, for you are the world and ten times more Paradise." He will say, "O my Lord! Are you mocking me while you are a king?"

The narrator says, "I saw the Messenger of Allah (ﷺ) laughing so much that his beard became visible at that moment, and he said, 'This man is the lowest of the people of Paradise." (Bukhari and Muslim)

Paradise

It was narrated from Anas bin Malik (RA) that the Messenger of Allah (ﷺ) said, "On the Day of Resurrection, I will knock on the door of Paradise, and the treasurer will say, "Who are you?" I will say that I am Muhammad (ﷺ), to which he will say that I have been commanded about you (ﷺ) not to open the door for anyone before you (ﷺ). (Muslim)

Hazrat Anas bin Malik (RA) narrated that the Messenger of Allah (ﷺ) said! I will be the first intercessor in Paradise, as much as I have been confirmed, and no Prophet has been confirmed. Some prophets will be such that one person from their Ummah will prove them. (Muslim)

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said! Allah Almighty says: I have prepared for My righteous servants that which no eye has seen, no ear has heard, and no human heart has imagined. Then he said! No soul knows what delights Allah Almighty has hidden for them.
(Bukhari and Muslim)

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said! A place in Paradise equal to a whip is better than the whole world and everything in it. (Bukhari and Muslim)

It was a custom in Arabia for them to place their whips there as a sign that they would sit there, and no one else would.

Hazrat Anas bin Malik (RA) narrated that the Messenger of Allah (ﷺ) said! Going out in the way of Allah (in Jihad) for a morning and an evening is better than the world and everything in it. If a woman from the people of Paradise were to look at the earth, it would illuminate the distance between it and Paradise, and her headscarf is better than the world and everything in it. (Bukhari)

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said! There is a tree in Paradise that, if a rider were to walk under its shade for a hundred years, he would not be able to cross it. There will be among you in Paradise. The space of a person's bow is better than all that the sun rises and sets on.
(Bukhari and Muslim)

Hazrat Abu Musa (RA) narrated that the Messenger of Allah (ﷺ) said: "For the believer in Paradise is a tent of empty pearls, sixty miles wide, and in every corner

of it are the family of the believer, whom the other family members will not be able to see, and the believer will come and go to all of them, and there are two gardens of gold, the utensils and everything of which are of gold, and two gardens of silver, the utensils and everything of which is of silver, and between them and the Lord Almighty in the Garden of Eden there will be only a curtain of greatness and grandeur." (Bukhari and Muslim)

Hazrat Ubadah bin As-Samit (RA) narrated that the Messenger of Allah (ﷺ) said: "The distance between each of the two levels of Paradise is as great as the distance between the earth and the sky. Firdaws is the highest of all the Paradises. Four rivers of Paradise flow from it, and the Throne of the Most Gracious is above it." When you ask Allah, ask for Paradise. (Tirmidhi)

Hazrat Anas bin Malik (RA) narrated that the Messenger of Allah (ﷺ) said: There is a market in Paradise which the people of Paradise will go to every Friday. The north wind will blow, wafting different fragrances onto their faces and clothes. This will double their beauty and charm. They will return home, having become even more beautiful. Their families will say to them: Your beauty and charm have increased since you left us. The people of Paradise will reply:
By Allah! Your beauty and charm have also increased since we met. (Muslim)

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said: The faces of the first group to enter Paradise will be like the moon on its fourteenth day, and the faces of those who join them will be like the stars. There will be no disagreement between them and no enmity between them. Each of them will have two wives from among the fair-eyed maidens. Their flesh and bones will be visible from behind their flesh and bones. They will glorify Allah morning and evening. They will not be sick, nor will they defecate, urinate, spit, or have a runny nose. Their utensils will be of gold and silver, their combs will be of gold, the fuel for their rings will be of ablution, and their sweat will be like musk. They will have the same habits and character, and in appearance and stature, they will be like their father, Hazrat Adam (peace be upon him), who is sixty cubits tall. (Bukhari and Muslim)

Hazrat Abu Hurairah (may Allah be pleased with him) narrated that the Messenger of Allah (ﷺ) said: Whoever enters Paradise will find bliss and comfort, and he will not have to work hard. His clothes will not wear out, nor will his youth fade away. (Muslim)

Hazrat Abu Saeed Al-Khudri (RA) narrated that the Messenger of Allah (ﷺ) said! Allah Almighty will say to the people of Paradise: O people of Paradise! They will say: O our Lord, we are here, and all goodness is with You. Allah Almighty will say to them, are you satisfied? They will say: Why should we not be happy when You have given us something that none of Your creation has. Allah Almighty will say: Should I not provide you with something better than this? They will say: What could be better than this? Allah Almighty will say: I will bestow My pleasure upon you, and I will never be displeased after that. (Bukhari and Muslim)

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said: The least of the blessings of one of you in Paradise is that Allah Almighty will command him to desire, and he will expect, and then he will desire. Allah Almighty will say: You have fulfilled your desire. He will say: Yes. Allah will say to him: "You have what you desired and another like it with it." (Muslim)

Types of Heaven

Eight kinds of heaven are mentioned, but religious scholars wrote about numerous gardens within gardens, and some of their names are described in the Qur'an.

1 - Firdous Paradise (جَنّٰتُ الْفِرْدَوْسِ)

(Shaded Gardens)

اِنَّ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ كَانَتْ لَهُمْ جَنّٰتُ الْفِرْدَوْسِ نُزُلًا O ۙ

Indeed, those who believed and did righteous deeds, theirs are the Gardens of Firdaus as entertainment (Surah Al Kahf – 107)

Indeed, those who believe and perform righteous deeds theirs will be, according to Allah's prescience, the Gardens of Firdous, which are at the center of Paradise and [at] its highest part (the annexation to it [of Firdous to Jannat, 'gardens'] is explicative) as [a place of] hospitality, as an abode; (Tafsir Jalalain)

Firdaus is called a dense garden. There are many trees, and they are wrapped around each other. The Messenger of Allah (ﷺ) said: If you ask, then ask for Jannat-al-Firdaus because it is the highest part of Paradise. On it is the Arsh of Rahman Jal-e-Jalala, and four rivers flow from it. (Narrated by al-Bukhari)

All Paradises are intermingled, and Paradise is the highest among them. This is the paradise of (عالمِ جبروت) "Aalam-e-Jabroot," which the soul gets after completing the journey of knowledge. Allah Ta'ala mentions the exceptional hospitality of these good people in the Holy Qur'an.

اِنَّ الَّذِيْنَ قَالُوْا رَبُّنَا اللّٰهُ ثُمَّ اسْتَقَامُوْا تَتَنَزَّلُ عَلَيْهِمُ الْمَلٰٓئِكَةُ اَلَّا تَخَافُوْا وَلَا تَحْزَنُوْا وَاَبْشِرُوْا
بِالْجَنَّةِ الَّتِيْ كُنْتُمْ تُوْعَدُوْنَ O نَحْنُ اَوْلِيٰٓؤُكُمْ فِي الْحَيٰوةِ الدُّنْيَا وَفِي الْاٰخِرَةِ ۚ وَلَكُمْ فِيْهَا مَا
تَشْتَهِيْٓ اَنْفُسُكُمْ وَلَكُمْ فِيْهَا مَا تَدَّعُوْنَ O نُزُلًا مِّنْ غَفُوْرٍ رَّحِيْمٍ O

Indeed, those who have declared: Our Lord is Allah, then remained steadfast, on them the angels will descend, saying: Do not fear, and do not grieve; and be happy with the good news of the Jannah (Paradise) that you had been promised. We have been your friends in worldly life and will remain as such in the Hereafter. And for you here is

whatever your souls desire, and for you here is whatever you call for _ a gift of welcome from the Most-forgiving, the Very-Merciful.
(Surah Fussilat, Ham Mem Sajda: 30-32)

Those mentioned in the Quran will be in paradise.

قَدْ اَفْلَحَ الْمُؤْمِنُوْنَ ○ الَّذِيْنَ هُمْ فِيْ صَلَاتِهِمْ خٰشِعُوْنَ ○ وَالَّذِيْنَ هُمْ عَنِ اللَّغْوِ مُعْرِضُوْنَ ○
وَالَّذِيْنَ هُمْ لِلزَّكٰوةِ فٰعِلُوْنَ ○ وَالَّذِيْنَ هُمْ لِفُرُوْجِهِمْ حٰفِظُوْنَ ○ اِلَّا عَلٰٓي اَزْوَاجِهِمْ اَوْ مَا مَلَكَتْ
اَيْمَانُهُمْ فَاِنَّهُمْ غَيْرُ مَلُوْمِيْنَ ○ فَمَنِ ابْتَغٰى وَرَاءَ ذٰلِكَ فَاُولٰٓئِكَ هُمُ الْعٰدُوْنَ ○ وَالَّذِيْنَ هُمْ
لِاَمٰنٰتِهِمْ وَعَهْدِهِمْ رٰعُوْنَ ○ وَالَّذِيْنَ هُمْ عَلٰي صَلَوٰتِهِمْ يُحَافِظُوْنَ ○ اُولٰٓئِكَ هُمُ الْوٰرِثُوْنَ
○ الَّذِيْنَ يَرِثُوْنَ الْفِرْدَوْسَ هُمْ فِيْهَا خٰلِدُوْنَ ○

Success is attained by the believers who concentrate their attention on humbleness when offering Salah (prayers), who keep themselves away from vain things, who are performers of Zakah, and who guard their private parts except from their wives or from those (bondwomen who are) owned by their hands, as they are not to be blamed. However, those who seek (sexual pleasure) beyond that are the transgressors – and (success is attained) by those who honestly look after their trusts and covenant and who consistently observe their prayers. Those are the inheritors who will inherit Firdaus (the Paradise). They will be there forever.

(Surah Al Mominun: 1-11)

Verily, the believers have prospered. Those who are weak in prayer. And those who stay away from nonsense. And they pay Zakat. And those who protect their private parts. But there is no blame on them for having intercourse with their wives or (enslaved people) who belong to them. And those who seek other than them will go beyond (the limit set by Allah). And those who observe trusts and confessions. And those who follow prayers. These are the people who will receive the inheritance (Paradise). (That is, those who will inherit Paradise and will live in it forever). These people will inherit the highest Gardens of Paradise (where all blessings, comforts, and pleasures of the nearness of Allah abound) and will remain therein forever.

Hazrat Ubada bin Samit (ra) says that the Messenger of Allah (ﷺ) said! There are 100 levels in heaven, and the distance between every two levels is as much as between the earth and the sky. Firdaus is the highest and superior to all the heavens in terms of its status—the four rivers of paradise flow from this Firdous and

the Arsh-e-Ilahi above it. So, when you ask Allah for Paradise, ask for Paradise. (Narrated by al-Tirmidhi)

The four canals refer to the water, milk, honey, and wine canals. Many rivers in Paradise are of water that will not be spoiled even in the slightest; many rivers are of milk whose taste will not change, and many rivers are of wine that the drinker finds very delicious. There will be many streams of perfectly transparent honey. (Mazahir-al-Haq)

Hazrat Abu Huraira (RA) says that the Messenger of Allah (ﷺ) said! Sihan, Jehan, Euphrates, and Nile. They belong to the rivers and springs of Paradise. (Muslim)

2 – Jannat Al-Aden {جَنَّاتِ عَدْنٍ}

(Garden of Eden)

وَعَدَ اللّٰهُ الْمُؤْمِنِيْنَ وَالْمُؤْمِنٰتِ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا وَمَسٰكِنَ طَيِّبَةً

فِيْ جَنّٰتِ عَدْنٍ ۭ وَرِضْوَانٌ مِّنَ اللّٰهِ اَكْبَرُ ۭ ذٰلِكَ هُوَ الْفَوْزُ الْعَظِيْمُ O

Allah has promised to the believers, male and female, gardens beneath which rivers flow, where they shall live forever, and good homes in gardens of eternity. And Allah ‘s pleasure is above all. That is the supreme success.
(Surah At Touba -72)

Allah has promised the believers, both men and women, gardens underneath which rivers flow, to abide therein, and blessed dwellings in the Gardens of Eden, for residence and beatitude from Allah, which is more significant and superior to all of that. That is the supreme triumph. (Tafsir Jalalain)

Good News for the Believers of Eternal Delight:

Allah ﷻ describes the joys and eternal delight He has prepared for the believers, men and women, in Gardens under which rivers flow to dwell therein forever (for eternity), and beautiful mansions, built beautifully in good surroundings.
In the Two Sahah, it is recorded that Abu Musa (RA), Abdullah bin Qays Al-Ashari (RA) said that the Messenger of Allah ﷺ said,

Two gardens, their pots and whatever is in them are made of gold, and two parks, their pots and whatever is in them are silver.
Only the Veil of Pride of Allah's Face separates the people from gazing at Him in the Garden of Eden.

He also narrated that the Messenger of Allah (ﷺ) said, For the believer in Paradise, there is a tent like a hollow pearl which is sixty miles high in the sky. In the tent, the believer will have (so large) a family that he visits them all, and some would not be able to see the others.

It is recorded in the Two Sahah that Abu Hurairah (RA) said that the Messenger of Allah (ﷺ) said,
Whoever believes in Allah ﷻ and His Messenger (ﷺ), offers prayer perfectly, and fasts during the month of Ramadan will rightfully be granted Paradise by Allah, no matter whether he emigrates in Allah's cause or remains in the land where he is born.
The people said, "O Allah's Messenger (ﷺ)! Shall we acquaint the people with this good news"
He said,
Paradise has one hundred grades, which Allah ﷻ has prepared for the Mujahidin who fight for His cause; the distance between every two grades is like the distance between heaven and the earth. So, when you ask Allah ﷻ, ask Him for Al-Firdous, which is the best and highest part of Paradise, from it gush forth the rivers of Paradise, and above it is the `Arsh (Throne) of the Beneficent.

Imam Ahmad (ra) recorded that Abu Hurairah (RA) said that the Messenger of Allah ﷺ said,
If you invoke Allah ﷻ for Salah (blessings) on me, then also invoke Him to grant me Al-Wasilah.
He was asked, "What is Al-Wasilah? O Allah's Messenger (ﷺ)!" He said,
The highest grade in Paradise will be for only one man, and I hope I am that man.
The Musnad contains a Hadith from Sa`d bin Mujahid At-Tai (RA), that Abu Al-Modella (RA) said, that Abu Hurairah (RA) said,
"We said, `O Allah's Messenger (ﷺ)! Talk to us about Paradise, what is it built of?'
He said a brick of gold and a brick of silver. Its mortar is from musk. Its gravel is pearls and rubies. Its sand is saffron. Whoever enters it will enjoy the delights, will

never be hopeless, will live forever and will not die. His clothes will never decay, nor will his youth ever end."
Allah's pleasure is grander, more significant, and better than the delight the believers will enjoy (in Paradise).
Imam Malik (ra) narrated that the Messenger of Allah (ﷺ) said,
Allah, the Exalted and Ever High, will speak to the people of Paradise, `O residents of Paradise!'
They will say, `Labbaik (here we are!), our Lord, and Sadaik (we are happy at your service!), and all the good is in Your Hand.'
He will ask them, `Are you pleased?'
They will say, `Why would we not be pleased, O Lord, while You have given us what You have not given any other of Your creation!'
He will say, `Should I give you what is better than all this?'
They will say, `O Lord! What is better than all this!'
He will say, `I will grant you My pleasure and never afterward be angry with you.'
That is the supreme success.
(Tafsir Ibn Kathir)

There will be good houses for these ladies and gentlemen to live in. And shall be in the gardens of the everlasting. First, He mentioned gardens under which rivers will flow. Then He mentioned the fine houses that would be in these gardens, and by adding these gardens towards Eden, He said that these gardens are indeed places to live. From there, they will never want to move and will not be expelled. (Anwar Al Bayan)

Allah Almighty said!

فَلَا تَعْلَمُ نَفْسٌ مَّآ أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ ۚ جَزَآءًۢ بِمَا كَانُوا۟ يَعْمَلُونَ ۝

So, no one knows the delight of eyes that have been reserved for them in secret, as a reward for what they used to do. (Surah As Sajda - 17)

When the people of Paradise reach Paradise, the physical hijabs and the horror of nature, which were barriers between the servant and the Lord, will be removed. But the veil of majesty and greatness and awe and glory of Allah Almighty will remain. Allah Ta'ala will also lift this veil with His special grace and give strength and capacity to the eyes so that the people of Paradise will see the light of Allah Ta'ala with their eyes. (Mazahir-Haq)

It is narrated from Hazrat Abu Huraira (RA) that the Messenger of Allah (ﷺ) said! Allah Almighty says that I have prepared for my servants that which no eye has seen, no ear has heard, and it has not crossed the heart of any human being. (Sahih Bukhari)

Allah ﷻ says in the Qur'an!

جَنّٰتُ عَدۡنٍ يَّدۡخُلُوۡنَهَا يُحَلَّوۡنَ فِيۡهَا مِنۡ اَسَاوِرَ مِنۡ ذَهَبٍ وَّلُـؤۡلُـؤًا ؕ وَلِبَاسُهُمۡ فِيۡهَا حَرِيۡرٌ O

gardens of eternity they enter. They will be ornamented with gold bracelets and pearls, and their dress therein will be (of) silk. (Surah Fatir -33)

Gardens of Eden, as a [permanent] residence, into which they will be admitted, the three [types of servants mentioned] with some bracelets of gold and pearls, studded with gold, and their garments therein will be of silk

Allah ﷻ said in the Quran!

اِنَّ اللّٰهَ يُدۡخِلُ الَّذِيۡنَ اٰمَنُوۡا وَعَمِلُوا الصّٰلِحٰتِ جَنّٰتٍ تَجۡرِيۡ مِنۡ تَحۡتِهَا الۡاَنۡهٰرُ يُحَلَّوۡنَ فِيۡهَا

مِنۡ اَسَاوِرَ مِنۡ ذَهَبٍ وَّلُؤۡلُؤًا ؕ وَلِبَاسُهُمۡ فِيۡهَا حَرِيۡرٌ O

Surely Allah will admit those who believe and do good deeds to gardens beneath which rivers flow. They will be adorned with gold bracelets and pearls, and their dress therein will be (of) silk.
(Surah Al-Hajj - 23)

And He [Allah] says of the believers: Indeed, Allah shall admit those who believe and perform righteous deeds into gardens underneath which rivers flow. Adorned therein with bracelets of gold and pearl, their clothing will be silk, the one forbidden for men to wear. (Tafsir Jalalain)
Hazrat Umar (RA) reported that the Prophet (ﷺ) said that in the world, those who wear silk will not wear it in the Hereafter. There will be a deprivation of the blessing. (Bukhari)

Aqaba bin Amer (RA) reported that the Prophet (ﷺ) said that if you want paradise ornaments and silk wear, keep away from those in this world.
(Awarding honours Nasai, Mishkat)

The philosophy of adorning the dwellers of Paradise with gold bracelets:

Here, a point may arise that bracelets are articles of jewelry worn by women only, and their use by men is looked upon with disfavour. This objection is not entirely relevant because, throughout history, monarchs have adorned themselves with costly jewelry, crowns, and bracelets as symbols of their might and wealth.

It is well known that Suraqah Ibn Malik, before his conversion to Islam, started in pursuit of the Holy Prophet ﷺ to apprehend him while he was on his way from Makkah to Madinah. As he approached the Holy Prophet ﷺ, his horse sank, by Allah's Will, into a piece of treacherous sand. At that critical moment, he expressed his repentance about his error and sinful way and begged the Holy Prophet ﷺ to pray for his deliverance from his predicament. When, because of the Holy Prophet's ﷺ prayer, his horse was extracted from the quicksand, he ﷺ promised Suraqah Ibn Malik that when the bracelets of the King of Persia would fall in the hands of the Muslims as spoils of war, they would be given to him. So, when during the caliphate of Syedna Umar Farooq (RA), the Muslims conquered Persia and the bracelets worn by the King of Persia were brought to Madinah along with other spoils of war, Suraqah Ibn Malik (RA) laid claim to them and received them from Syedna Umar (RA). In brief, just as wearing a crown is a royal privilege and not a common practice among men, wearing bracelets by men is a royal privilege, and thus, the men admitted to heaven will wear them as a symbol of honour and Divine favour.

According to this verse and Surah Fatir, the bracelets will be made of gold, but Surah Nisa says they will be made of silver. For this reason, commentators believe that the bracelets worn by the pious people in heaven will be of three kinds: gold, silver, and pearls. This verse mentions bracelets made of pearls.

Silk clothes are forbidden for men.

The verse says that those people admitted to Paradise will wear silk clothes, which means that their dresses, carpets, curtains, etc., will be made of silk, regarded as the best fabric in this world. However, it should be understood that the silk used in Paradise and the silk used in this world have only the name in common; otherwise, from the point of view of quality, there is no comparison.

Imam Nasa'i (ra), Bazar (ra), and Bayhaqi (ra) have related on the authority of Syedna 'Abdullah Ibn 'Umar (RA) that once the Holy Prophet ﷺ said that the clothes of the people living in Paradise will be made from silk, which will be extracted from a fruit growing there. There is also a statement by Syedna Jabir

(RA) that there would be a tree in Paradise that would produce silk, and the people of Paradise would wear dresses made from it. (Mazhari)

(Tafsir Marif-ul-Quran)

These bracelets are said to be gold bracelets studded with pearls. In this world, women wear silk and jewelry; in Islam, it is forbidden for men to wear silk and gold, but in heaven, men will wear silk and jewelry as well. Hazrat Abu Musa al-Ashari (RA) narrated that the Messenger of Allah (ﷺ) said: "Gold and silk have been made lawful for the women of my Ummah and forbidden for men." (Narrated by al-Tirmidhi)

Here, there should be no doubt that what looks good on women will beautify men. The point is that every place has its own mood and customs. The people of Paradise will have this mood that men will also wear ornaments with allure, as kings used to wear them in this world. Men are forbidden to wear jewelry in Islamic Sharia. But there, it will be lawful for them and desirable for them, which will be the reward of Allah. Similarly, it should be understood that it is not permissible for men to wear it in this world, but the men of Paradise will be given silk clothes there. (Anwar Al Bayan)

3 - Naimi Garden (جَنّٰتِ النَّعِيْم)

(Garden of Delight or Happiness)

Allah ﷻ says in the Qur'an!

اِنَّ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ يَهْدِيْهِمْ رَبُّهُمْ بِاِيْمَانِهِمْ ۚ تَجْرِيْ مِنْ تَحْتِهِمُ الْاَنْهٰرُ
فِيْ جَنّٰتِ النَّعِيْمِ ۝ دَعْوٰىهُمْ فِيْهَا سُبْحٰنَكَ اللّٰهُمَّ وَتَحِيَّتُهُمْ فِيْهَا سَلٰمٌ ۚ
وَاٰخِرُ دَعْوٰىهُمْ اَنِ الْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ۠

As for those who believe and do good deeds, their Lord will guide them by their belief; rivers will flow beneath them in the Gardens of Bliss. Their call therein will be: Pure are You, O Allah, and their greeting therein will be Salam. And the end of their call will be: Praise be to Allah, the Lord of all the worlds.
(Surah Younus: 9-10)

It has been mentioned in the Hadith Sharif that the people of Jannah will know the way to their home there more than they used to see the way to their home in this world. These ladies and gentlemen will be in the gardens, which will be the gardens of comfort. The people of Jannah, Allah Ta'ala, will always be engaged in glorification and Tahmid, and the means of survival there will be tasbih and Tahmid.

In Sahih Muslim, his glorification will continue as long as your breath remains in the world. They will not get tired or bored with Tasbih and Tahmid. Nor will the preoccupation with blessings make them forgetful of glorification and praise. As the angels are engaged in glorification and Tahmid, they continue to perform all the tasks that they are commanded to do. In the same way, the people of Jannah will be engaged in glorifying Allah at all times. If they examine the blessings and strange things there, Subhan Allah will come out of their mouths.

In Tafsir Ibn Kathir, it is narrated from Hazrat Ibn Juraj (ra) that when a bird is passing by, and the people of Paradise want to eat it, the glory be to Allah will say. سُبْحَانَكَ اللَّهُمَ According to their wish, the angel will attend them. And when the angel comes, he will say the words of greeting to which those gentlemen will

respond. When they have eaten what they desire, they will display in the end اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ Praise be to Allah, the Lord of the Worlds.

Indeed, for those who believe and perform righteous deeds, their Lord will guide them; he will lead them, through their faith, in Him by appointing a light with which they can find their way on the Day of Resurrection. Rivers will flow beneath them in the Gardens of Bliss. Their prayer therein, their request for what they desire in Paradise, will be to say: 'Glory be to You, O Allah!' so that what they request they find before them, and their greeting, between them, therein will be: 'Peace.' And their final prayer will be: 'Praise be to Allah, Lord of the Worlds.'

(Tafsir Jalalain)

The Good Reward is for the People of Faith and Good Deeds

In these two Ayat, Allah promises happy blessings for those who believe in Allah and His Messengers (ﷺ). And for those who have complied with what they were commanded to follow.

The promise is that He will guide them because of their faith, which may mean through their faith. As to the first interpretation, the meaning is that Allah will guide them on the Day of Resurrection to the straight path until they pass into Paradise because of their faith in this world.
The other meaning is that their faith will assist them on the Day of Resurrection, as Mujahid (ra) said: يَهْدِيهِمْ رَبُّهُمْ بِإِيمَانِهِمْ Their Lord will guide them through their faith), "Their faith will be a light in which they will walk."

This is the condition of the people of Paradise.

This is similar to what is found in the following Ayat:

تَحِيَّتُهُمْ يَوْمَ يَلْقَوْنَهٗ سَلٰمٌ ۚ وَاَعَدَّ لَهُمْ اَجْرًا كَرِيْمًا ﴿٤٤﴾

Surah Al-Ahzab – 44)

Their greeting on the Day they shall meet Him will be "Salam: Peace (i.e., the angels will say to them: Salamun 'Alikum)!" And He has prepared for them a generous reward (i.e., Paradise).

لَا يَسْمَعُوْنَ فِيْهَا لَغْوًا وَّلَا تَاْثِيْمًا ﴿٢٥﴾ اِلَّا قِيْلًا سَلٰمًا سَلٰمًا ﴿٢٦﴾

(Surah al-Waqiyah; 25 - 26)

No Laghu (dirty, false, evil, vain talk) will they hear therein, nor any sinful speech (like backbiting). (25) But only the saying of: Salam! Salam! (Greetings with peace)! (26)

سَلٰمٌ ۖ قَوْلًا مِّنْ رَّبٍّ رَّحِيْمٍ ﴿٥٨﴾

(Surah Yaa Seen – 58)

(It will be said to them): Salam (peace be on you) — a Word from the Lord (Allah), Most Merciful. (58)

جَنّٰتُ عَدْنٍ يَّدْخُلُوْنَهَا وَمَنْ صَلَحَ مِنْ اٰبَآئِهِمْ وَاَزْوَاجِهِمْ وَذُرِّيّٰتِهِمْ وَالْمَلٰٓئِكَةُ يَدْخُلُوْنَ عَلَيْهِمْ مِّنْ كُلِّ بَابٍ ﴿٢٣﴾ سَلٰمٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ ﴿٢٤﴾

(Surah Raad: 23 - 24)

'Adn (Eden) Paradise (everlasting Gardens), which they shall enter and (also) those who acted righteously from among their fathers, and their wives, and their offspring. And angels shall enter unto them from every gate (saying): (23) "Salamun 'Alikum (peace be upon you) for that you persevered in patience! Excellent indeed is the final home!" (24)

There is an indication that Allah Almighty is the Praised One always, the Worshipped at all times. This is why He praised Himself at the beginning and throughout His creation. He also praised Himself at the beginning of His Book and the beginning of its revelation.

Allah ﷻ said:

اَلْحَمْدُ لِلّٰهِ الَّذِيْٓ اَنْزَلَ عَلٰى عَبْدِهِ الْكِتٰبَ وَلَمْ يَجْعَلْ لَّهٗ عِوَجًا ﴿١﴾

(Surah Kahf – 1)

All the praises and thanks are to Allah, Who has sent down to His slave (Muhammad SAW) the Book (the Qur'an) and has not placed therein any crookedness.

اَلْحَمْدُ لِلّٰهِ الَّذِيْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ وَجَعَلَ الظُّلُمٰتِ وَالنُّوْرَ ۗ ثُمَّ الَّذِيْنَ كَفَرُوْا بِرَبِّهِمْ يَعْدِلُوْنَ ﴿١﴾

Surah Al-Anam – 1)

All praises and thanks be to Allah, Who (Alone) created the heavens and the earth and originated the darkness and the light, yet those who disbelieve hold others as equal with their Lord.

And many other citations with this meaning. The Ayah also indicates Allah is the Praised One in this world, the Hereafter, and all situations.

In a Hadith recorded by Muslims, the people of Paradise will be inspired to glorify Allah and praise Him as they instinctively breathe.

This will be their nature because of the increasing bounties of Allah upon them. These bounties are repeated, brought back, and increased without limit or termination. So, praise Allah, for there is no god but He and no Lord save He.

(Tafsir Ibn Kathir)

Allah ﷻ says in Quran!

فَاَمَّآ اِنْ كَانَ مِنَ الْمُقَرَّبِيْنَ ﴿٨٨﴾ فَرَوْحٌ وَّرَيْحَانٌ ۙ وَّجَنَّتُ نَعِيْمٍ ﴿٨٩﴾

(Surah Al-Waqiyah: 88 – 89)

Then, if he (the dying person) is of the Muqarabin (those brought near to Allah), (88) (There is for him) rest and provision and a Garden of Delights (Paradise). (89)

It is Jannat of *Alam-e-Malakoot* (عالمِ ملکوت). This Jannat was awarded after the Nafs' journey towards the kingdom of heaven, completing the path. And it is for Abrar (Friends of Allah).

The Condition of people at the time of their death:

These are three types of conditions that people face upon their death.

- Either they are among the near believers or
- those below their rank on the right or
- Those who denied the truth were led astray from the guidance and were ignorant about Allah ﷻ.

Who fulfilled the obligations and the recommended acts of worship and avoided the forbidden and disliked matters, and even some of the allowed,
There will be Rawh and Rayhan, and the angels will convey the glad tidings of these traits to them at the time of death.
The Prophet's (ﷺ) Hadith narrated from Al-Bara' (RA) in which the angels of mercy say (to a dying, believing person),

أَيَّتُهَا الرُّوحُ الطَّيِّبَةُ فِي الْجَسَدِ الطَّيِّبِ كُنْتِ تَعْمُرِينَه، اخْرُجِي إِلَى رَوْحٍ وَرَيْحَانٍ وَرَبٍّ غَيْرِ غَضْبَان

O good soul in the good body that you inhabited, come to Rawh, Rayhan and a Lord Who is not angry.

Ali bin Abi Talhah (RA) reported from Ibn Abbas (RA),
"Rawh means rest, and Rayhan means place of rest."

Mujahid (ra) said similarly that Rawh means rest.
Abu Hurairah (RA) said that Rawh means "Rest from the world."
Sa`id bin Jubayr (RA) and As-Soddy (ra) said it means rejoice.
And from Mujahid (ra), فَرَوْحٌ وَرَيْحَانٌ (Rawh and Rayhan) means: "Paradise and delights."
Qatadah (ra) said that Rawh means mercy.
Ibn Abbas (RA), Mujahid (ra), and Sa`id bin Jubayr (ra) said that Rayhan means provisions.

All of these explanations are correct and have similar meanings. The near believers who die will earn all of these: mercy, rest, provision, joy, happiness, and good delights, وَجَنَّةُ نَعِيمٍ (and a Garden of Delights).

Abu Al-`Aliyah (ra) said,
"None of the near believers will depart (this life) until after he is brought a branch of the Rayhan of Paradise and his soul is captured in it."

Muhammad bin Ka`b (RA) said, "Every person who dies will know upon his death if he is among the people of Paradise or the people of the Fire."
In the Sahih, it is recorded that the Messenger of Allah (ﷺ) said,
The souls of the martyrs live in the bodies of green birds flying wherever they wish in the Gardens of Paradise and then rest in their nests in chandeliers hung from the Throne of the Almighty...

Imam Ahmad (ra) recorded that Ata' bin As-Saib (ra) said,
"The first day I saw Abdur-Rahman bin Abi Layla (ra), I saw an old man whose hair and beard had become white on his head. He was riding his donkey and following a funeral. I heard him say, `So-and-so narrated to me that he heard the Messenger of Allah (ﷺ) say, He who likes to meet Allah, Allah wants to meet him, and he who hates to meet Allah, Allah abhors to meet him. The people around him began to weep, and he asked them why.
They said, `All of us hate death.'

He said it does not mean that. When one dies: Then, if he were of the near believers, then for him are Rawh, Rayhan, and a Garden of Delights.
And when this good news is conveyed to him, he likes to meet Allah the Exalted and Most Honoured, and Allah the Exalted and Most Honoured wants, even

more, to meet him, but if he is of the denying, the erring, then for him is entertainment with *Hamim*. And entry in Hellfire. And when this news is conveyed to him, he hates to meet Allah, and Allah hates, even more, to meet him."
This is the narration that Imam Ahmad (ra) collected, and in the Sahih, there is a Hadith with this meaning contained from A'ishah (RA).

Allah Almighty Said!

إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ﴿٢٢﴾ عَلَى الْأَرَائِكِ يَنظُرُونَ ﴿٢٣﴾ تَعْرِفُ فِي وُجُوهِهِمْ نَضْرَةَ النَّعِيمِ ﴿٢٤﴾ يُسْقَوْنَ مِن رَّحِيقٍ مَّخْتُومٍ ﴿٢٥﴾ خِتَامُهُ مِسْكٌ ۚ وَفِي ذَٰلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ ﴿٢٦﴾

(Surah Al-Mutaffefin: 22 – 26)

Verily, Al-Abrar (the pious who fear Allah and avoid evil) will be in Delight (Paradise). (22) On thrones, looking (at all things). (23) You will recognize in their faces the brightness of delight. (24) They will be given a drink of pure, sealed wine. (25) The last thereof (that wine) will be the smell of Musk, and for this let (all) those who want to strive (i.e., hasten earnestly to the obedience of Allah). (26)

Allah ﷻ says in another place.

إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِن كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا ﴿٥﴾ عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا ﴿٦﴾ يُوفُونَ بِالنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا ﴿٧﴾ وَيُطْعِمُونَ الطَّعَامَ عَلَىٰ حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا ﴿٨﴾ إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنكُمْ جَزَاءً وَلَا شُكُورًا ﴿٩﴾ إِنَّا نَخَافُ مِن رَّبِّنَا يَوْمًا عَبُوسًا قَمْطَرِيرًا ﴿١٠﴾ فَوَقَاهُمُ اللَّهُ شَرَّ ذَٰلِكَ الْيَوْمِ وَلَقَّاهُمْ نَضْرَةً وَسُرُورًا ﴿١١﴾ وَجَزَاهُم بِمَا صَبَرُوا جَنَّةً وَحَرِيرًا ﴿١٢﴾ مُّتَّكِئِينَ فِيهَا عَلَى الْأَرَائِكِ ۖ لَا يَرَوْنَ فِيهَا شَمْسًا وَلَا زَمْهَرِيرًا ﴿١٣﴾ وَدَانِيَةً عَلَيْهِمْ ظِلَالُهَا وَذُلِّلَتْ قُطُوفُهَا تَذْلِيلًا ﴿١٤﴾ وَيُطَافُ عَلَيْهِم بِآنِيَةٍ مِّن فِضَّةٍ وَأَكْوَابٍ كَانَتْ قَوَارِيرَا ﴿١٥﴾ قَوَارِيرَا مِن فِضَّةٍ قَدَّرُوهَا تَقْدِيرًا ﴿١٦﴾ وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا زَنجَبِيلًا ﴿١٧﴾ عَيْنًا فِيهَا تُسَمَّىٰ سَلْسَبِيلًا ﴿١٨﴾ وَيَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُونَ إِذَا رَأَيْتَهُمْ حَسِبْتَهُمْ لُؤْلُؤًا مَّنثُورًا ﴿١٩﴾ وَإِذَا رَأَيْتَ ثَمَّ رَأَيْتَ نَعِيمًا وَمُلْكًا كَبِيرًا

﴿٢٠﴾ عٰلِيَهُمْ ثِيَابُ سُنْدُسٍ خُضْرٌ وَّاِسْتَبْرَقٌ ۫ وَّحُلُّوْٓا اَسَاوِرَ مِنْ فِضَّةٍ وَّسَقٰىهُمْ رَبُّهُمْ شَرَابًا طَهُوْرًا

﴿٢١﴾ اِنَّ هٰذَا كَانَ لَكُمْ جَزَآءً وَّكَانَ سَعْيُكُمْ مَّشْكُوْرًا ﴿٢٢﴾

(Surah Al-Daher: 5 – 22)

Verily, the Abrar (the pious and righteous) shall drink a cup (of wine) mixed with (water from a spring in Paradise called) camphor. (5) A spring where the slaves of Allah will drink, causing it to gush forth abundantly. (6) They (are those who) fulfill (their) vows, and they fear a Day whose evil will be wide-spreading. (7) And they give food, despite their love for it (or for the love of Him), to Miskin (the poor), the orphan, and the captive, (8) (Saying): "We feed you seeking Allah's Countenance only. We wish for no reward nor thanks from you. (9) "Verily, We fear from our Lord a Day, hard and distressful, that will make the faces look horrible (from extreme dislike to it)." (10) So, Allah saved them from the evil of that Day and gave them Nudrah (a light of beauty) and joy. (11) And their recompense shall be Paradise, and silken garments because they were patient. (12) Reclining therein on raised thrones, they will see neither the excessive heat of the sun nor the excessive bitter cold (as in Paradise, there is no sun and no moon). (13) And the shade is close upon them, and the fruit bunches will hang low within their reach. (14) And amongst them will be passed round vessels of silver and cups of crystal — (15) Crystal-clear, made of silver. They will determine the measure thereof (according to their wishes). (16) And they will be given to drink there of a cup (of wine) mixed with Zan-Jabil (ginger). (17) A spring there, called Salsabil. (18) And round about them will (serve) boys of everlasting youth. If you see them, you would think of them as scattered pearls. (19) And when you look there (in Paradise), you will see a delight (that cannot be imagined), and a great dominion. (20) Their garments will be fine green silk and gold embroidery. They will be adorned with bracelets of silver, and their Lord will give them a pure drink. (21) (And it will be said to them): "Verily, this is a reward for you, and your endeavour has been accepted." (22)

Truly the righteous (Abrar is the plural of Barr), namely, the obedient ones, will drink from a cup (ka's is a vessel for drinking wine, and this [wine] will be in it; what is meant is [that they will drink] from 'wine. The actuality is referred to by the name of the locus [in which it is found]; min, 'from, is portative, whose mixture with which it is mixed is camphor.

A spring ('Aynan substitutes for kefiran), containing the scent thereof, from which the servants of Allah, His friends, drink, making it gush forth plenteously, directing it to wherever they wish of their dwellings. They fulfill their vows, [pledged] in

obedience to Allah, and fear a day the evil of which will be widespread. And they give food, despite [their] love of it, that is to say, [despite their love] of food and their craving for it, to the needy, the poor, and the orphan, who does not have a father, and the prisoner, meaning the one who has been rightly imprisoned?

'We feed you only for the sake of Allah, seeking His reward. We do not desire any reward from you, nor any thanks: this contains the reason for giving the food. Do they actually say this, or is it that Allah knows this [to be confirmed] of them and has thus praised them by [mentioning] it? The two are different opinions [regarding this matter].
Indeed, we fear a day of frowning from our Lord, one in which faces scowl. In other words, a horrid day to observe on account of its severity, calamitous, severe in that respect.

Therefore, Allah has shielded them from that day's evil, granting them radiance, fairness, resplendence, and joy in their faces.

And He has rewarded them for their patience and steadfastness in refraining from disobedience, with a Garden, into which they are admitted, and silk, which they are given to wear.

Reclining (muttaki'īna is a circumstantial qualifier referring to the subject of the implicit [verb] udkhilūhā, 'they are admitted into it') therein upon couches (arā'ik are beds inside canopies). They will not find (lā Tarawa is a second circumstantial qualifier) therein either sun or bitter cold, neither heat nor cold; but it is also said that zamharīr means 'the moon,' and so, in other words, it [means that it] will be bright without any sun or moon.
And close (dāniyatan is a supplement to the [syntactical] locus of the clause lā Tarawa, in other words, [it is a supplement to the import] ghayra rā'īna) over them will be its shades, its trees. Its clusters [of fruits] will hang low; its fruits will be brought close so that the one standing reaches them, the one sitting or the one lying down.
And they will be waited upon from all around them, in it, with silver vessels and crystal goblets (akwāb cups without handles).

Crystal of silver, that is, they are made of silver, which is transparent like crystal, which they, that is, the ones passing around them [in service], have measured in a precise measure, according to the measure required by the one drinking it, neither more nor less, which makes for a most delightful drink.

And they will be given to drink therein a cup, wine, whose mixture, that with which it is mixed, is ginger, a spring ('Aynan substitutes for zanjabilan, 'ginger') therein named Salsabil, meaning that its water is like ginger, which the Arabs find very tasteful, [and which is] very palatable for the throat.

And they will be waited upon by immortal youths, [immortally] in the form of youths, never aging, who. When you see them, you will suppose them, because of their beauty and how they are scattered about [offering] service, to be scattered pearls, [strewn] from their string, or their shells, in which they are fairer than [when they, the pearls, are] otherwise [not in their shells].

And when you look there, that is to say, when you begin to look about in Paradise, you will see (ra'ayta is the response to idhā, 'when') indescribable bliss and a great kingdom, vast, without limit.

Upon them ('āliyahum is in the accusative as an adverbial clause and constitutes the predicate of a subject that will follow a variant reading has 'ālīhim. As a subject, with what follows as its predicate, the suffixed pronoun [-hum] denotes those persons to whom the supplement refers. The garments will be garments of fine green silk and [heavy] silk brocade. Sundus is a fine silk and constitutes the outer cushion. Meanwhile, Istabraq is coarse silk and constitutes the inner lining. And they will be adorned with silver bracelets. Elsewhere, it is stated, 'of gold,' to show that they will be adorned with both types at the same time or separately, and their Lord will give them a pure drink to drink (tahūran, 'pure,' is intended as a hyperbolic qualification of its purity and cleanness, in contrast to the wine of this world).

'Verily this, bliss, is a reward for you, and your endeavour has been appreciated.' (Tafsir Jalalain)

4 - Paradise of Protection (جَنّٰتُ الْمَاْوٰي)

اَمَّا الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ فَلَهُمْ جَنّٰتُ الْمَاْوٰي نُزُلًا بِمَا كَانُوْا يَعْمَلُوْنَ O

As for those who believe and do righteous deeds, there are gardens to dwell in as an honorable hospitality for what they used to do.
(Surah As Sajda – 19)

Believers will dwell forever in Heaven, where they will treat their guests like royalty. It is the paradise of *Alam-e-Malik*.

(عالم ملک). While the soul running on the path of Shari'ah does refer to the divine presence, it is fortunate that this Heaven is near *Sidratul Muntaha*.

(سدرۃ المنتھیٰ).

Allah ﷻ says in Surah Najam, verses 13-15.

وَلَقَدْ رَاٰهُ نَزْلَةً اُخْرٰى O عِنْدَ سِدْرَةِ الْمُنْتَهٰى O عِنْدَهَا جَنَّةُ الْمَاْوٰى O

Indeed, he saw him another time by Sidra-tul-Muntaha (the lote-tree in the upper realm), near which there is Jannat-ul-Ma 'wa (the Paradise of Abode),

And indeed, he saw him at a second descent. Near Sidra-tul-Muntaha. The Messenger of Allah ﷺ said,

رَأَيْتُ جِبْرِيلَ وَلَهُ سِتُّمِائَةِ جَنَاحٍ يَنْتَثِرُ مِنْ رِيشِهِ التَّهَاوِيلُ مِنَ الدُّرِّ وَالْيَاقُوت

I saw Jibril, with six hundred wings and a colourful array of pearls and rubies falling from their feathers.

This Hadith has a good, strong chain of narration.

Imam Ahmad (ra) also recorded that Abdullah Ibn Mas`ud (RA) said,
"The Messenger of Allah ﷺ saw Jibril (as) in his original shape while Jibril had six hundred wings, each wing covering the side of the horizon. From his wings, precious stones were dropping, of which only Allah ﷻ knows."
This Hadith has a good chain of narration.
Imam Ahmad (ra) recorded that Abdullah bin Mas`ud (RA) said,
"The Messenger of Allah ﷺ said,

رَأَيْتُ جِبْرِيلَ عَلَى سِدْرَةِ الْمُنْتَهَى وَلَهُ سِتُّمِائَةِ جَنَاح

I saw Jibril over Sidra-tul-Muntaha while he had six hundred wings."
One of the sub-narrators of the Hadith asked `Asim about Jibril's wings, and `Asim refused to elaborate.
So, some of his companions were asked, and one of them said, "Each wing was covering what is between the east and the west."
This Hadith has a good chain of narration.
Imam Ahmad (ra) recorded that Ibn Mas`ud (RA) said that Allah's Messenger ﷺ said:

أَتَانِي جِبْرِيلُ فِي خُضْرٍ مُعَلَّقٍ بِهِ الدُّر

Jibril (as) came to me wearing green with pearls hanging down.
This Hadith has a good chain of narration.

Imam Ahmad (ra) recorded that `Amir (ra) said that Masruq (ra) asked Hazrat A'ishah Siddiqah (RA),
"O Mother of the faithful, has the Prophet Muhammad ﷺ seen his Lord, the Exalted and Most Honoured."
She said,
"Glorious is Allah ﷻ! My hair is standing on end because of what you said. Three matters will have lied if one tells you about any of them. Whoever tells you that Hazrat Muhammad ﷺ has seen his Lord will have lied."
She (RA) then recited these two Ayat,

لَّا تُدْرِكُهُ الْأَبْصَارُ ۖ وَهُوَ يُدْرِكُ الْأَبْصَارَ

No vision can grasp Him, but He holds all vision. (6:103),
and,

وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَاءِ حِجَابٍ

It is not given to any human being that Allah should speak to him unless (it be) by revelation or from behind a veil. (42:51)

She went on, "And whoever tells you that the Prophet Muhammad ﷺ knew what the morrow will bring, will have uttered a lie."

She (RA) then recited,

إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ

Verily, Allah, with Him is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. (31:34)

Hazrat A'ishah Siddiqah (RA) said, "And whoever tells you that Muhammad (ﷺ) has hidden any part of the Message will have lied,"
and she then recited this Ayah,

يَـٰٓأَيُّهَا ٱلرَّسُولُ بَلِّغْ مَآ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ

O Messenger, proclaims that which has been sent down to you from your Lord. (5:67)

She went on,
"However, Rasool Allah (ﷺ) saw Jibril (AS) twice in his original shape."
Imam Ahmad (ra) also recorded that Masruq (ra) said,
"I asked Hazrat `A'ishah Siddiqah (RA), `Did not Allah say, وَلَقَدْ رَآهُ بِٱلْأُفُقِ ٱلْمُبِينِ (And indeed he saw him in the clear horizon. (81:23), and, وَلَقَدْ رَآهُ نَزْلَةً أُخْرَىٰ (And indeed he saw him at a second descent),'
She (RA) said, `I was the first among this Ummah to ask Allah's Messenger ﷺ about it.

He said, إِنَّمَا ذَاكَ جِبْرِيل

That was Jibril (as).

He only saw him twice in his actual and real figure. He saw Jibril (as) descend from heaven to earth and was so huge that he covered the whole horizon between the sky and earth.'"

This Hadith is recorded in the Two Sahah via Ash-Shabi (ra).

(Tafsir Ibn Kathir)

Mawa means a place of shelter. Allama Qurtubi (ra) has written various sayings about it. Hazrat Hasan Basri (ra) has narrated that it implies the paradise into which pious people will enter. There is a saying that the souls of martyrs reach this heaven. It was said by Hazrat Ibn Abbas (RA), and some people have said that this is the paradise in which Hazrat Adam (peace be upon him) stayed. And there is a saying that the souls of all believers will remain in Paradise. One saying is that it is the abode of Hazrat Gabriel (as) and Michael (as). Allah knows best

5 - Darus Salam (House of Peace) (دَارِ السَّلٰمِ)

وَاللّٰهُ يَدْعُوْٓا اِلٰى دَارِ السَّلٰمِ ۭ وَيَهْدِيْ مَنْ يَّشَاۗءُ اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ O

Allah invites (people) to the Abode of Peace and brings whom He wills to a straight path. (Surah Younus - 25)

Since those who go to this paradise will always remain there, there is security. Death will not come there, and there will be no need to go anywhere. There will be no pain whatsoever. There will be neither grief nor danger of disease. There will be no worry about destruction or a change in state. For those who live in this paradise, there will always be greetings from Allah Ta'ala and the angels. Whatever wish they express to the angels, they will fulfill it. Its name is Dar al-Salaam, meaning "the house of peace." Beliefs and actions that lead to heaven were called سُبُلَ السَّلَمٌ.

Hazrat Yahya bin Mu'adh (ra) writes in the commentary of this verse. O son of Adam (peace be upon him)! Allah Ta'ala has called you to Dar al-Salaam, so when and from where will you take a step toward this divine invitation? I understand that it will be successful if you start accepting this invitation from this world. And he will reach Dar es Salaam. If, after wasting the life of this world, you wish to get to the grave and go towards this invitation, then your path will be blocked. So there will be no single step forward because that place is not a place of action. (Tafsir Maarif al-Qur'an)

Hazrat Abdullah Bin Abbas (RA) said that Dar al-Salaam is one of the seven names of Paradise. (Tafsir-e-Qurtubi)

It is not appropriate to name any house in the world as Dar-ul-Salaam, and in the same way, it should not be called Jannat al-Firdous.

Surah al-Waqiyah. It has been said in 25-26 that!

لَا يَسْمَعُوْنَ فِيْهَا لَغْوًا وَّلَا تَاْثِيْمًا ﴿٢٥﴾ اِلَّا قِيْلًا سَلٰمًا سَلٰمًا ﴿٢٦﴾

No Laghu (dirty, false, evil, vain talk) will they hear therein, nor any sinful speech (like backbiting). (25) But only the saying of: Salam! Salam! (Greetings with peace)! (26)

They will not hear therein, in Paradise, any vain talk, any lewd words, or any sinful words. But only the saying, 'Peace!' 'Peace!' (Salam salaam substitutes for qīlan, 'the saying') which they will hear. (Tafsir Jalalain)

6 – Darul Qarar (House of Rest Eternality) (دَارُ الْقَرَارِ)

Quran verse!

يٰقَوْمِ اِنَّمَا هٰذِهِ الْحَيٰوةُ الدُّنْيَا مَتَاعٌ وَّاِنَّ الْاٰخِرَةَ هِيَ دَارُ الْقَرَارِ O

O my people, this life of the world is only a (momentary) benefit, while the Hereafter is, indeed, the place of permanent living.
(Surah Ghaffir - Momin - 39)

That is, it is a decision maker (دَارُ الْقَرَارِ). An eternal and eternal place where mercy is immortal and imperishable. Where goodness will be rewarded incalculably, whether the doer is a man or a woman, the only condition is that he is a believer. This is a natural place to live.

7 – Darul Muqamah (Accommodation) (دَارَ الْمُقَامَةِ)

Quran verse!

وَقَالُوا الْحَمْدُ لِلّٰهِ الَّذِيْٓ اَذْهَبَ عَنَّا الْحَزَنَ ۭ اِنَّ رَبَّنَا لَغَفُوْرٌ شَكُوْرُۨ O الَّذِيْٓ اَحَلَّنَا دَارَ الْمُقَامَةِ
مِنْ فَضْلِهٖ ۚ لَا يَمَسُّنَا فِيْهَا نَصَبٌ وَّلَا يَمَسُّنَا فِيْهَا لُغُوْبٌ O

And they will say: Praise be to Allah who has removed all sorrow from us. Indeed, our Lord is Most-Forgiving, very appreciative, who, out of His grace, has made us land at a home of eternal living where we are neither touched by weariness nor boredom touch us. (Surah Fatir: 34-35)

This means fear of everything that is feared. It has been lifted from us, and we have been relieved of all that we used to worry about: the anxieties of the world and the hereafter.

Hazrat Ibn Abbas (RA) and others said, "He forgives them for their major sins and appreciates even the smallest of their good deeds."

`Who has given us this position and status out of His grace, blessing, and mercy, for our good deeds are not equivalent to this.'

It was reported in the Sahih that the Messenger of Allah ﷺ said: - None of you will enter Paradise by his good deeds.

They said, "Not even you, O Messenger of Allah ﷺ."
He said, not even me unless Allah ﷻ encompasses me with His mercy and grace. Neither hardship nor exhaustion will touch us.

The words translated here as "toil" and "weariness" both mean exhaustions, as if what is meant by the negation of both is that neither their bodies nor their souls will become exhausted, and Allah knows best.

They used to exhaust themselves in worshipping this world, but their obligations will end when they enter Paradise, where they will enjoy eternal rest and repose.

Allah ﷻ says:

كُلُوْا وَاشْرَبُوْا هَنِيْٓـًٔا ۢ بِمَآ اَسْلَفْتُمْ فِى الْاَيَّامِ الْخَالِيَةِ ﴿٢٤﴾

Surah Al-Haaqah – 24)

Eat and drink at ease for what you have sent before you in days past!

After going to heaven, the people of heaven will say words of gratitude that he removed our sorrow, forgave our sins and mistakes, appreciated our good deeds, and gave us the blessings we did not deserve. Who has given us Dar al-Muqamah by His grace? He said that Jannette would not want to move anywhere else from there. And there is no better place to go. There will be no pain, suffering, or even a feeling of exhaustion. Rest will be rest. There will be no need for earnings, so there will be no hard work, toil, or fatigue.

لَا يَمَسُّهُمْ فِيْهَا نَصَبٌ وَّمَا هُمْ مِّنْهَا بِمُخْرَجِيْنَ O

No weariness shall touch them, nor will they be expelled from there.
(Surah Al Hijr - 48)

No harm or hardship, as was reported in the Sahah:

أَنَّ اللهَ أَمَرَنِي أَنْ أُبَشِّرَ خَدِيجَةَ بِبَيْتٍ فِي الْجَنَّةِ مِنْ قَصَبٍ لَا صَخَبَ فِيهِ وَلَا نَصَب

Allah has commanded me to give good tidings to Hazrat Khadija of a house in Paradise made of reeds in which there will be no noise or eruption.

Nor shall they (ever) be asked to leave it. As was reported in the Hadith:

It will be said, O dwellers of Paradise!

- You will be healthy and never fall sick.
- You will live and never die.
- You will be young and never grow old;
- You will stay here and never leave.

8 – Uqbah Ad-Dar (Abode to Next World) (عُقْبَى الدَّارِ)

وَالَّذِيْنَ صَبَرُوا ابْتِغَاءَ وَجْهِ رَبِّهِمْ وَاَقَامُوا الصَّلٰوةَ وَاَنْفَقُوْا مِمَّا رَزَقْنٰهُمْ سِرًّا وَّعَلَانِيَةً وَّيَدْرَءُوْنَ
بِالْحَسَنَةِ السَّيِّئَةَ اُولٰٓئِكَ لَهُمْ عُقْبَى الدَّارِ ○ جَنّٰتُ عَدْنٍ يَّدْخُلُوْنَهَا وَمَنْ صَلَحَ مِنْ اٰبَآئِهِمْ
وَاَزْوَاجِهِمْ وَذُرِّيّٰتِهِمْ وَالْمَلٰٓئِكَةُ يَدْخُلُوْنَ عَلَيْهِمْ مِّنْ كُلِّ بَابٍ ○ سَلٰمٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ
فَنِعْمَ عُقْبَى الدَّارِ ○

and those who observe patience in order to seek the pleasure of their Lord and establish Salah and spend secretly and openly from what We have given to them, and repel evil with good. Those are the ones for whom there is the ultimate abode, the eternal gardens they enter, and those as well who are righteous from their fathers, spouses, and progeny. The angels will enter upon them from every gate (saying): Peace be upon you for the patience you observed. So, how excellent is the ultimate abode.
(Surah AR Raad: 22-24)

By describing some of the qualities of believers, Allah revealed the results of their actions and the quality of their end, so that these people would live in gardens forever. And He also said! Not only will these people enter Paradise, but among their fathers (including their mothers), and among their wives and children, whoever will enter Paradise, their elders and their children and their wives. Seeing in heaven will be twice as happy.

Some commentators have explained the meaning of the verse: by the grace of Allah Almighty, the position and rank that the good servants will get in Paradise will be the same, and Allah Almighty will grant the same status to their relatives as well. Angels will come to them from every door and say that in return for what they have endured in this world, they are safe from all sorrows and troubles. Peace is always with you. So, there is a good end in this place. If you adopt faith

and good deeds in this world, then you will be blessed with the best luxury and comfort. (Anwar Al Bayan)

Such as being patient, through obedience and [during] hardship, and [staying] away from disobedience, desiring, seeking, and their Lord's countenance. Nothing else, from among the transient things of this world; and maintain the prayer and expend, in obedience, of what We have provided them. Secretly and openly, and repel evil with good, such as [repelling] ignorance through forbearance and harm through patience; theirs shall be the sequel of the [heavenly] Abode: the praiseworthy sequel in the Hereafter.

Namely, the Gardens of Eden, as a [place of] residence, which they shall enter, they, along with those who were righteous, [those who] believed. From among their fathers, spouses, and descendants, even if these [latter] did not perform deeds of the same [merit] as theirs. They shall share with them their stations [of Paradise] as an honouring for them; and the angels shall enter to them from every gate, of the gates of Paradise or of [the gates of] the palaces [of Paradise], when they first join, to congratulate them.

They will say [to them]: 'Peace be upon you, this is the reward for your patience,' during life on earth. How excellent is your sequel, the sequel of the [heavenly] Abode! (Tafsir Jalalain)

And those who remain patient will seek their Lord's Face. They observe patience while avoiding sins and evil deeds, dedicating themselves to serving their Lord the Exalted and Most Honoured, and seeking His pleasure and generous reward. Perform the Salah, preserving its limits, times, bowing, prostration, and humbleness according to the established limits and rulings of the religion. Spend out of what We have bestowed on them. They spend on those whom they are obliged to pay, such as their spouses, relatives, and the poor and needy in general, secretly and openly.
They secretly and openly spend during all conditions and times, whether night or day, repel evil with good.
They resist evil with good conduct. When people harm them, they bear it with exemplary patience, forbearance, forgiveness, and pardon.

Allah ﷻ said in another Ayah,

وَلَا تَسْتَوِى الْحَسَنَةُ وَلَا السَّيِّئَةُ ۭ اِدْفَعْ بِالَّتِيْ هِيَ اَحْسَنُ فَاِذَا الَّذِيْ بَيْنَكَ وَبَيْنَهٗ عَدَاوَةٌ كَاَنَّهٗ وَلِيٌّ
حَمِيْمٌ ﴿٣٤﴾ وَمَا يُلَقّٰىهَآ اِلَّا الَّذِيْنَ صَبَرُوْا ۚ وَمَا يُلَقّٰىهَآ اِلَّا ذُوْ حَظٍّ عَظِيْمٍ ﴿٣٥﴾

(Surah Fussilat, Ha Meem Sajdah: 34 – 35)

A good deed cannot be equal to an evil deed. Repel (the evil) with one which is better (i.e., Allah orders the faithful believers to be patient in times of anger and to excuse

those who mistreat them), then indeed! He, between whom and you there was enmity, will become as though he were a close friend. (34) But none is granted it (the above quality) except those who are patient, and none is granted it except the owner of the significant portion (of happiness in the Hereafter, i.e., Paradise and of a high moral character) in this world. (35)

This is why Allah ﷻ states here that those who have these good qualities, the blessed ones, will earn the final home; for such, there is a good end.
Which He explained next, where Edan indicates continuous residence;
They will reside in the gardens of everlasting life. Which they shall enter,

Allah ﷻ said next, and those who acted righteously among their fathers, wives, and offspring. Allah ﷻ will gather them with their loved ones, from among their fathers, family members, and offspring, those who are righteous and deserve to enter Paradise, so that their eyes are comforted by seeing them. He will also elevate the grades of those who are lower to the grades of those who are higher, a favour from Him out of His kindness, without decreasing the grades of those higher up (in Paradise).

The angels will enter them from every direction, congratulating them for entering Paradise. The angels will welcome them with the Islamic greeting and commend them for earning Allah's closeness and rewards, and for being admitted into the Dwelling of Peace, neighbours to the honourable Messengers, the Prophets, and the truthful believers.

Imam Ahmad (ra) recorded that Abdullah bin Amr bin Al-`Aas (RA) narrated that the Messenger of Allah ﷺ said,
Do you know who among Allah's creation will enter Paradise first?
They said, "Allah and His Messenger ﷺ have more knowledge."
He said, the first among Allah's creations to enter Paradise are the poor emigrants (in Allah's cause) with whom the outposts (of the land) are secured, and the various afflictions are warded off.

One of them would die while his need was still in his chest because he was unable to satisfy it himself. Allah will say to whom He will among His angels, "Go to them and welcome them with the Salam."
The angels will say, "We are the residents of Your heaven and the best of Your creation. Do You command us to go to them and welcome them with the Salam!"

Allah ﷻ will say, "They are My servants who worshipped Me and did not associate anyone or anything with Me in worship. The outposts were secured with them,

and the afflictions were warded off. One of them would die while his need is in his chest, unable to satisfy it."

So, the angels will go to them from every gate (of Paradise), saying,

Salamun-Alaykum (peace be upon you), for you persevered in patience! Excellent indeed is the final home!'

9 – Jannat-ul-Ghurfah (Heaven's Home) (الْجَنَّةِ غُرَفًا)

وَالَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ لَنُبَوِّئَنَّهُمْ مِّنَ الْجَنَّةِ غُرَفًا تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ
خٰلِدِيْنَ فِيْهَا ۭ نِعْمَ اَجْرُ الْعٰمِلِيْنَ O

As for those who believe and do righteous deeds, We shall accommodate them in mansions of the Paradise beneath which rivers flow, where they will live forever. Excellent is the reward of the workers,
(Surah Al Ankabut - 58)

It is narrated from Hazrat Abu Saeed Al-Khudri (RA) that the Messenger of Allah (ﷺ) said! Paradisiacal will see the people above them the same way you see the bright star on the eastern or western horizon of the sky. The height and beauty of this upper room will be related to the difference in rank that will be found among the people of Paradise. The Companions said, O Messenger of Allah (ﷺ)! Will the magnificent palaces above be the houses of the Prophets (AS) to which none but the Prophets will have access? Prophet ﷺ said! Why not. By the One in Whose possession is my soul, even those who believe in Allah and confirm the Messengers will have access to these lofty palaces and lofts.
(Bukhari and Muslim)

Faithful, good deeds will bring people to the highest places of heaven. Under which different kinds of rivers flow, some of the clear water, some of the pure wine, some of the honey, and some of the milk. These fountains will automatically flow where the paradisiacal will. They will remain there forever; they will not be taken out of there, nor will they be removed, nor will those blessings end, nor will there be any shortage of them.

The Messenger of Allah ﷺ said! There are upper rooms in heaven whose exteriors are visible from the interior. Allah Ta'ala has made them for those who feed, are soft-spoken, fast, pray, and pray at night when people are asleep. Whether in daily life or worldly, they trust their Lord Almighty entirely. (Tafsir Ibn Kathir)

Finding a small house in such a big heaven, rather than leaving this world, is an outstanding achievement.

10 – Jannat Zumra (Community Garden) (الْجَنَّةِ زُمَرًا)

وَسِيْقَ الَّذِيْنَ اتَّقَوْا رَبَّهُمْ اِلَى الْجَنَّةِ زُمَرًاۗ حَتّٰٓى اِذَا جَاۗءُوْهَا وَفُتِحَتْ اَبْوَابُهَا وَقَالَ لَهُمْ
خَزَنَتُهَا سَلٰمٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوْهَا خٰلِدِيْنَ O

And those who used to fear their Lord will be led towards Jannah (Paradise) in groups, until when they reach it, while its gates will be (already) opened (for them), and its keepers will say to them: Salamun-Alikum (peace be on you). How good are you! So, enter it to live here forever. (Surah Az Zumr - 73)

The Believers will be taken to Paradise here.

Allah ﷻ tells us about the blessed believers, who will be taken to Paradise in groups, one group after another, starting with the best of them. Those who are closest to Allah are the most righteous; then the next best; then the next best. Each group will be with others like them: Prophets with Prophets, true believers with their peers, martyrs with their counterparts, scholars with their colleagues, and every group composed of people of the same kind.
When they arrive at the gates of Paradise, after passing over the *Bridge of Saraat*, they will be detained on a bridge between Paradise and Hell, and any injustices that existed between them in this world will be settled until they have all been purified from sin through this trial. Then, permission will be granted for them to enter Paradise.

It was recorded in the Hadith about the Trumpet that when the believers reach the gates of Paradise, they will consult one another about who should ask permission to enter. They will ask Adam (AS), then Nuh (AS), then Ibrahim (AS), then Musa (AS), then `Isa (AS), then Muhammad (ﷺ). This is akin to what will

happen in the arena of judgment when they ask someone to intercede for them with Allah when He comes to pass judgment. This is to show the noble position of Muhammad (ﷺ) above the rest of humankind in all situations.

It has been mentioned among the believers that those who fear their Lord will be taken to Paradise in groups. The first stage of righteousness is to abandon disbelief and accept faith. Then, groups will be divided based on doing good deeds and avoiding sins. If you reach Paradise, you will find its doors already open, as you did in honour of the guest. And the guardian angels there will say to them: Peace be upon you, and you live well and enter this paradise forever. There is nowhere to go and no way out. You will not leave here and will not be expelled.

The lucky ones will be taken to heaven on beautiful rides. They will also have parties. The group of close people, then of Abrar, then of those of lower rank. Each party will be accompanied by its appropriate people. The Prophets with the Prophets, the Siddiqeen with their peers, the martyrs with their companions, and the community of scholars. Therefore, each gender will be in its category.

In Sahih Muslim, it is reported that Hazrat Anas (RA) said,
The Messenger of Allah (ﷺ) said:
I will be the first intercessor in Paradise.
According to the wording of the Muslim:
I will be the first one to knock at the gates of Paradise.
Imam Ahmad (ra) recorded that Anas bin Malik (RA) said, "The Messenger of Allah ﷺ said:
On the Day of Resurrection, I will go to the gate of Paradise and ask for it to be opened.
The gatekeeper will say, "Who are you?"
I will say "Muhammad (ﷺ)."
He will say, "I was told about you and that I was not to open the gate for anyone before you."

Imam Ahmad (ra) recorded that Abu Hurairah (RA) said,
"The Messenger of Allah ﷺ said:
The first group to enter Paradise will appear like the moon on the night it is complete. They will not spit, blow their noses, or defecate there. Their vessels and combs will be gold and silver, their censers of aloe wood, and their sweat will be musk. Each of them will have two wives, the marrow of whose shinbones will be

visible from beneath the skin because of their beauty. There will be no disputes between them and no hatred; their hearts will be as if one heart. They will glorify Allah morning and evening."
Al-Bukhari and Muslims also recorded this.

Al-Hafiz Abu Yala (ra) recorded that Abu Hurairah (RA) said, "The Messenger of Allah ﷺ said:
The first group to enter Paradise will look like the moon on the night it is complete. They will be followed by a group that looks like the brightest star shining in the sky. They will not urinate, defecate, spit, or blow their noses. Their combs will be of gold, their sweat will be musk, and their censers will be of aloes wood. Their wives will be Al-Hur Al-`Ayn, and they will all look the same as if they are one person in the image of their father Adam (AS), sixty cubits tall."
They (Al-Bukhari and Muslim) also produced this from the Hadith of Jabir (RA).

It was reported that Abu Hurairah (RA) said,
"The Messenger of Allah (ﷺ) said:
A group of my Ummah, seventy thousand, will enter Paradise with their faces shining like the moon on the night when it is complete.
Hazrat Akasha bin Muhsin (RA) stood up and said,
`O Messenger of Allah (ﷺ), pray to Allah to make me one of them.' He said, O Allah, make him one of them. Then one of the Ansar stood up and said,
`O Messenger of Allah ﷺ, pray to Allah to make me one of them.' He (ﷺ) said, Akasha (RA) has beaten you to it."
This was recorded by Al-Bukhari and Muslims.

This Hadith -- about the seventy thousand who will enter Paradise without being brought to account -- was also recorded by Al-Bukhari and Muslim from Ibn Abbas (RA), Jabir bin Abdullah (RA), Imran bin Husayn (RA), Ibn Mas`ud (RA), Rifa`ah bin Arabah Al-Juhani (RA) and Umme Qays bint Muhsin -- may Allah be pleased with them all –
Also, Abu Hazim from Sahel bin Sa`d (RA) said that the Messenger of Allah ﷺ said:
Seventy thousand or seven hundred thousand of my Ummah will indeed enter Paradise, holding on to one another, such that the first and last of them will enter Paradise together, with their faces looking like the moon on the night when it is complete."

Until they reach it, its gates will be opened, and its keepers will say: "Salam `Alaykum (peace be upon you)! You have done well, so enter here to abide therein forever."

This conditional sentence is not complete. It implies that when they come to the gates of Paradise, they will be opened as a sign of honour, and the angelic gatekeepers will meet them with glad tidings, greetings of peace, and praise. Unlike the gatekeepers of Hell, who will meet the disbelievers with rebuke and reprimand, the believers will be filled with happiness and joy, each according to his degree of luxury and delight. What happens after this is not mentioned; it is left for the imagination to think of its dearest wishes and be filled with hope. It is known from the Sahih Hadiths that Paradise has eight gates.

Imam Ahmad (ra) recorded what Abu Hurairah (RA) said. The Messenger of Allah ﷺ said:
Whoever spends a pair of something from his wealth for the sake of Allah will be called from the gates of Paradise. Paradise has (several) gates. Whoever is among the people of prayer will be called from the gate of Prayer; whoever is among the people of charity will be called from the entrance of Charity; whoever is among the people of Jihad will be called from the gate of Jihad; whoever is among the people of fasting will be called from the Gate of Ar-Rayyan."
Abu Bakr (RA) said, `O Messenger of Allah (ﷺ), it does not matter from which gate one is called, but will anyone be called from all of them?'
He said, نَعَمْ، وَأَرْجُو أَنْ تَكُونَ مِنْهُم
Yes, and I hope that you will be one of them."
Al-Bukhari and Muslims also recorded something similar.

It was reported from Sahel bin Sa`d (RA) that the Messenger of Allah ﷺ said:
In Paradise, there are eight gates; one called Ar-Rayyan, and no one will enter it except those who fast."
In Sahih Muslim, it is recorded that `Umar bin Al-Khattab (RA) said,
"The Messenger of Allah (ﷺ) said:
No one among you performs Wudu' and does it well, or -- amply --, then he says: "I testify that there is none worthy of worship except Allah and that Muhammad (ﷺ) is His servant and Messenger,"

But the eight gates of Paradise will be opened for him, and he can enter through whichever one he wishes."
We ask Allah ﷻ to make us among His people.

The Width of the Gates of Paradise:

In the Two Sahah, it is reported from Abu Hurairah (RA) in the lengthy Hadith about intercession (that the Prophet said):
Allah ﷻ will say:
"O Muhammad (ﷺ), admit those of your Ummah who are not to be brought to account through the right-hand gate, and they will be counted among those who will enter from other gates as well."
By the One in Whose Hand is the soul of Muhammad (ﷺ), the distance between the two gateposts of the gates of Paradise is like the distance between Makkah and Hajar -- or Hajar and Makkah."
According to another report (between Makkah and Busra).
It was recorded in Sahih Muslim from `Utbah bin Ghazwan (RA) that (the Prophet) gave them a speech in which he told them that the distance between the two gateposts of Paradise was the distance of a forty-year journey, but there would come a day when they would be packed with crowds of people.
Allah ﷻ says, (and its keepers will say: "Salam `Alaykum (peace be upon you)! You have done well,") meaning, `your deeds and words were good, and your efforts were good, and your reward is good.'
The Messenger of Allah (ﷺ) issued commands during some of his military campaigns that should be shouted out to the Muslims:
"No one enters Paradise except a Muslim soul, or, according to one report, (A believing soul)"
Allah says, (so enter here to abide therein forever),
It means to dwell therein, never seeking any change.
When the believers see the great reward and splendours, blessings and grand generosity, they will say, (All the praises and thanks be to Allah Who has fulfilled His promise to us),
`The promise He made to us through His Messengers (AS), they called us to this in the world.'

رَبَّنَا وَاٰتِنَا مَا وَعَدتَّنَا عَلٰى رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيٰمَةِ ۗ اِنَّكَ لَا تُخْلِفُ الْمِيْعَادَ O

Surah Ale Imran – 194)

"Our Lord! Grant us what You promised unto us through Your Messengers and disgrace us not on the Day of Resurrection, for You never break (Your) Promise."

وَنَزَعْنَا مَا فِيْ صُدُوْرِهِمْ مِّنْ غِلٍّ تَجْرِيْ مِنْ تَحْتِهِمُ الْاَنْهٰرُ ۚ وَقَالُوا الْحَمْدُ لِلّٰهِ الَّذِيْ هَدٰىنَا لِهٰذَا ۗ وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَآ اَنْ هَدٰىنَا اللّٰهُ ۚ لَقَدْ جَآءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ ۭ وَنُوْدُوْٓا اَنْ تِلْكُمُ الْجَنَّةُ اُوْرِثْتُمُوْهَا بِمَا كُنْتُمْ تَعْمَلُوْنَ ﴿۴۳﴾

Surah Al Aaraf – 43)

And We shall remove from their breasts any (mutual) hatred or sense of injury (which they had, if at all, in the life of this world); rivers flowing under them, and they will say: "All the praises and thanks be to Allah, Who has guided us to this, and never could we have found guidance, were it not that Allah had guided us! Indeed, the Messengers of our Lord did come with the truth." And it will be cried out to them: "This is the Paradise which you have inherited for what you used to do."

وَقَالُوا الْحَمْدُ لِلّٰهِ الَّذِيْٓ اَذْهَبَ عَنَّا الْحَزَنَ ۭ اِنَّ رَبَّنَا لَغَفُوْرٌ شَكُوْرُ ﴿۳۴﴾ الَّذِيْٓ اَحَلَّنَا دَارَ الْمُقَامَةِ مِنْ فَضْلِهٖ ۚ لَا يَمَسُّنَا فِيْهَا نَصَبٌ وَّلَا يَمَسُّنَا فِيْهَا لُغُوْبٌ ﴿۳۵﴾

(Surah Fatir: 34 – 35)

And they will say: "All the praises and thanks are to Allah, Who has removed from us (all) grief. Verily, our Lord is indeed Oft¬ Forgiving, Most Ready to appreciate (good deeds and to recompense). (34) Who, out of His Grace, has lodged us in a home that will last forever; where toil will touch us not, nor weariness will touch us." (35)

And has made us inherit the land.

وَلَقَدْ كَتَبْنَا فِي الزَّبُوْرِ مِنْۢ بَعْدِ الذِّكْرِ اَنَّ الْاَرْضَ يَرِثُهَا عِبَادِيَ الصّٰلِحُوْنَ ﴿۱۰۵﴾

(Surah Al Anbiya – 105)

And indeed, We have written in Az-Zabur [i.e., all the revealed Holy Books - the Tourat (Torah), the Injeel (Gospel), the Psalms, the Qur'an] after (We have already written in) Al-Luh Al-Mahfouz (the Book, that is in the heaven with Allah), that My righteous slaves shall inherit the land (i.e. the land of Paradise).

They will say: We can dwell in Paradise where we will,
`Wherever we want, we can settle; how excellent a reward for our efforts.'

In the Two Sahah, it was reported in the story of the Meraj that was narrated by Hazrat Anas bin Malik (RA) that the Prophet (ﷺ) said:
I was admitted into Paradise, where I saw that its domes were pearls and its soil was musk."
How excellent is a reward for the workers!"
(Tafsir Ibn Kathir)

11 – Jannat Aaliyah (Grand Heaven) (جَنَّةٍ عَالِيَةٍ)

فَهُوَ فِي عِيشَةٍ رَّاضِيَةٍ ○ فِي جَنَّةٍ عَالِيَةٍ ○ قُطُوفُهَا دَانِيَةٌ ○

So, he will be in a well-pleasing life in a lofty garden, the fruits of which will be close at hand. (Surah Al Haaqah: 21-23)

So, this person will be in a life that will make him satisfied and happy. "Behesht-e-Breen" means he will be in high heaven, and his fruits will be near him, which means he can easily pluck and eat whatever he wants while standing and lying down.

Al-Bara' bin `Azib (RA) said,
"This means close enough for one of them (the people of Paradise) to reach them while he is lying on his bed." More than one person has said this.

Allah ﷻ said in the Quran!

لِّسَعْيِهَا رَاضِيَةٌ ○ فِي جَنَّةٍ عَالِيَةٍ ○

Well, pleased with their endeavour, in a lofty garden,
(Surah Al Ghashia: 9 - 10)

Sufyan (ra) said, "They will be pleased with their deeds." Elevated and brilliant, secure in their dwellings.

That means they will be pleased. Their faces will glow because of their excellent condition, quality, and abundance of blessings. He will be happy because of the hard work and effort he has put into following Allah's commands in the world, leading a life of righteous deeds, because the good deeds he did in the world led to blessings. That paradise will be high in terms of location and blessings.

The Messenger of Allah ﷺ said! The Paradise streams flow from Musk's mountains and Musk's dunes. It has high, lofty thrones on which the finest floors are placed, and beside them sit the hours. The thrones are very high and thick, but when these friends of Allah want to sit on them, they will bow down. Full glasses of wine will be decorated here and there. Whoever desires can drink in whatever quantity they want. And the best pillows, beds, and floors will be lined up.
(Tafsir Ibn Kathir)

12 – Jannatul Mukramun (جَنّٰتٍ مُّكۡرَمُوۡنَ)

(The Place of Honour)

اُولٰٓئِكَ فِيۡ جَنّٰتٍ مُّكۡرَمُوۡنَ O

Those will be honoured in gardens (of Jannah).
(Surah Al Maarij - 35)

You will be happy and safe, with a variety of pleasures and fragrances there. No one will misbehave with them there, and they will never be humiliated. All Hurrians and angels will treat them with utmost respect and dignity. Those who give orders will be obeyed immediately. There will be no objections.

13 - Jannatul Illiyyin (High-Garden) جنت العلّيين

كَلَّآ اِنَّ كِتٰبَ الۡاَبۡرَارِ لَفِيۡ عِلِّيِّيۡنَ O

No! The record of deeds of the righteous is in 'Illiyyin.
(Surah Al Mutaffefin - 18)

The Record Book of the Righteous and Their Reward:

Verily, the Record of Al-Abrar (the righteous believers)
These people are in a situation opposite to that of the wicked. It is in `Illiyyun.
Their final destination is `Illiyyin, which is the opposite of Sijeen.

It has been reported from Hilal bin Yosef (ra) that Ibn Abbas (RA) asked Ka`b about Sijeen while he was present, and Ka`b (RA) said,
"It is the seventh earth, and in it are the souls of the disbelievers."
Then Ibn `Abbas (RA) asked him about `Illiyyin, so he said,
"It is the seventh heaven, and it contains the souls of the believers."
This statement — that it is the seventh heaven — has been made by others as well.

Hazrat Ali bin Abi Talhah (RA) reported that Hazrat Ibn `Abbas (RA) said concerning Allah's statement,

كَلَّآ إِنَّ كِتَٰبَ ٱلۡأَبۡرَارِ لَفِي عِلِّيِّينَ

(Nay! Verily, the Record of Al-Abrar (the righteous believers) is in `Illiyyin.)
"This means Paradise."

Others besides him have said,
"`Illiyyin is located at Sidra-tul-Muntaha."
The apparent meaning is that the word `Illiyyin is taken from the word `Uluw, which means highness. The more something ascends and rises, the more significant it becomes and grows.
Thus, Allah magnifies its affair and extols its matter by saying,
Hazrat Ibn Abbas (RA) said Illiyyin emerald green is a plaque that hangs beneath the Throne. The actions of believers are written in the same.

14 – Jannat Souq (Heaven's Bazaar) جنتِ سوق

Hazrat Anas (RA) says that the Messenger of Allah ﷺ said! There is a market in Jannah where people will gather every Friday. The north wind will blow there and put various fragrances on the faces and clothes of the people of Paradise, increasing their beauty, and when they return to their homes, they will be much more beautiful. If they do, the family will tell them, Wa-Allah, how much you have increased your beauty by separating from us. They will reply that Allah and the rest of the people have also increased their beauty. (Sahih Muslim)

Hazrat Saeed bin Musayyab (ra) and Hazrat Abu Hurairah (RA) met. Hazrat Abu Hurairah (RA) said that Allah may meet us both at the Jannah market. On this, Hazrat Saeed (ra) asked if there would be markets in heaven too. He spoke!

Rasulullah (ﷺ) has informed me that when the people of Paradise go to Paradise, they will get ranks according to their ranks. So, according to the world's estimation, they will be allowed to gather at one place on Friday. When they pick, Allah will reveal His throne to them. All of them will sit in the garden of Paradise on pulpits of light, of Luo-Luo and ruby, of gold and silver. Some other people who are lower in virtue but no less in Paradise will be on the mounds of musk and camphor, but will be so happy in their place that they will find those of a higher rank in an assembly better than themselves.

Hazrat Abu Hurairah (RA) says: I asked the Messenger of Allah (ﷺ) whether we would see our Lord. He said yes. Yes, you will see the half-day sun like the moon on the fourteenth night. You will see Allah Ta'ala. Allah Ta'ala will talk to each other in this assembly. He will even say to someone that he remembers a day when you did such and such a crime. He will say why Allah! So, if you have forgiven the mistake, then why mention it? Allah Ta'ala will say, "Yes, that's right; it is because of the extent of my forgiveness that you have reached this level."

These people will be in such a state that a cloud will cover them, and it will have a fragrance that no one has ever smelled. Then the Lord of the worlds will say: Get up and take the rewards and honours I have prepared for you. Then, they will all reach a market surrounded by angels. You will see things never seen, heard, or imagined there. A person will take what he wants. Buying and selling will not happen there, but there will be rewards.

All the people of Paradise will meet each other there. A low-rank paradisical will meet a high-rank paradisical, then, seeing his clothes, etc., will get an idea in his heart. Seeing his body there, he will think that his clothes are better than his because no one will have any sorrow there. Then, everyone will return to their respective destinations. Their wives would greet them there and say they had not had this much freshness and light when they left here. But at that time, the beauty, fragrance, and freshness significantly increased. They will answer that yes, it is okay. And, of course, we got a lot better.
(Reported by al-Tirmidhi. Tafsir of Ibn Kathir)

Hell

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said: Your fire is one-seventieth of the fire of Hell. It was said: This fire is sufficient for burning. He said: That fire is sixty-nine (69) degrees hotter than this fire, and each degree is like that of this fire. (Bukhari)

Hazrat Ibn Mas'ud (RA) narrated that the Messenger of Allah (ﷺ) said: On that Day (on the Day of Judgment), Hell will be brought, and it will have seventy thousand reins, and with each rein, there will be seventy thousand angels pulling it. Hazrat Nu'man bin Bashir (RA) narrated that the Messenger of Allah (ﷺ) said: The least punished among the people of Hell will be the one who will have shoes and straps of fire, which will open his mind like a pot. He will think that no one has been punished more severely than him, although he will be the least penalized. (Bukhari and Muslim)

Hazrat Anas (RA) narrated that the Messenger of Allah (ﷺ) said! On the Day of Resurrection, the dweller of Hell (who lived a life of luxury in this world) will be brought and dipped in the Fire once. Then it will be said to him: O man! Have you ever seen anything good? Have you ever been blessed? He will say: O my Lord! Never. The dweller of Paradise (who endured the most hardships and sufferings) in this world will be brought, and he will be given one dip in Paradise, and then it will be said to him: Did you ever see any hardship in this world? Did you ever face any hardship? He will say: O my Lord! By Allah, no hardship has ever befallen me, nor have I ever seen any hardship. (Muslim)

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) said: The fire of Hell was burned for a thousand years until it became red, then it was burned for a thousand years until it became white, then it was burned for a thousand years until it became black, so now it is black and dark. Hazrat Abu Saeed Khudri (RA) narrated that the Messenger of Allah (ﷺ) said! If a bucket of the "Ghasaq" of Hell were poured into the world, the whole world would become foul. (Tirmidhi)

Hazrat Abdullah bin Harith (RA) said that the Messenger of Allah (ﷺ) said! In the fire (of Hell), there are giant snakes the size of camels, and if one of them stings someone, he will feel its pain for forty years, and in the fire, there are scorpions like mules that are saddled; if one of them stings someone, the effect of its sting will also last for forty years. (Musnad Ahmad)

Types of Hell

There are seven levels of hell described in the Quran. In The Fire, nineteen (19) Angels have been defined as very tough. Desires surround Hell.

1 – Darul Kuld (The Accommodations) (دَارُ الْخُلْدِ)

ذٰلِكَ جَزَاءُ اَعْدَاءِ اللّٰهِ النَّارُ ۚ لَهُمْ فِيْهَا دَارُ الْخُلْدِ ۗ جَزَاۗءًۢ بِمَا كَانُوْا بِاٰيٰتِنَا يَجْحَدُوْنَ O

That is the compensation of the enemies of Allah_ the Fire. There is an eternal home for them as compensation for their persistent denial of Our verses. (Surah Fussilat, Ham Mem Sajda – 28)

That, severe chastisement and worst requital, is the requital of Allah's enemies (jazā'u a'dā'i, the second hamza may be pronounced fully or replaced with a wāw) — the Fire! (Al-nāru, an explicative supplement to jazā'u, 'the requital,' alluded to by [the demonstrative] dhālika, 'that'). Therein will be their everlasting abode, that is, as a place of [permanent] residence, from which there will be no removal, as a requital (jazā'an is in the accusative as a verbal noun from the implicit oral action) for their denial of Our signs, [for their denial of] the Qur'ān. (Tafsir Jalalain)

Those who did not listen to the word of Allah themselves and did not allow others to listen. And if someone else was narrating, they wanted to do it differently or make noise so others could not hear.

Allah Ta'ala has prepared this hell for these disobedient people so that they will taste severe punishment for their evil deeds. It will be a refuge for the enemies of Allah forever. When these misguided people suffer from divine punishment, they will cry out to Allah Almighty, saying, Oh Allah! Show us both the devils and the humans who misled us; we will trample them under our feet so that they will be humiliated.

2 - Jahannam (Pit of Hell) (جَهَنَّمَ)

This status is reserved for the sinner for their sins; they spend time there as required, after which they move to the Garden of Paradise.

اَفَحَسِبَ الَّذِيْنَ كَفَرُوْٓا اَنْ يَّتَّخِذُوْا عِبَادِيْ مِنْ دُوْنِيْٓ اَوْلِيَاۗءَ ۭ اِنَّآ اَعْتَدْنَا جَهَنَّمَ لِلْكٰفِرِيْنَ نُزُلًا ۝

Do, then, the disbelievers deem (it fit) that they take My servants as patrons beside Me? Surely, We have prepared Jahannam as entertainment for the disbelievers.
(Surah Al Kahf - 102)

Do the disbelievers reckon they can take My servants, namely, My angels, [as well as] Jesus (AS) and Ezra, as patrons and lords, beside Me? (awliyā'a, 'as patrons,' constitutes the second [direct] object of [the verb] yattakhidhū, 'that they can take'; the second direct object of [the verb] hasiba, 'reckon,' has been omitted).

Do they suppose that the mentioned 'taking [as patrons]' will not incur My wrath and that I will not punish them? No! Indeed, We have prepared Hell for the disbelievers, these [the ones mentioned above] and others, as [a place of] hospitality; in other words, it has been prepared for them just as a house is ready for a guest. (Tafsir Jalalain)

He said that the disbelievers were told earlier that the end of disbelief is terrible. Hell is for them, yet they persist in disbelief and have adopted shirk. My servants have made it their work and consider it better for themselves. To understand disbelief and polytheism better is to be stupid and ignorant. We have prepared hell for the disbelievers. That will be their hospitality.

There are many types of disbelievers. Some of them do not believe in the existence of Allah Almighty and are engaged in earning the world, and they consider this to be everything. And some people believe in Allah but are involved in shirk. They do not believe in the religion that Allah has sent. They have adopted other faiths. Some also do great hard work and austerities in the name of worship. And many are engaged in the world. Their worldly efforts and religious austerities are wasted. These people are at their worst in terms of actions. Because nothing will be found for these actions in the hereafter, the result will be that they will not

only be deprived of the reward but will also fall into punishment, and they will think that we are doing good deeds. (Anwar Al Bayan)

Allah ﷻ says!

إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ خَالِدِينَ فِيهَا ۚ أُولَٰئِكَ هُمْ شَرُّ الْبَرِيَّةِ ۝

Surely those who disbelieved from among the People of the Book and the polytheists will be in the fire of Jahannam, in which they will be living forever. Those are the worst of all human beings. (Surah Al Bayyinah - 6)

Allah ﷻ informs us of what will happen to the wicked disbelievers among the People of the Scripture and the idolaters who oppose Allah's divinely revealed Books and the Prophets (AS) whom He sent.
They will remain in it, have no way out of it, and not cease being in it.
They are the worst creation that Allah ﷻ has fashioned and created.
Then Allah ﷻ informs about the situation of the righteous people who believed in their hearts and performed righteous deeds with their bodies. (Tafsir Ibn Kathir)

Indeed, the disbelievers from among the People of the Scripture and the idolaters shall be in the fire of Hell, to abide therein (khālidīna: an implied circumstantial qualifier. In other words, it will be decreed for them by

Allah, exalted be He, to abide therein) — Those are the worst of creatures.

Every denier of the religion of Islam is an infidel. The false claimants of Islam are also hypocrites because they deny Islam from the heart. If these people die in disbelief, their abode will be hell, and they will stay in it forever. The condition of the disbelievers of Islam, the People of the Book, and polytheists will also be the same for other disbelievers. Those who go to hell forever are described as the worst creatures. Because they did not recognize their master and creator in the world, they did not accept the religion He sent. These people will receive the worst punishment in the Hereafter, from which there will never be relief. They will be the worst in terms of their beliefs and actions, and also the worst in terms of their end.

In a hadith of Musnad Ahmad, it is said that Vael is the name of a valley of Hell, into which the disbelievers will be thrown. It will keep falling inside for forty years, but will still not reach the bottom. Ascend is the name of a hellish mountain of

hell (*Saud*) (صعود). Unbelievers will be crucified on it. He will ascend for seventy years and then be cast down from there. He will continue to roll down for seventy years and will remain imprisoned in this eternal punishment. Hazrat Ibn-e-Abbas (RA) says that Ascension is the name of a rock in Hell on which the disbelievers will be dragged face down.

Hazrat Anas (RA) says that the Messenger of Allah (ﷺ) said! A person who prays with the congregation for forty days for the pleasure of Allah in such a way that he always joins in the first Takbir, then two types of salvation are written for him. One is salvation from the punishment of Hellfire, and the other is salvation from hypocrisy. (Narrated by al-Tirmidhi)

3 - lezza (Hot Fire) (لَظٰى)

Commentators think this is the place for Christians.

كَلَّآ اِنَّهَا لَظٰى ۝

By no means! It is the flaming fire. (Surah Al Maarij - 15)

Here, he describes the hellfire and its severity.

Nay! — a refutation of his wish. Lo! [for him] it, namely, the Fire, will be the Churning Fire (Leza) — a name for Hell, [so called] because it churns its flames [tatalazzā] against the disbelievers.

There will be no redemption, and each person must suffer punishment. It will never happen that someone will be spared by paying for his life. When the fiercest and hottest fire of hell will burn, which is high and fast and steaming hot, from which the scalp will come off and separate. This removes the body's skin and makes the scalp soft. Separates the bone from the meat. The tendons and muscles begin to tighten. The hands and feet start to cramp. The legs are cut, and the face is disfigured. Every limb is deformed, screams, bones are sawn, and skin is burned. With its eloquent language and loud voice, this fire calls its people who have committed evil deeds and disobedience to Allah Almighty, and then, just as a bird and an animal chew a seed, in the same way, it kills such evil-doers one by one from the field of destiny. Takes care of and chooses.
(Tafsir Ibn Kathir)

4 - Hutamah (الْحُطَمَةُ) (Breaking and Splitting Place)

كَلَّا لَيُنۢبَذَنَّ فِي الْحُطَمَةِ ○ وَمَآ أَدْرٰىكَ مَا الْحُطَمَةُ ○ نَارُ اللّٰهِ الْمُوْقَدَةُ ○

(Surah AL Humazah: 4-6)

Never! He will undoubtedly be thrown into the Crushing Fire. And what may let you know what the Crushing Fire is? It is Allah's kindled fire.

The person who gathered wealth and counted it would be thrown into Al-Hutamah, one of the descriptive names of the Hellfire. This is because it crushes whoever is in it.

Nay! — a repudiation — He will indeed be flung (la-yunbadhanna is the response to an omitted oath), that is, he will be hurled down into the Crusher, that crushes everything that is thrown into it.
And what will show you, [what] will make known to you, what the Crusher is?
[It is] the fire of Allah, kindled, set ablaze

(الْحُطَمَةُ) The meaning of Hutamah is the one who beats the coat and turns it into straw, burning all the bodies, even the hearts. New skin will grow in its place whenever their skin is burnt, so that they will remain in torment forever.

Hazrat Muhammad bin Ka'b (RA) says that this burning fire reaches the throat, returns, and reaches.

Hazrat Abdullah Bin Masoud (RA) says that there will be chains around the necks of those inmates of hell. These will be attached to long pillars. The doors will be locked from above. They will be given the worst punishment in these pillars of fire.

(Tafsir Ibn Kathir)

5 - Saier (Ignited Fire) (السَّعِيْرِ)

It is typical for Sabeans.

وَقَالُوْا لَوْ كُنَّا نَسْمَعُ اَوْ نَعْقِلُ مَا كُنَّا فِيْٓ اَصْحٰبِ السَّعِيْرِ O اعْتَرَفُوْا بِذَنْۢبِهِمْ ۚ
فَسُحْقًا لِّاَصْحٰبِ السَّعِيْرِ O

And they will say: Had we been listening or understanding, we would not have been among the people of Hell. Thus, they will confess their sin. So, away with the people of Hell! (Surah Al Mulk: 10-11)

If we had benefited from our intellects or listened to the truth that Allah revealed, we would not have been disbelieving in Allah and misguided about Him. But we did not understand what the Messengers came with, and we did not have the intelligence to guide us to follow them.'

Imam Ahmad (ra) recorded from Abu Al-Bakhtari At-Tai (ra) that he heard from one of the Companions that the Messenger of Allah ﷺ said the people will not be destroyed until they confess their guilt.

And they will say, 'Had we listened, that is, listening to understand, or comprehended, that is, comprehension entailing reflection [upon the truth], we would not have been among the inhabitants of the Blaze.' Thus, they will confess, when confession is of no avail, their sin, which was their denial of the Warners. So away (suhqan or suhuqan) with the inhabitants of the Blaze, so far away may they be from Allah's mercy.

When Hell sees them from afar, they will hear the sound of its excitement filled with anger. Whenever a group of unbelievers is cast into Hellfire, as a rebuke, the guardians of Hellfire will ask them, "Did no one warn you to come to you?" That is, created by Allah Ta'ala; He had sent his messengers towards the tail, but none of them reached you. Who informed you of the disbelievers' punishment and explained the deniers' sentence? The unbelievers will answer on hearing this, yes, the warner came, but we denied them and said that Allah did not reveal anything, and not only did they refuse, but also misled the Messengers of Allah. Unbelievers will also say that if we had listened to these gentlemen and understood their words, we would not be in the torment of burning today. They will believe that we denied the Messengers of Allah. So, for those who enter the burning fire, there is distance from the mercy of Allah, and this distance is forever; they will never be shown mercy.

It is a loud and obnoxious donkey-like braying and raging hell that burns upon them. And it is creaking with excitement as if it is about to break. To humiliate these infernal people more and fulfill the final proof and make them criminals, the guards of hell ask them that they are bad luck! Didn't the Messengers of Allah warn you of this? So, they will moan and beat their souls and answer that messengers came, but we considered them liars and did not believe in the books of Allah and misled the messengers. Allah Ta'ala will say that you have confessed your sins now, so be cursed and distanced from you. (Tafsir Ibn Kathir)

On the Day of Resurrection, the evidence will be established in such a way that the person himself will understand that I am capable of going to hell.
(Musnad Ahmad)

6 – Saquar (Scorching Fire) (سَقَرَ)

It is a place of magicians.

سَأُصْلِيهِ سَقَرَ O وَمَآ أَدْرَىٰكَ مَا سَقَرُ O لَا تُبْقِي وَلَا تَذَرُ O

I will put him into Saquar (Hell). And what can let you know what Saquar is? It neither spares (anything inside it from burning) nor leaves (any disbeliever outside).
(Surah Al Mudassir: 26-28)

What is Saquar?

This is to give fright and emphasis to its matter.

Then Allah explains this by His saying,

It spares not, nor does it leave (anything)!

This means it eats their flesh, veins, nerves, and skin. Then, their organs are changed into something else. They remain in this (form), not living or dying.

Ibn Buraydah (ra), Abu Sinan (ra), and others stated this. (Tafsir Ibn Kathir)

Saqr is a terrible fire of torment that consumes the flesh, veins, and muscles. Then all these new ones come and are burned again. There will be neither death nor a comfortable life. The skin-splitting fire turns the body blacker than a night in a single flash. Burns and burns the body and skin.

7 - Jaheem (Fire Piles) (الْجَـحِيْمِ)

Hell is the lowest status.

ثُمَّ اِنَّهُمْ لَصَالُوا الْجَـحِيْمِ ۝

Then they will have to enter Hell. (Surah Al Mutaffefin - 16)

Those misguided people, by piling up their sins, deprived their hearts of the light of Allah, by which they could distinguish between truth and falsehood. Allah Almighty has endowed every human being with this ability. Those misguided people kept on denying Allah's orders and denying the Prophets (AS) without argument or reason. Now, here, the workers of hell will say to them that this is the punishment that they did not believe in this world. On that day, these people will be prevented from meeting Allah Ta'ala and will be pushed into Hellfire.

Then they will be exposed to Hell-fire, [then] they will enter the scorching Fire;
This means that, along with being prevented from seeing the Most Gracious, they will also be among the people of the Fire.

8 - Havia (Fire Pit) (هَاوِيَةٌ)

For hypocrites.

فَاُمُّهٗ هَاوِيَةٌ ۝ وَمَآ اَدْرٰىكَ مَا هِيَهْ ۝ نَارٌ حَامِيَةٌ ۝

__his abode will be Abyss. And what may let you know what that (Abyss) is?
A blazing Fire! (Surah Al Qariyah: 9-11)

His home will be the Havia.
And what will show you what it is? That is to say, what is the Havia?
It is A scorching fire of boiling temperature (the hā' of hiya is for [consonantal] quiescence and is retained when reciting without a [subsequent] pause or with; some omit it when repeating without a pause). Mekkahian.
(Tafsir Jalalain)

His mother will be Havia.

It has been said that this means he will be falling and tumbling headfirst into the fire of Hell, and the expression `his mother' has been used to refer to his brain (as it is the mother of his head).
A statement similar to this has been reported from Ibn Abbas (RA), Ikrimah (ra), Abu Salih (ra), and Qatadah (RA). Qatadah (ra) said,
"He will fall into the Hellfire on his head."
Abu Salih (ra) made a similar statement when he said,
"They will fall into the Fire on their heads."
It has also been said that it means his mother, whom he will return to and end up with in the Hereafter, will be Haviya, one of the names of the Hellfire.
Ibn Jarir (ra) said,
"Al-Haviya is only called his mother because he will have no other abode except for it."
Ibn Zayd (ra) said,
"Al-Haviya is the Fire, and it will be his mother and his abode to which he will return and where he will be settled."
Then he recited the Ayah, (Their abode will be the Fire.) (3:151)
Ibn Abi Hatim (ra) said that it had been narrated from Qatadah (ra) that he said,
"It is the Fire, and it is their abode."
Thus, Allah explains the meaning of Al-Haviya. And what will make you know what it is?
A fire, Hamiya!
This means extreme heat. It is heat accompanied by an intense flame.
It is narrated from Abu Hurairah (RA) that the Prophet ﷺ said,
The fire of the Children of Adam (AS) that you all kindle is one of the seventy parts of the fire of Hell. They (the Companions) said, "O Messenger of Allah ﷺ! Isn't it sufficient?" He replied,
It is more than it is by sixty-nine times.
Al-Bukhari and Muslims have recorded this. In some of the words, he stated,

It is more than it by sixty-nine times. Each of them is like the heat of it.
It has been narrated in a Hadith that Imam Ahmad (ra) recorded from Abu Hurairah (RA) that the Prophet (ﷺ) said,
Verily, the person who will receive the lightest torment of the people of the Hellfire will be a man who will have two sandals that will cause his brain to boil.'

It has been confirmed in the Two Sahah that the Messenger of Allah ﷺ said,
The Hellfire complained to its Lord and said,

"O Lord! Some parts of me devour other parts of me."
So, He (Allah) permitted it to take two breaths:
- one breath in the winter and
- one breath in the summer.
Thus, the most severe cold you experience in the winter is from its cold, and the most severe heat you experience in the summer is from its heat.
In the Two Sahah, it is recorded that he said,
When the heat becomes intense, pray the prayer when it cools down, for indeed, the extreme heat is from the breath of Hell.
This is the end of the Tafsir of Surah Al-Qariyah, and all praise and thanks are due to Allah ﷻ.

Hawiya means something falling into the deep. Humans are the things that fall into the depths of hell. Hazrat Utbah Bin Ghazwan (RA) said that we have been told that if a stone is thrown into the mouth of hell, it will continue to fall for seventy years, but it will not reach its final depth. (Mishkat al-Musabeh)

It is a fierce, fiery fire, a scorcher that shoots out large flames. The Messenger of Allah (ﷺ) said that this fire of yours is the seventieth part of it. People said that this was enough for death. He spoke! Yes, but the fire of hell is twenty times faster than that. (Bukhari)

It is in the Musnad Ahmad that this fire, even though it is the worst part of the fire, has been extinguished twice in the water of the sea. And if it were not, they could not profit from it.

It is in Tibrani that you know the relationship between this fire and the fire of Hell. That fire itself is seventy times blacker than the smoke of this fire of yours.

There is a hadith in Jami Tirmidhi and Sunnan Ibn Majah that if the fire of Hell were burned for a thousand years, it would turn red. After burning for a thousand years, it would turn white. Then it was boiled for a thousand years, turning black. So now it is pitch black and dark.

(Darood Tanajina)

Darood Tunajjina

Once there was a pious man Skeikh Moosa Zurair travelling on a ship when it started to sink due to a heavy storm.[8] In his sleep he saw the Holy Prophet *(Peace and blessings of Allah Almighty be upon him)*. The Holy Prophet *(Peace and blessings of Allah Almighty be upon him)* instructed Moosa Zurair to recite Durood Tunjina 1000 times. Moosa Zurair awoke from his sleep and proceeded to recite Durood Tunjina. As soon as he had finished reading 300 times, the storm subsided and the ship was saved. This Durood is recommended during days of calamity, turmoil and distress. Seventy times a day is essential for relief from our problems and difficulties.

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَّعَلٰى اٰلِ
سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ صَلٰوةً تُنَجِّيْنَا بِهَا مِنْ جَمِيْعِ
الْاَهْوَالِ وَالْاٰفَاتِ، وَتَقْضِىْ لَنَا بِهَا جَمِيْعَ الْحَاجَاتِ،
وَتُطَهِّرُنَا بِهَا مِنْ جَمِيْعِ السَّيِّئَاتِ، وَتَرْفَعُنَا بِهَا عِنْدَكَ
اَعْلَى الدَّرَجَاتِ، وَتُبَلِّغُنَا بِهَا اَقْصَى الْغَايَاتِ مِنْ جَمِيْعِ
الْخَيْرَاتِ، فِى الْحَيٰوةِ وَبَعْدَ الْمَمَاتِ، اِنَّكَ عَلٰى كُلِّ
شَىْءٍ قَدِيْرٌ.

O 'Allah! Shower blessings on Muhammad (pbuh) Our Master, and his family, such blessings, by means of which Thou may relieve us of all anxieties and calamities. Thou may satisfy all our needs. Thou may clean us of all evils and thanks for which Thou may grant us high position and high rank and status in Thy presence. Thou may lead us to the utmost limit in our aspirations and capacity in whatever is best in this world as well as in the Hereafter as Thou has the full power over everything.

ALLAH HUMMA SALLE ALA SAI-YE-DENA WA MAU-LA-NA MUHAMMADIW WA A'LA AALE SAI-YE DE NA WA MAU-LA NA MUHAMMADIN SA-LA-TAN TUNAJJEENA BE HA MIN JA-MEE-IL AH WAALE WAL-AAFAA-TE WA TAQ ZEE LANA BE HAA JA-MEE-AL HAA-JAA-TE WA TO T(W)AHE RO NAA BE HA MIN JA MEE IS-SAYYE AATE WA TAR FA 'OO NA BE HA 'IN DAKA A'A-LADDA RA JA TE WA TO BALLE GU NA BE HA AQ-SAL GA-YAAT MIN JA MEE IL KHAI-RAAT FIL-HA-YATE WA BA' DAL MA MAAT IN-NA KA A'LA KOLLE SHAI-IN QADEER.

DUAA

اَللّٰهُمَّ حَبِّبْ اِلَيْنَا الْاِيْمَانَ وَزَيِّنْهُ فِيْ قُلُوْبِنَا وَكَرِّهْ اِلَيْنَا الْكُفْرَ
وَالْفُسُوْقَ وَالْعِصْيَانَ وَاجْعَلْنَا مِنَ الرَّشِدِيْنَ.
اَللّٰهُمَّ تَوَفَّنَا مُسْلِمِيْنَ وَاَلْحِقْنَا بِالصَّالِحِيْنَ
غَيْرَ خَزَايَا وَلَا مَفْتُوْنِيْنَ

☆☆☆

وَاٰخِرُ دَعْوٰنَآ اَنِ الْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ

18th Shaban al-Moazzam 1446, February January 17, 2025, Monday

PUBLICATIONS OF SIKANDER NAQSHBANDI

1 - Biography of The Greatest Prophet (ﷺ) (According to the Calendar)
2 - Al-Siddique (Syedna Abu Bakr Siddique RA)
3 - Seerat Amirul Mominin Syedna Ali Al-Murtaza (RA)
4 - HEARTS - In the light of the Quran
5 - What is Soul (Nafs)
6 - Historical Trees of Islam
7 - Hypocrisy
8 - Carelessness and Ignorance
9 - Muslim Protocols
10 - Biographies of Muhadeseen
11 - Biography of Imam-e-Azam
12 - Dajjal, Imam Mehdi and Hazrat Esa (AS)
13 - Great Women in Islamic History. V1 & 2
14 - Seerat Syedna Amir Muawiyah (RA)
15 - NAQSHBANDIA FAMILY
16 - STORIES OF AULIYA KARAM (ra)
17 - TASAWWUF
18 - Jihad and Mujahid
19 - Great Muslim Mothers
20 - Reputable Muslim Shaheed Ladies
21 - Speech Cautiousness
22 - Very Important Basic Masail
23 - Articles (English and Urdu)
24 – Khatamahu Misk (Kitab ad-Duaa)
25 – Assassination Attacks on the Rehmat-allil-Aalamin (ﷺ)
26 – Ghazwah Hind

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Email: sikander.naqshbandi@gmail.com
https//archive.org/details/@sikander.naqshbandi